This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

AH 3FXH 9

HARVARD DIVINITY SCHOOL
ANDOVER-HARVARD THEOLOGICAL LIBRARY

From the collection
of the
UNIVERSALIST HISTORICAL
SOCIETY

THE

WORKS

OF

GEORGE CAMPBELL, D.D., F.R.S.

VOLUME IV.

THE

WORKS

OF

GEORGE CAMPBELL, D.D., F.R.S.,

PRINCIPAL OF MARISCHAL COLLEGE, ABERDEEN.

IN SIX VOLUMES.

VOL. IV.

DISSERTATION ON THE GOSPELS.

VOL. II.

LONDON:
PRINTED FOR THOMAS TEGG, CHEAPSIDE.
RICHARD GRIFFIN AND CO., GLASGOW; TEGG AND CO., DUBLIN; AND
J. AND S. A. TEGG, SYDNEY AND HOBART TOWN.

MDCCCXL.

WILLIAM TYLER,
PRINTER,
5, BOLT COURT, LONDON.

6568
97-4

BT
15
.C34
v.4

CONTENTS.

ST. MARK'S GOSPEL.

SECTION I. *The Entrance on the Ministry.*—Ch. i. ii. iii. 1—12.

JOHN's mission. Jesus baptized by him, and attested from heaven. Tempted by Satan. Announces in Galilee the reign of God. Calls Peter, Andrew, James, and John. Performs miraculous cures. Calls Matthew. Eats with publicans. Vindicates himself and his disciples from the accusations of the Scribes and Pharisees, in regard to blasphemy, evil company, neglect of fasting, breach of Sabbath . . . . . *Page* 155

SECTION II. *The Nomination of Apostles.*—Ch. iii. 13, &c. iv. v.

Jesus selects his twelve apostles. Is so much crowded by the people, that even his relations speak disrespectfully of him for permitting them. The absurdity of the pretext, that by demons he expelled demons. The danger of detracting from the Holy Spirit. Who accounted kinsfolks by Jesus. The parable of the sower, with the explanation. The reason for using parables. Other moral instructions and similitudes. Jesus stills a tempest on the sea. Cures a demoniac who abode in tombs. Heals a woman who had a bloody issue. Restores the daughter of Jairus to life 158

SECTION III. *The first Mission of the Apostles.*—Ch. vi.

Jesus despised by his fellow-citizens. Commissions the apostles. Different opinions concerning him. The death of John the Baptist. The disciples report the execution of their mission. Jesus feeds miraculously five thousand in the desert. Walks on the sea in the morning to his disciples, who had embarked the night before; stills the wind, lands, and cures all who touch him 162

SECTION IV. *The Errors of the Pharisees.*—Ch. vii. viii. 1—26.

Jesus vindicates his disciples, and charges the Pharisees with annulling the commandment of God by their tradition. Nothing pollutes the man but vice. A demon expelled from the daughter of a Syrophenician woman of great faith. The cure of one deaf and dumb. Four thousand men fed in the desert. A sign in the sky refused to the Pharisees. The disciples cautioned against their doctrine under the name of leaven, which they, interpreting literally, misunderstood. A blind man cured 165

SECTION V. *The Transfiguration.*—Ch. viii. 27, &c. ix. x. 1—31.

The opinions of the people concerning Jesus. Peter avows him to be the Messiah. Jesus foretells his own death and resurrection. Rebukes Peter, who was scandalized at the mention of death. Warns his followers to prepare for suffering. Is transfigured. Acquaints them who the Elijah was that should come. Cures a dumb demoniac. Humility the road to eminence in his reign. The services of those not to be rejected who did not accompany the apostles. No service done for Jesus shall be unrewarded. The danger of offences and snares. The marriage tie may not be loosed at the pleasure of either party. The people encouraged to bring children to Jesus. What must be done to obtain eternal life. Riches a great obstruction in the way to the kingdom. The reward of those who abandon any thing for Jesus 167

SECTION VI. *The Entry into Jerusalem.*—Ch. x. 32, &c. xi. xii. 1—12.

Jesus, on the road to Jerusalem, foretells his death and resurrection. Is applied to, by the sons of Zebedee, for the chief honours in his reign. He warns them to prepare for suffering, as the only road to honour then would be humility.

Gives sight to Bartimeus. Rides into Jerusalem on an ass; the people attending him with shouts. Devotes the barren fig-tree. Drives the traffickers out of the temple. Manifests the power of faith. Enjoins forgiveness on all who would be forgiven of God. Silences those who controvert his authority. Illustrates their ingratitude to God, by the parable of the husbandmen who ill-treated and killed their landlord's messengers. Concludes with predicting the rejection of the Jews, and the call of the Gentiles 171

SECTION VII. *The Prophecy on Mount Olivet.*—Ch. xii. 13, &c. xiii.

Jesus eludes the craft of the Pharisees, who consult him on the lawfulness of paying tribute to Cæsar. Vindicates the doctrine of the resurrection against the Sadducees. Answers the Scribes who questioned him about what is most important in the law. Puzzles the Pharisees with an expression in the Psalms applied to the Messiah. Warns the people against the ambition and hypocrisy of the Scribes. The liberality of a gift must be rated by the circumstances of the giver. The destruction of the temple foretold. The calamities by which it will be preceded. The signs that the Judge is at hand. The time unknown to all but God. The necessity of unintermitted vigilance 174

SECTION VIII. *The last Supper.*—Ch. xiv. 1—52.

The rulers consult together about the method of apprehending Jesus. A female disciple anoints his head. Judas bargains with the chief priests to deliver him to them. Jesus eats the passover with his disciples. Acquaints them of the treachery of one of them. Institutes the commemoration of his death. Foretells their desertion, and Peter's denial of him. His distress in the garden. He is seized by an armed multitude conducted by Judas . . . 178

SECTION IX. *The Crucifixion.*—Ch. xiv. 53, &c. xv. 1—41.

Jesus is brought before the Sanhedrim. Charged with blasphemy, and condemned. Denied by Peter. Delivered bound to the Roman procurator. Before whom he is accused by the Jewish rulers. Pilate, perceiving that the accusation proceeded from envy, tries in vain to save him, under pretence of granting him to the prayer of the multitude, accustomed to obtain the release of a prisoner at the passover. They, instigated by their rulers, demand the release of Barabbas, and the crucifixion of Jesus. Pilate at last consents to gratify them. Jesus is scourged, mocked, and crucified between two malefactors. Is insulted on the cross by persons of all denominations, fellow-sufferers not excepted. His death attended with prodigies, which strike the Roman centurion and other spectators with astonishment 180

SECTION X. *The Resurrection.*—Ch. xv. 42, &c. xvi.

The body of Jesus given to Joseph of Arimathea, who lays it in his own sepulchre. The resurrection of Jesus announced at the sepulchre to some pious women by an angel. He appears first to Mary Magdalene; then to others; afterwards to the eleven, whom he sends to publish his doctrine every-where, empowering them to work miracles in evidence of their mission. And is taken up into heaven 182

NOTES 184

ST. LUKE'S GOSPEL.

INTRODUCTION.—Ch. i. 1—4 247

SECTION I. *The Annunciation.*—Ch. i. 5—56.

THE conception and birth of John the Baptist announced from heaven to his father Zacharias in the temple. Zacharias doubting, receives for a sign that he shall be speechless till the fulfilment of the prediction. Returns home with his wife Elizabeth, who, after conceiving, lives some months in retirement. The immaculate conception and birth of Jesus announced to his virgin mother by the same heavenly messenger. Mary's visit to her cousin Elizabeth. Elizabeth's joy, and prophecy, on the sight of Mary. Mary's hymn of thanksgiving and triumph . . . . . ib.

SECTION II. *The Nativity.*—Ch. i. 57, &c. ii. 1—40.
The birth of John. His circumcision. The emperor's edict for registering the people occasions Mary's journey to Bethlehem. There she bears Jesus. The tidings announced by an angel to shepherds. Their visit to the infant at Bethlehem. Jesus is circumcised. Afterwards, at Mary's purification, presented to the Lord as a first-born male. The prophecy of Simeon on that occasion: And of Anna 249

SECTION III. *The Baptism.*—Ch. ii. 41, &c. iii. iv. 1—13.
Jesus in tender age discusses some questions with the rabbis. Is subject to his parents. John sent to baptize and admonish the people, announcing the Messiah. The bad treatment he receives from Herod. Jesus baptized and attested from heaven. His genealogy from Adam. He is tempted by the devil 251

SECTION IV. *The Entrance on the Ministry.*—Ch. iv. 14, &c. v. vi. 1—11.
Jesus teaches in Galilee with applause. Explains, in the synagogue of Nazareth, a prediction of Isaiah. The people offended, attempt to throw him down a precipice. He escapes their fury. Expels a demon at Capernaum. Cures Peter's wife's mother of a fever. Performs many other cures. Announces the reign of God in the synagogues of Galilee. From a bark belonging to Peter, teaches the people on shore. By an extraordinary draught of fishes, prefigures the success of his apostles as fishers of men. Cleanses a leper, and heals a paralytic carried on a bed. Is charged with blasphemy. Calls Matthew. Eats with publicans. Vindicates this conduct. Also that of his disciples, in not fasting. Clears from breach of Sabbath—himself for curing on that day, and them for plucking and rubbing the ears of corn, induced by hunger 254

SECTION V. *The Nomination of Apostles.*—Ch. vi. 12, &c. vii. 1—35.
Jesus selects his twelve apostles: afterwards, attended by a great multitude, teaches who are truly happy; that we ought to love all men, and do good to all, enemies not excepted: warns against uncharitableness in judging others; partiality in judging ourselves. The evidence that a man is good, is his actions, not his professions: the insignificancy of the latter without the former. Jesus cures a centurion's servant. At Nain restores to life a widow's son. John's message to Jesus. Testimony of Jesus concerning John. The people's opinion of both 257

SECTION VI. *Signal Miracles and Instructions.*—Ch. vii. 36, &c. viii. ix. 1—17.
A woman of a bad life anoints the feet of Jesus in the house of a Pharisee; whom, being scandalized at his permitting it, Jesus instructs in the extent of divine mercy, and its happy consequences: travels about, teaching and warning in cities and villages, attended by the twelve and some pious women. The parable of the sower. Reason for using parables:—the explanation. A lamp not lighted but to enlighten. Knowledge not given but to be communicated. Who are considered by Jesus as his dearest relatives. He embarks—meets with a tempest—stills it by a word—lands—cures the demoniac who had the legion, and a woman of a bloody issue. The daughter of Jairus restored to life. Jesus sends the twelve, empowering them to cure diseases. Herod's doubts concerning Jesus. Jesus feeds 5000 in the desert . . 261

SECTION VII. *The Transfiguration.*—Ch. ix. 18, &c. x.
Different opinions concerning Jesus. Peter acknowledges him to be the Messiah. Jesus foretells his own death and resurrection. All who would be followers, must prepare for suffering. Jesus transfigured in the presence of Peter and Zebedee's sons—cures a demoniac—again foretells that he will be delivered to his enemies. Humility the road to preferment in the reign of heaven. The meanest disciple not to be despised. The services of those who do not accompany the apostles not to be rejected. Jesus sets out for Jerusalem—is refused admittance into a Samaritan city on the road. The vindictive proposal of two disciples rejected by their Master, with a severe reprimand to the proposers. Those who would follow Jesus, must do it at all

hazards, and without delay. The mission of the Seventy. The aggravation of the guilt of those who, though they had enjoyed the ministry of Jesus, and seen his miracles, remained impenitent. The return and report of the Seventy. Jesus is consulted by a lawyer, as to what must be done to obtain eternal life. He explains, by the parable of the humane Samaritan, the meaning of *neighbour*. In the example of Martha and her sister Mary, we are taught what is the most important pursuit 265

SECTION VIII. *The Character of the Pharisees.*—Ch. xi. xii.

Jesus gives his disciples a model of prayer—enjoins importunity—cures a dumb demoniac—refutes the plea of the Pharisees, that by the aid of demons he expelled demons—points out the true happiness of man. Jonah the only sign that would be granted to that generation: their obduracy and folly contrasted to the penitence of the Ninevites and the Queen of Sheba's love of wisdom. A Pharisee, at whose house Jesus dines, scandalized at his not washing his hands before dinner. Jesus reproaches the Scribes and Pharisees, with being more solicitous about cleansing the outside than the inside; with exactness in things of little moment, whilst they neglected things of the greatest; with affecting pre-eminence in every thing; with hypocrisy; with imposing burdens on others, from which they kept themselves free; with persecuting the prophets when living, and pretending to honour them when dead; with obstructing the people's entry into the kingdom of God. He warns his disciples of their dangerous doctrine—fortifies them against the dread of their power—reminds them of the care of Providence—and of the greatness of their future recompense. The danger of apostacy; and of detracting from the Holy Spirit. Warning against covetousness, from the example of a rich fool who exulted in his stores, and knew not that he had not a day to live: against anxiety. Incitements to vigilance and activity. The doctrine of Jesus the occasion of contention and division. Men attentive and judicious in temporal affairs, often careless and injudicious in spiritual concerns 269

SECTION IX. *The Nature of the Kingdom.*—Ch. xiii. xiv.

Sudden and violent deaths not evidences of greater guilt in individuals, but general warnings to reformation. The similitude of the barren fig-tree. An infirm woman cured on the Sabbath. The similitude of a grain of mustard-seed; and of the leaven. Salvation demands our utmost vigilance and exertion. In spite of Herod's designs upon him, Jesus would go about safely for a short time, and then finish his course at Jerusalem. His lamentation over that impenitent and devoted city. A dropsical man cured in a Pharisee's house on the Sabbath. A warning against forwardness and vanity. Admonition to entertain the needy rather than the wealthy. Parable of the supper to which the invited refused to come. The necessity of deliberation before we engage in the Messiah's service, illustrated from the example of a prudent builder, and of a king at war 274

SECTION X. *Parables.*—Ch. xv. xvi.

The lost sheep. The lost drachma. The prodigal son. The unjust but provident steward. The use men make of temporal things here, marks their fitness for the trust of spiritual things hereafter. Admonitions against avarice; hypocrisy; reliance on the judgment of men; against divorce. The utmost exertion requisite to secure a place in the kingdom of heaven. The rich man and Lazarus 277

SECTION XI. *Instructions and Warnings.*—Ch. xvii. xviii. xix. 1—27.

Nothing more dangerous than to insnare. The method of treating an offending brother. The power of faith. Obedience to the Creator, gives no claim on his favour. The cure of ten lepers, of whom only one, a Samaritan, proves grateful. The reign of God not introduced with outward show. The coming to judgment sudden and unexpected, like the deluge, and the destruction of Sodom. That disciple is fortified against danger who prefers his Master to every earthly thing. The parable of the importunate widow and the unjust judge. The devotions of the Pharisee and of the publican compared. The people encouraged to bring their children to Jesus. What must be done to

obtain eternal life. How far the desire of perfection would lead us. Riches a great obstacle to men's admission into the kingdom. The reward of them who abandon any thing for Jesus. His death and resurrection foretold. The cure of a blind beggar. The conversion of Zaccheus. The parable of the pounds 280

SECTION XII. *The Entry into Jerusalem.*—Ch. xix. 28, &c. xx. xxi. 1—4.

Jesus rides into the city on an ass, the multitude accompanying him with shouts —laments the obduracy of the city, and foretells its fate—drives the traffickers out of the temple—silences the chief priests and others who questioned his authority. The parable of the husbandmen who ill-treated and killed their landlord's messengers—foretells the rejection of the Jews, and the admission of the Gentiles into the church—eludes the craft of the Pharisees, who question him on the lawfulness of paying tribute to Cæsar—vindicates the resurrection against the Sadducees—puzzles the Pharisees about the meaning of an expression in the Psalms—warns his hearers against the vanity and arrogance of the Scribes—teaches that charity is to be rated more by the ability of the giver than by the greatness of the gift 284

SECTION XIII. *The Last Supper.*—Ch. xxi. 5, &c. xxii. 1—53.

The destruction of the temple foretold. The calamities by which it would be preceded. The signs that judgment is nigh. The punishment of the wicked will prove the deliverance of the saints. The need of unremitted vigilance. The rulers consult together about putting Jesus to death. Judas sells him to them. Jesus eats the passover with his disciples—institutes the commemoration of his death—acquaints them of the treachery of one of them—assures them that, in his reign, humility and usefulness will prove the only genuine honour—foretells the transgression of Peter, and some of the calamities to which they were soon to be exposed. The agony on Mount Olivet. He is seized by an armed multitude conducted by Judas—heals the high-priest's servant, whose ear had been cut off by one of the apostles 287

SECTION XIV. *The Crucifixion.*—Ch. xxii. 54, &c. xxiii. 1—49.

Jesus is brought to the high-priest's house—denied by Peter—abused by the servants—tried by the Sanhedrim, and condemned—consigned to the Roman procurator, before whom they accuse him of sedition and rebellion. Pilate, not convinced, sends him to Herod, then at Jerusalem. Herod, disappointed of seeing him perform miracles, derides him, and remands him to Pilate. Pilate, perceiving his innocence, tries in vain to save him, on pretence of granting him to the prayer of the people, accustomed to obtain the release of a prisoner at the passover; but they and their rulers obstinately demand the crucifixion of Jesus, and the release of Barabbas, imprisoned for sedition and murder. Pilate reluctantly consents to gratify them. Jesus led to Calvary, the cross carried by Simon a Cyrenian—is followed by some female disciples, who lament him—is nailed to the cross between two malefactors—prays for his enemies—is insulted by all ranks. One of the malefactors joins in insulting him, and is rebuked by the other. Jesus promises paradise to the penitent criminal. The death of Jesus attended with such prodigies as confound the centurion and other spectators 290

SECTION XV. *The Resurrection.*—Ch. xxiii. 50, &c. xxiv.

The body of Jesus given to Joseph of Arimathea, who deposits it in his own sepulchre. The resurrection of Jesus announced by angels to some pious women at the sepulchre. These report it to the disciples. Peter hastens to the sepulchre, where he finds nothing but the linen. Jesus appears to two disciples, on the way to Emmaus. He appears to Peter, and afterwards to the eleven. He eats with them, and shows them from the Scriptures the necessity of his death and resurrection; commissions them to preach his doctrine, after the instructions they were soon to receive from the Holy Spirit; leads them out to Bethany; and, having blessed them, ascends into heaven 293

NOTES 295

ST. JOHN'S GOSPEL.

SECTION I. *The Incarnation.*—Ch. i.

THE pre-existence, divinity, and creative exertion of the Word. The light of the world. The end of John's mission. The reception of the Word among God's ancient people. The Word incarnate, the interpreter of God, the fountain of grace and truth to men, visits the earth. The Baptist's testimony concerning himself; concerning the Messiah, whom God had indicated to him by a visible token. Two of John's disciples, induced by their Master's testimony follow Jesus. Others also called by Jesus 410

SECTION II. *The Entrance on the Ministry.*—Ch. ii. iii.

Jesus turns water into wine at a marriage in Cana; goes to Jerusalem; drives the traffickers out of the temple; silences those who questioned his authority; makes many converts, but not all worthy of confidence; is visited secretly by Nicodemus, a magistrate, with whom he converses on regeneration, faith, and fortitude in the cause of truth. Jesus retires into the country; employs his disciples in baptizing: this is reported to John, who gives his testimony of Jesus, exalting his mission and personal dignity much above his own . 412

SECTION III. *The Journey to Galilee.*—Ch. iv.

Jesus, near Sychar of Samaria, enters into conversation with a Samaritan woman: discovers himself to her to be the Messiah. The disciples, who had gone into the city to buy food, are surprised to find them conversing together. He acquaints his disciples, that to do the work for which he was sent, was to him as food: goes into the city; stays two days, making many converts: returns to Galilee; heals the courtier's son who lay sick at Capernaum . . 415

SECTION IV. *The Cure at Bethesda.*—Ch. v.

The supernatural cures wrought at Bethesda by the agitation of the water. A diseased man who lay there, waiting such a cure, healed on the Sabbath by Jesus, who commanded him to carry home his couch. Hence some altercation of the Jews—first with the man—afterwards with Jesus. Jesus alleges the example of his Father, from whom he derives both the power whereby he acts, and the wisdom wherewith he teaches. His mission proved by—1. the testimony of John; 2. the miracles he wrought; 3. the declaration of the Father at his baptism; 4. the Jewish Scriptures 417

SECTION V. *The People fed in the Desert.*—Ch. vi. vii. 1.

Jesus feeds five thousand miraculously in the desert. While his disciples embark, he retires from the multitude, who intend by force to make him their king. The night being stormy, he follows his disciples, walking on the sea; enters their vessel, which immediately reaches the intended port; instructs the people who flock about him, as to the object most worthy of their labour; declares himself the bread of life, the source of spiritual nourishment and comfort, prefigured by the manna which the Israelites ate in the desert. His language, so strongly metaphorical, proves unintelligible to many, and makes not a few withdraw altogether. Jesus having asked the twelve whether they meant to follow their example, Peter, in name of the whole, acknowledges him the Messiah, professing inviolable fidelity. Jesus acquaints them that even in their small number there is one perfidious 419

SECTION VI. *The Feast of Tabernacles.*—Ch. vii. 2, &c. viii.

Jesus declines going with his kinsmen to the festival. When they were gone, sets out privately; teaches in the temple, vindicating his doctrine and mission. The chief priests and Pharisees send officers to seize him. He continues to teach. The people are much divided about him. The officers return without him, urging for their excuse the unexampled power of his speeches. The rage of the rulers mildly checked by Nicodemus. Jesus dismisses the woman taken in adultery; declares himself the light of the world; exposes the vanity of the Jewish boasts of liberty; of their relation to Abraham; of their

relation to God. defends himself against their abuse; and, when they were preparing to kill him, conveys himself out of their reach . . . 422

SECTION VII.—*The Cure of the Man born blind.*—Ch. ix. x.

Jesus gives sight to a man blind from his birth. This excites the astonishment of the neighbours. The Pharisees inquire into the fact, examining first the man, afterwards his parents, then again the man himself. They acquaint him that the person who had cured him must be a bad man, because he had done it on the Sabbath. As the man who had been cured declared his dissent from this judgment, they expelled him the synagogue. Jesus afterwards finding the man, comforts him; compares himself to the door of the fold, and to the good shepherd. Divisions among the people concerning him. His enemies charge him with blasphemy. He vindicates himself, and eludes their designs 426

SECTION VIII.—*Lazarus raised from the dead.*—Ch. xi. xii. 1—11.

Lazarus of Bethany being sick, his sisters send word to Jesus, who, after two days, returns to Judea, his disciples reluctantly accompanying him. Jesus restores Lazarus to life, who had been four days buried: this proved the means of convincing numbers. The rulers alarmed, convene the Sanhedrim, where the destruction of Jesus is determined. He retires into the country. On the approach of the passover measures are again concerted against Jesus. He comes to Bethany; sups with Lazarus; his feet anointed by Mary, who is accused of profusion by Judas, but vindicated by his Master. Crowds flock to the house, to see not only Jesus, but Lazarus, who had been raised from the dead 429

SECTION IX.—*The Entry into Jerusalem.*—Ch. xii. 12, &c. xiii.

Jesus rides into Jerusalem on an ass, the multitude shouting. Some Greeks desire to see him. Jesus foretells his own death, and its effect in engaging disciples; warns his hearers to improve the present opportunity, of which they would soon be deprived. Several rulers, convinced, but restrained by fear from declaring their sentiments. Jesus announces his doctrine as directly from God; washes the feet of his disciples; points out this as an example to them; foretells that one of them would betray him; by a token acquaints the beloved disciple that Judas Iscariot was the man; recommends mutual love; warns Peter, more confident than the rest, of his transgression in disowning him . . 431

SECTION X.—*Consolation to the Disciples.*—Ch. xiv. xv. xvi. xvii.

Jesus, before his departure, comforts his disciples, assuring them that his absence would conduce to their good, and be but temporary. Promises them another monitor to supply his place; that he will soon discover himself to them, though not to the world. The similitude of the vine. Exhorts to the observance of his precepts, and to mutual love; encourages them, by his example, to bear persecution with constancy; warns them of their danger; acquaints them of the monitor's functions; excites them to pray the Father in his name; foretells that their sorrow will soon be succeeded by joy, and the world's joy by sorrow; that his people will have peace in him, but affliction in the world; concludes with a prayer to his Father, 1. for himself, to glorify him in the issue of the awful trial; 2. for his disciples, to preserve them in unity and truth; 3. for all the converts that should be made to him through their ministry 435

SECTION XI.—*The Crucifixion.*—Ch. xviii. xix. 1—37.

Jesus, being betrayed to his enemies by Judas, manifests his power to those sent to apprehend him; is brought to the high-priest's house and examined; is denied by Peter; consigned to Pilate, who, after inquiry, finding no cause for condemning, offers to the people to release him, according to the custom which obtained at the passover. The people, influenced by their rulers, refuse Jesus, demanding that he may be crucified, and Barabbas released. Pilate causes Jesus to be scourged; and, after repeated declarations of his innocence, gives him up to the will of the multitude. Jesus is brought with two malefactors to Calvary, carrying his cross; the charge of his mother he, from the cross, recommends to his beloved disciple, who from that time took her to his own house. The soldiers part his garments among them: one of them, with a spear, pierces the side of Jesus when dead 440

SECTION XII.—*The Resurrection.*—Ch. xix. 38, &c. xx. xxi.

The body of Jesus given to Joseph of Arimathea. He and Nicodemus embalm it, and lay it in the sepulchre. The sepulchre is found empty early on Sunday morning, first by Mary Magdalene, afterwards by Peter and John. Soon after, Jesus appears to Mary Magdalene at the sepulchre, and sends her to acquaint his disciples of his resurrection, and that his ascension would soon follow. In the evening, he appears to the apostles in a house, and gives them commission to teach. Thomas, who had been absent, owns to his fellow-disciples his disbelief of their testimony. Jesus appears again to the apostles, Thomas being present, whose incredulity is overcome by the evidence he had wanted. Again he appears to the disciples at the sea of Tiberias, discovering himself by means of an extraordinary draught of fishes; eats with them; draws from Peter thrice, in presence of the rest, a declaration of his love to him. Jesus gives him charge of his flock, and foretells his martyrdom; rebukes his curiosity about the fate of a fellow-disciple. It was that disciple who wrote this Gospel, and was witness of most of the things recorded in it 443

NOTES 446

ADVERTISEMENT.

It is proper to observe, that in the following Notes, repetitions and unnecessary references are as much as possible avoided. When an useful illustration of any word or phrase is to be found in the Notes on one of the succeeding Gospels, the place is commonly referred to; not so, when it is in one of the preceding, because it may probably be remembered; and if it should not, the margin of the text will direct to the places proper to be consulted. But when the explanation of a term occurs in the Notes on a preceding Gospel, in a passage not marked on the margin as parallel, the place is mentioned in the Notes. In words which frequently recur, it has been judged convenient to adopt the following Abbreviations.

Al.	Alexandrian manuscript
An.	Anonymous English translation in 1729
Ar.	Arias Montanus
Ara.	Arabic
Arm.	Armenian
Be.	Beza
Beau.	Beausobre and Lenfant
Ben.	Bengelius
Cal.	Calvin
Cam.	Cambridge manuscript
Cas.	Castalio
Cha.	Chaldee
Chr.	Chrysostom
Com.	Complutensian edition
Cop.	Coptic
Dio.	Diodati
Diss.	Dissertation
Dod.	Doddridge
E. B.	Eng. Bible—in common use
E. T.	English translation—the same
Eng.	English
Er.	Erasmus
Eth.	Ethiopic
Euth.	Euthymius
Fr.	French
G. E.	Geneva English
G. F.	Geneva French
Ger.	German
Go.	Gothic
Gr.	Greek
Gro.	Grotius
Ham.	Hammond
Heb.	Hebrew
Hey.	Heylyn
Itc.	Italic
Itn.	Italian
J.	John
L.	Luke
La.	Latin
Lu.	Luther
L. Cl.	Le Clerc
M. G.	Modern Greek
Mr.	Mark
MS.	Manuscript
Mt.	Matthew
N. T.	New Testament
O. T.	Old Testament
P. R.	Port Royal translation
Per.	Persic
Pisc.	Piscator
Rh.	Rhemish
Sa.	Saci
Sax.	Saxon
Sc.	Scott
Sep.	Septuagint
Si.	Simon
Sy.	Syriac
The.	Theophylact
Vat.	Vatican manuscript
Vul.	Vulgate
Wa.	Wakefield
Wes.	Wesley
Wet.	Wetstein
Wh.	Whitby
Wor.	Worsley
Wy.	Wynne
Zu.	Zuric translation.

If there be a few more contractions not here specified, they are such only as are in pretty general use. In terms which occur seldomer, the words are given at length.

NOTES

ON

ST. MATTHEW'S GOSPEL.

THE TITLE.

THE title, neither of this nor of the other histories of our Lord, is to be ascribed to the penmen. But it is manifest, that the titles were prefixed, in the earliest times, by those who knew the persons by whom, and the occasions on which, these writings were composed. For the sense wherein the word *Gospel* is here used, see Prel. Diss. V. Part ii. sect. 18.

[2] Κατα Ματθαιον, "according to Matthew," "of Matthew," or "by Matthew." These are synonymous, as has been evinced from the best authorities. Cas. rendered it "auctore Matthæo," properly enough. Nor is this, as Be. imagines, in the least repugnant to the claim of the evangelists to inspiration. Paul does not hesitate to call the doctrine with which he was inspired *his Gospel.* Nor does any man at present scruple to call the Epistles written by that apostle, *Paul's Epistles.*

[3] Το κατα Ματθαιον ευαγγελιον. I have preferred this to every other title, because it is not only the briefest and the simplest, but incomparably the oldest, and therefore the most respectable. All the ancient Gr. MSS. have it. The titles in the old La. version called Itc. were simply "Evangelium secundum Matthæum"—"secundum Marcum," &c.; and in the most ancient MSS., and even editions of the present Vulgate, they are the same. From the writings of the Fathers, both Gr. and La., it appears that the title was retained every-where in the same simplicity, as far down as the fifth century. Afterwards, when through a vitiated taste, useless epithets came much in vogue, some could not endure the nakedness of so simple a title. It then became "Sanctum Jesu Christi Evangelium secundum Matthæum," &c., which is that used in the Vul. at present. The N. T. printed at Alcala (called the Complutensian Polyglot) is the first Gr. edition wherein a deviation was made, in this respect, from the primitive simplicity. The title is there, in conformity to the Vul. printed along with it, Το κατα Ματθαιον ἁγιον ευαγγελιον. This mode was adopted by some subsequent editors. Most of the translators into modern languages have gone farther, and prefixed the same epithet to the name of the writer. Thus Dio. in Itn. "Il santo evangelio," &c. "secondo S. Matteo." The translators of P. R. Si. Sa. Beau. and L. Cl. in Fr. "Le saint evangile," &c. "selon Saint Matthieu." Our translators after Lu. have not

given the epithet to the Gospel, but have added it to the writer. Yet they have not prefixed this term to the names even of the apostles, in the titles of their Epistles. In this I think they are singular. The learned Wet. in his excellent edition of the Gr. N. T. remarks, that though the term corresponding to *Gospel* occurs in that book upwards of seventy times, it is not once accompanied with the epithet *holy*.

CHAPTER I.

1. "The lineage." E. T. "The book of the generation." Βιβλος γενεσεως. This phrase, which corresponds to the Heb. ספר תולדות "sepher tholdoth," is supposed by some to be the title of the first seventeen verses only; by others, of the whole book. The former in effect translate it as I have done; the latter, *The History*. That in the first of these senses, and also for an account of progeny, the Gr. phrase is used by Hellenist writers, is undeniable; it is not so clear that it is used, in the second, for a narrative of a man's life. It is true we sometimes find it where it can mean neither genealogy nor list of descendants, as in that phrase in the Sep. Βιβλος γενεσεως ουρανου και γης, Gen. ii. 4., the meaning of which is, doubtless, "the origin and gradual production of the universe;" which has plainly some analogy, though a remote one, to an account of ancestry. The quotations which have been produced on the other side, from the Pentateuch, Judith, and the Epistle of James, do not appear decisive of the question. Of still less weight is the name 'Sepher toledoth Jesu,' given to paltry, modern Jewish fictions, written in opposition to the Gospel; though this also has been urged as an argument.

2 "Christ," Χριστος, without the article, is here to be understood, not as an appellative, as it is in almost all other places of the Gospel, but as a proper name. Into this use it came soon after our Lord's resurrection, but not before. Some distinction was necessary, as at that time the name *Jesus* was common among the Jews. Diss. V. Part iv. sect. 7.

3 "Son," υἱου indefinitely, not του υἱου "the son" emphatically. The sense is rightly rendered by Cas. "prognati Davide," a descendant of David. There is a modesty and simplicity in the manner in which the historian introduces his subject. He says no more than is necessary to make his readers distinguish the person of whom he speaks, leaving them to form their judgment of his mission and character, from a candid but unadorned narration of the facts.

2. "Judah," &c. My reason for preferring the O. T. orthography of proper names you have Diss. XII. Part iii. sect. 6, &c.

6. "By her who had been wife of Uriah." Εκ της του Ουριου. Literally, "By her of Uriah." It is not just to say that the

feminine article thus used denotes *the wife.* The relation is in this phrase neither expressed nor necessarily implied, but is left to be supplied from the reader's knowledge of the subject. We have no idiom in English entirely similar. That which comes nearest is when we give the names, but suppress the relation on account of its notoriety. Thus, if it were said that David had Solomon *by Uriah's Bathsheba,* every body would be sensible that the expression does not necessarily imply that Bathsheba was *the wife,* more than *the widow, the daughter,* or even *the sister of Uriah.* We have an instance in Mark xvi. 1. Μαρια ἡ του Ιακωβου, where the void must be supplied by the word μητηρ, 'mother.' The like holds of the masculine. In Acts i. 13, Ιακωβου Αλφαιου, must be supplied by υἱος, 'son;' and in Luke vi. 16, Ιουδαν Ιακωβου, by αδελφον, 'brother.' What therefore is really implied in any particular case, can be learnt only from a previous acquaintance with the subject. Hence we discover that the ellipsis in this place cannot be supplied by the word *wife*; for when Uriah was dead, he could not be a husband. Those, therefore, who render εκ της του Ουριου 'of Uriah's wife,' charge the historian with a blunder of which he is not guilty, and mislead careless readers into the notion that Solomon was begotten in adultery. The common version exhibits the sense with sufficient exactness.

8. "Uzziah," του Οζιαν. So the Sep. renders this name in Gr. 2 Chr. xxvi. 3; whereas *Ahaziah* is by them rendered Οχοζιας. Some names are omitted in the line, in whatever way it be rendered here; for though Ahaziah was indeed the son of Joram, Uzziah was the father of Jotham.

11. Some copies read, "Josiah beget Jehoiachin; Jehoiachin had Jechoniah," &c.; and this reading has been adopted into some editions. But there is no authority from ancient MSS., translations, or commentaries, for this reading, which seems to have sprung from some over-zealous transcriber, who, finding that there were only thirteen in either the second series or the third, has thought it necessary thus to supply the defect. For if Jehoiachin be reckoned in the second series Jechoniah may be counted the first of the third, and then the whole will be complete. But as in very early times the Fathers found the same difficulty in this passage which we do at present, there is the greatest ground to suspect the correction above-mentioned.

11, 12. "About the time of the migration into Babylon." "After the migration into Babylon," επι της μετοικεσιας Βαβυλωνος. Μετα την μετοικεσιαν Βαβυλωνος. In the Lat. versions, the word μετοικεσια is differently translated. The Vul. Arias, and Leo de Juda, render it 'transmigratio,' Be. 'transportatio,' Pisc. 'deportatio,' Er. Cal. and Cas. 'exilium,' Lu. in Ger. calls it gefangniss, Dio. in Itn. 'cattivita,' Si. and L. Cl. in Fr. 'transmigration.' G. F. P. R. Beau. and Sa. adopt a circumlocution, employing the verb

'transporter.' The E. T. says, "about the time they were carried away to Babylon:" "After they were brought to Babylon." In nearly the same way the words are rendered by Sc. Dod. renders them, "About the time of the Babylonish captivity:" "After the Babylonish captivity." Wa. says, "the removal to Babylon." It is evident, not only from the word employed by the sacred historian, but also from the context, that he points to the act of removing into Babylon, and not to the termination of the state wherein the people remained seventy years after their removal, as the event which concluded the second epoch, and began the third, mentioned in the 17th verse: Whereas the La. 'exilium,' Ger. gefangniss, Itn. 'cattivita,' and Eng. 'captivity,' express the state of the people during all that period, and by consequence egregiously misrepresent the sense. They make the author say what is not true, that certain persons were begotten after, who were begotten during the captivity. Further, it deserves to be remarked, that as this apostle wrote, in the opinion of all antiquity, chiefly for the converts from Judaism, he carefully avoided giving any unnecessary offence to his countrymen. The terms *captivity*, *exile*, *transportation*, *subjection*, were offensive, and, with whatever truth they might be applied, the Jews could not easily bear the application. A remarkable instance of their delicacy in this respect, the effect of national pride, we have in J. viii. 33, where they boldly assert their uninterrupted freedom and independency, in contradiction both to their own historians, and to their own experience at that very time. This humour had led them to express some disagreeable events, which they could not altogether dissemble, by the softest names they could devise. Of this sort is μετοικεσια, by which they expressed the most direful calamity that had ever befallen that nation. The word strictly signifies no more than passing from one place or state to another. It does not even convey to the mind whether the change was voluntary or forced. For this reason we must admit that Be. Pisc. Beau. Sa. and the E. T. have all departed, though not so far as Cas. Lu. Dio. and Dod., from the more indefinite, and therefore more delicate expression of the original, and even from that of the Vul. from which Sa.'s version is professedly made. For the words used by all these imply compulsion. Nor let it be imagined, that because μετοικεσια occurs frequently in the Sep. where the word in the Heb. signifies 'captivity,' it is therefore to be understood as equivalent. That version was made for the use of Grecian or Hellenist Jews, who lived in cities where Gr. was the vulgar tongue; and as the translation of the Scriptures into the language of the place exposed their history to the natives, they were the more solicitous to soften, by a kind of euphemism, a circumstance so humiliating as their miserable enthralment to the Babylonians. For this reason, that event is, especially in the historical part, rarely denominated αιχμαλωσια,

'captivitas,' and never διακομιδη, 'transportatio;' but by one or other of these gentler names, μετοικια, μετοικεσια, αποικια, and αποικεσια, 'colonia,' 'migratio,' 'demigratio,' 'incolatus,' *seu*, 'habitatio in terra aliena.' On the whole, Vul. Si. L. Cl. and Wa. have hit the import of the original more exactly than any of the other translators above-mentioned. I did not think the term *transmigration* so proper in our language, that word being in a manner appropriated to the oriental doctrine of the passage of the soul after death, into another body. *Emigration* is at present, I imagine, more commonly used when the removal is voluntary. The simple term *migration* seems fully to express the meaning of the original.

16. "Messiah," Χριστος. For the import of the word, see Diss. V. Part iv. sect. 9.

18. "Jesus Christ." The Vul. omits *Jesu*, and is followed only by the Per. and Sax. versions.

19. "Being a worthy man," δικαιος ων. Some would have the word δικαιος, in this place, to signify *good-natured, humane, merciful;* because, to procure the infliction of the punishment denounced by the law, cannot be deemed *unjust*, without impeaching the law. Others think that it ought to be rendered, according to its usual signification, *just;* and imagine that it was the writer's intention to remark two qualities in Joseph's character; first, his strict *justice*, which would not permit him to live with an adulteress as his wife; secondly, his *humanity*, which led him to study privacy in his method of dissolving the marriage. Herein, say they, there can be no injustice, because there are many things, both for compensation and punishment, which the law entitles, but does not oblige, a man to exact. Though this interpretation is specious, it is not satisfactory; for if the writer had intended to express two distinct qualities in Joseph's character, which drew him different ways, I think he would have expressed himself differently,—as thus, "Though Joseph was a just man, yet being unwilling," &c,; whereas the manner in which he has connected the clauses, seems to make the latter explanatory of the former, rather than a contrast to it. It has indeed been said, that the participle ων sometimes admits being interpreted 'though.' In proof of this, Matt. vii. 11, and Gal. ii. 3, have been quoted. But the construction is not similar in either passage. Here the ων is coupled with another participle by the conjunction και. In the places referred to, it is immediately followed by a verb in the indicative. In such cases to which the present has no resemblance, the words connected may give the force of an adversative to the participle. On the other hand, I have not seen sufficient evidence for rendering δικαιος 'humane,' or 'merciful;' for though these virtues be sometimes comprehended under the term, they are not specially indicated by it. I have therefore chosen a middle way, as more unexceptionable than

either. Every body knows that the word δικαιος admits two senses. The first is 'just,' in the strictest acceptation—attentive to the rules of equity in our dealings, particularly in what concerns our judicial proceedings. The second is 'righteous,' in the most extensive sense, including every essential part of a good character. In this sense it is equivalent, as Chr. remarks, to the epithet εναρετος, 'virtuous,' 'worthy,' 'upright.' And in this not uncommon sense of the word, the last clause serves to exemplify the character, and not to contrast it.

[2] "To expose her," αυτην παραδειγματισαι: E. T. "to make her a public example." In order to express things forcibly, translators often, overlooking the modesty of the original, say more than the author intended. It has not, however, been sufficiently adverted to, in this instance, that by extending the import of the word παραδειγματισαι, they diminish the character of benignity ascribed by the historian to Joseph. It was not the writer's intention to say barely, that Joseph was unwilling to drag her as a criminal before the Judges, and get the ignominious sentence of death, warranted by law, pronounced against her, which few perhaps would have done more than he; but that he was desirous to consult privacy in the manner of dismissing her, that he might as little as possible wound her reputation. The word appears to me to denote no more than making the affair too flagrant, and so exposing her to shame. So the Syrian interpreter, and the Arabian, understood the term. I have therefore chosen here to follow the example of the Vul. Leo. and Cal. who render the words, 'eam traducere,' rather than that of Cast. and Pisc. who render them, 'in eam exemplum edere,' and 'eam exemplum facere,' which have been followed by our translators. The expressions used by these naturally suggest to our minds a condemnation to suffer the rigour of the law. Yet the original word seems to relate solely to the disgrace resulting from the opinion of the public, and not to any other punishment, corporal or pecuniary. Infamy is, indeed, a common attendant on every sort of public punishment. Hence by a synecdoche of a part for the whole, it has been sometimes employed to express a public and shameful execution. And this has doubtless occasioned the difficulty, But that it is frequently and most properly used, when no punishment is meant but the publication of the crime, Raphelius, in his notes on the place, has, by his quotations from the most approved authors, put beyond a doubt. I shall bring one out of many. It is from Polybius, Legat. 88, where he says, Ἡ δε συγκλητος χρωμενη τῳ καιρῳ, και βουλομενη ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ τους Ῥοδιους, αποκρισιν εξεβαλεν ἧς ην τα συνεχοντα ταυτα. "The senate, taking the opportunity, and willing to *expose* the Rhodians, published their answer, whereof these are the heads." I shall only add, that Chr. one of the most eloquent of the Gr. fathers, understood this passage in the Gospel as meaning no more: accurately distinguish-

ing between παραδειγματιζειν and κολαζειν, 'exposing' and 'punishing.' Thus he argues concerning Joseph's conduct on this trying occasion: Καιτοιγε ου ΠΑΡΑΔΕΙΓΜΑΤΙΣΜΟΥ μονον την ὑπευθυνος ἡ τοιαυτη· αλλα και ΚΟΛΑΖΕΣΘΑΙ αυτην ὁ νομος εκελευεν. Αλλ' ὁ Ιωσηφ ου μονον το μειζον εκεινο, αλλα και το ελαττον συνεχωρησε, την αισχυνην· ου γαρ μονον ου ΚΟΛΑΣΑΙ, αλλ' ουδε ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ εβουλετο. "Now such a woman (as Mary was then thought to be) was not only exposed to *shame*, but also by law subjected to *punishment*. Whereas Joseph not only remitted the greater evil, the *punishment*, but the less also, the *ignominy*; for he determined not only not to *punish*, but not even to *expose* her." For the meaning of a term which occurs in so few places in Scripture, and those not unfavourable to the explanation given, a term with which no ancient controversy was connected, the authority of such a man as Chr. is justly held decisive. The verdict of Euth. is in effect the same. This also is the sense which the translator into M. G. gives the term, saying μη θελοντας να την φανερωση, adding as an illustration on the margin, να την πομπεψη, 'to defame her.'

[3] "To divorce her," απολυσαι αυτην. In the N. T. the word απολυειν is the ordinary term for *divorcing* a wife, and thereby dissolving the marriage. Nor did it make any difference in the Jewish commonwealth, that the parties were only betrothed to each other, and that the marriage was not completed by cohabitation. From the moment of their reciprocal engagement, all the laws in relation to marriage were in force between them. He was her husband, and she his wife. Her infidelity to him was adultery, and appointed to be punished as such, Deut. xxii. 23, 24. In conformity to this is the style of our evangelist. Joseph is called, ver. 16, Mary's *husband*; she, ver. 20, his *wife*: the dissolution of their contract is expressed by the same word that is uniformly used for the dissolution of marriage by the *divorce* of the wife. I have preferred here, and in other places, the term *divorcing* to that of *putting away*. The latter phrase is very ambiguous. Men are said to *put away* their wives, when they put them out of their houses, and will not live with them. Yet the marriage union still subsists; and neither party is at liberty to marry another. This is not what is meant by απολυειν την γυναικα in the Gospel. Now a divorce with them might be very private. It required not, as with us, a judicial process: the determination of the husband alone was sufficient; Deut. xxiv. 1, 2. The utmost, in point of form, required by the rabbis (for the law does not require so much) was, that the writing should be delivered to the wife in presence of two subscribing witnesses. It was not even necessary that they should know the cause of the proceeding. They were called solely to attest the fact. Now, as the instrument itself made no mention of the cause, and as the practice of divorcing on the most trifling pretences was become

common, it hardly affected a woman's reputation to say that she had been divorced. I should in some places prefer the term *repudiate*, were it in more familiar use.

20. "A messenger," αγγελος. Diss. VIII. Part iii. sect. 9, &c.

22. "Verified," πληρωθη: E. T. "fulfilled." Though it should be admitted that the word πληρωθη is here used, in the strictest sense, to express the fulfillment of a prophecy which pointed to this single event; it cannot be denied, that the general import of the verb πληροω, in the Gospel, is more properly expressed by the Eng. verb *verify*, than by *fulfil*. Those things are said πληρωθηναι, which are no predictions of the future, but mere affirmations concerning the present or the past. Thus, ch. ii. 15, a declaration from the Prophet Hosea, xi. 1, which God made in relation to the people of Israel, whom he had long before recalled from Egypt, is applied by the historian allusively to Jesus Christ, where all that is meant is, that with equal truth, or rather with much greater energy of signification, God might now say, "I have recalled my Son out of Egypt." Indeed the import of the Greek phrase, as commonly used by the sacred writers, is no more, as L. Cl. has justly observed, than that such words of any of the Prophets may be applied with truth to such an event: for it is even used where that which is said to be fulfilled is not a prophecy but a command; and where the event spoken of is not the obedience of the command, (though the term is sometimes used in this sense also,) but an event similar to the thing required; and which, if I may so express myself, tallies with the words. Thus, in the directions given about the manner of preparing the paschal lamb, it is said, Exod. xii. 46, "None of his bones shall he broken." This saying the evangelist J. xix. 36, finds *verified* in what happened to our Lord, when the legs of the criminals who were crucified with him were broken, and his were spared. 'But were not the recall of Israel from Egypt, and the ceremonies of the passover, typical of what happened to our Lord?' I admit they were. But it is not the correspondence of the antitype to the type, that we call properly *fulfilling*: this English word, if I mistake not, is, in strictness, applied only, either to an event to which a prophecy directly points, or to the performance of a promise; whereas the Greek word is sometimes employed in Scripture to denote little more than a coincidence in sound. In this sense I think it is used, ch. ii. 23. We have an instance of its being employed by the Seventy to denote *verifying*, or *confirming*, the testimony of one by the testimony of another, 1 Kings i. 14. The word *fulfilling*, in our language, has a much more limited signification; and to employ it for all those purposes, is to give a handle to cavillers where the original gives none. It makes the sacred penmen appear to call those things predictions, which plainly were not, and which they never meant to denominate predictions. The most apposite word that

I could find in English is *verify;* for, though it will not answer in every case, it answers in more cases than any other of our verbs. Thus, a prophecy is *verified* (for the word is strictly applicable here also) when it is accomplished; a promise, when it is performed; a testimony, when it is confirmed by additional testimony, or other satisfactory evidence; a maxim or proverb, when it is exemplified: a declaration of any kind may be said to be *verified* by any incident to which the words can be applied. I acknowledge that this word does not, in every case, correspond to πληροω. A law is *fulfilled*, not *verified;* and if the import of the passage be to denote that additional strength is given to it, it is better to say *confirmed*, or *ratified*. In some places it means to *fill up*, in others to *perfect*, in others to *make known*. Thus much I thought it necessary to observe, in regard to my frequent use of a verb which is but rarely to be found in other Eng. translations.

[2] Ἵνα πληρωθῇ, literally, "that it might be verified." The conjunction, in all such cases, denotes no more than that there was as exact a conformity between the event and the passage quoted, as there could have been if the formr haed been effected merely for the accomplishment of the latter. God does not bring about an event, because some prophet had foretold it; but the prophet was inspired to foretell it, because God had previously decreed the event. If such particles as ἵνα, or ὅπως, were to be always rigorously interpreted, we should be led into the most absurd conclusions. For instance, we should deduce from J. xix. 24, that the Roman soldiers, Pagans, who knew nothing of holy writ, acted, in dividing our Lord's garments, and casting lots for his vesture, not from any desire of sharing the spoil, but purely with a view that the Scriptures relating to the Messiah might be fulfilled; for it is said that they resolved on this measure, ἵνα ἡ γραφη πληρωθῇ ἡ λεγουσα.—See Note on ch. viii. 17.

[3] "In all this—was verified;" τουτο δε ὁλον γεγονεν ἵνα πληρωθῇ. Chr. and some others have considered this and ver. 23, as spoken by the angel to Joseph: I consider these verses as containing a remark of the evangelist. By messages from heaven particular orders are communicated, and particular revelations given. But I do not find this method taken, for teaching us how to interpret former revelations: whereas such applications of Scripture are common with the evangelists, and with none more than with Mt. The very phrase τουτο δε ὁλον γεγονεν, with which this is introduced, he repeatedly employs in other places, (ch. xxi. 4; xxvi. 56.) Add to all this, that the interpretation given of the name Immanuel, "God with us," is more apposite in the mouth of a man, than in that of an angel.

23. "The virgin," ἡ παρθενος. I do not say that the article is always emphatical, though it is generally so; or that there is a particular emphasis on it, in this passage, as it stands in the Gospel. But the words are in this place a quotation; and it is pro-

per that the quotation should be exhibited, when warranted by the original as it is in the book quoted. Both the Sep. and the Heb. in the passage of Isaiah referred to, introduce the name *virgin* with the article; and as in this way they have been copied by the evangelist, the article ought doubtless to be preserved in the translation.

25. "Her first-born son," *τον υἱον αὑτης τον πρωτοτοκον.* As there were certain prerogatives, which by the Jewish constitution, belonged to primogeniture, those entitled to the prerogatives were invariably denominated *the first-born*, whether the parents had issue afterwards or not. Nothing, therefore, in relation to this point, can be inferred from the epithet here used. The turn which Mr. Wes. and others have given the expression in their versions, *her son the first-born*, though to appearance more literal, is neither so natural nor so just as the common translation. It is founded on the repetition of the article before the word *first-born*. But is it possible that they should not have observed, that nothing is more common in Gr. when an adjective follows its substantive, especially if a pronoun or other word intervene, than to repeat the article before the adjective? This is indeed so common, that it is accounted an idiom of the tongue; insomuch that, where it is omitted, there appears rather an ellipsis in the expression. Sc. in his notes on this verse, has produced several parallel expressions from Scripture, which it would be ridiculous to translate in the same manner; and which therefore clearly evince that there is no emphasis in the idiom.

[2] In regard to the preceding clause, "Joseph knew her not, until," *ἑως οὑ*: all we can say is, that it does not necessarily imply his knowledge of her afterwards. That the expression suggests the affirmative rather than the negative, can hardly be denied by any candid critic. The quotations produced in support of the contrary opinion are not entirely similar to the case in hand, as has been proved by Dr. Wh. in his commentary. And as there appears here no Hebraism, or peculiarity of idiom, to vindicate our giving a different turn to the clause, I cannot approve Beau.'s manner of rendering it though not materially different in sense; "Mais il ne l'avoit point connu lors qu'elle mit au monde son fils premier né." The P. R. translation and Si.'s are to the same purpose. The only reason which a translator could have here for this slight deviation, was a reason which cannot be justified; to render the evangelist's expression more favourable, or at least less unfavourable to his own sentiments. But there is this good lesson to be learnt, even from the manner wherein some points have been passed over by the sacred writers, namely, that our curiosity in regard to them is impertinent; and that our controversies concerning them savour little of the knowledge, and less of the spirit of the Gospel.

CHAPTER II.

1. "Eastern Magians," μαγοι απο ανατολων: E. T. "wise men from the East;" rendering the word μαγοι as though it were synonymous with σοφοι. This is not only an indefinite, but an improper version of the term. It is indefinite, because those called Μαγοι were a particular class, party, or profession among the orientals, as much as Stoics, Peripatetics, and Epicureans, were among the Greeks. They originated in Persia, but afterwards spread into other countries, particularly into Assyria and Arabia, bordering upon Judea on the east. It is probable that the Magians here mentioned came from Arabia. Now to employ a term for specifying one sect, which may with equal propriety be applied to fifty, of totally different, or even contrary opinions, is surely a vague manner of translating. It is also, in the present acceptation of the word, improper. Formerly the term *wise men* denoted philosophers, or men of science and erudition; it is hardly ever used so now, unless in burlesque. Dod. perhaps comes nearer, in using the term *sages;* as this term is sometimes appropriated, though seldom seriously in prose, to men of study and learning; but it is still too indefinite and general, since it might have been equally applied to Indian Bramins, Gr. philosophers, and many others; whereas the term here employed is applicable to one sect only. This is, therefore, one of those cases wherein the translator, that he may do justice to his author, and not mislead his readers, is obliged to retain the original term. Diss. VIII. Part ii. sect. 1. Sc. and others say *Magi;* I have preferred Prideaux's term *Magians;* both as having more the form of an Eng. word, and as the singular *Magian,* for which there is occasion in another place, is much better adapted to our ears, especially when attended with an article, than *Magus.* The studies of the Magians seem to have lain principally in astronomy, natural philosophy, and theology. It is from them, we derive the terms *magic* and *magician,* words which were doubtless used originally in a good, but are now always used in a bad sense.

2. "We have seen his star in the east country," ειδομεν αυτου του αστερα εν τη ανατολη: E. T. "We have seen his star in the East." To see either star or meteor in the East, means in Eng. to see it in the east quarter of the heavens, or looking eastwards. But this is not the apostle's meaning here. The meaning here manifestly is, that when the Magians themselves were in the east they saw the star. So far were they from seeing the star in the east, according to the Eng. acceptation of the phrase, that they must have seen it in the west, as they were, by its guidance, brought out of the east country westward to Jerusalem. Thus the plural of the same word, in the preceding verse, signifies the countries lying east from Judea, μαγοι απο ανατολων. Some render the phrase εν τη ανατολη, "at its rise." But, 1st, The words

in that case ought to have been, εν τη ανατολη αυτου; 2dly, The term is never so applied in Scripture to any of the heavenly luminaries except the sun; 3dly, It is very improbable that a luminous body, formed solely for guiding the Magians to Bethlehem, would appear to perform the diurnal revolution of the heavens from east to west. The expression used in Lu.'s version, im morgenlande, coincides entirely with that here employed.

2 "To do him homage," προσκυνησαι αυτῳ. The homage of prostration, which is signified by this Gr. word, in sacred authors as well as in profane, was throughout all Asia commonly paid to kings, and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7. called in the E. T. "obeisance." The instances of this application are so numerous, both in the O. T. and in the N. as to render more quotations unnecessary. When God is the object, the word denotes adoration in the highest sense. In old Eng. the term *worship* was indifferently used of both. It is not commonly so now.

4. "The chief-priests," τους αρχιερεις. By the term αρχιερεις "chief-priests," in the N. T. is commonly meant, not only those who were, or had been *high-priests*, (for this office was not then, as formerly, for life,) but also the heads of the twenty-four courses, or sacerdotal families, into which the whole priesthood was divided.

2 "Scribes of the people," γραμματεις του λαου the men of letters, interpreters of the law, and instructors of the people.

5. "Bethlehem of Judea," Βηθλεεμ της Ιουδαιας. Vul. both here and ver. 1. "Bethlehem Judæ." This reading has no support from either MSS. or versions, and appears to be a conjectural emendation of Jerom, suggested by the Heb. of the Nazarenes.

6. "In the canton of Judah," γη Ιουδα. E. T. "In the land of Juda." The word γη without the article, joined to the name of a tribe, also without the article, denotes the *canton* or territory assigned to that tribe. In this sense, γη Ζαβουλων, and γη Νεφθαλειμ, occur in chap. iv. 15. As the land of Judah might be understood for the country of Judea, I thought it proper to distinguish in the version things sufficiently distinguished in the original.

2 "Art not the least illustrious among the cities of Judah," ουδαμως ελαχιστη ει εν τοις ἡγεμοσιν Ιουδα E. T. "Art not the least among the princes of Judah. The term ἡγεμων, in this place, denotes, 'illustrious,' 'eminent,' The metaphor *prince*, applied to city, is rather harsh in modern languages. It is remarked, that this quotation agrees not exactly either with the Heb. text or with the Gr. version. There appears even a contradiction in the first clause to both these, as in them there is no negative particle. The most approved way of reconciling them, is by supposing that the words in the Prophet are an interrogation, which, agreeably to the idiom of most languages, is equivalent to

a negation. On this hypothesis we must read in the O. T. "Art thou the least?" And in written language, an interrogation is not always to be distinguished from a declaration; though in speaking it may, by the emphasis, be clearly distinguishable. But, whatever be in this, it ought to be observed, that the quotation is only reported by the evangelist, as part of the answer returned to Herod by the chief-priests and the scribes.

7. "Procured from them exact information," ηκριβωσε παρ' αυτων. E. T. "Inquired of them diligently." In conformity to this is the greater part of modern translations. The Vul. renders it "diligenter didicit ab eis," making very rightly the import of the verb ακριβοω to lie chiefly, not in the diligence of the inquiry, but in the success of it. Agreeable to this are most of the ancient versions, particularly the Sy. and the Ara. Dod. and Sc. have preferred these, and rendered the words, "Got exact information from them." That this is more conformable to the import of the word, is evident from ver. 16. where Herod makes use of the information he had gotten, for directing his emissaries in the execution of the bloody purpose on which they were sent: "according to the time" (as our translators express it) "which he had diligently inquired of the wise men." This is not perfectly intelligible. It could not be the questions put by Herod, but the answers returned by the Magians, which could be of use for directing them. But, though the versions of Sc. and Dod. are preferable to the common one, they do not hit entirely the meaning of the Gr. word. It signifies, indeed, to get exact information, but not accidentally, or any-how; it is only in consequence of inquiry, or at least of means used on the part of the informed. Be. has not badly rendered the verb *exquisivit*, searched out, denoting both the means employed, and the effect. The better to show that this was his idea, he has given this explanation in the margin, "Certo et explorate cognovit."

12. "Being warned in a dream," χρηματισθεντες κατ' οναρ. E. T. "Being warned of God in a dream." With this agree some ancient, and most modern translations, introducing the term 'response,' 'oracle,' 'divinity,' or something equivalent. The Syr. has preserved the simplicity of the original, importing only "it was signified to them in a dream," and is followed by L. Cl. That the warning came from God, there can be no doubt: but as this is not expressed, but implied, in the original, it ought to be exhibited in the same manner in the version. What is said explicitly in the one, should be said explicitly in the other; what is conveyed only by implication in the one should be conveyed only by implication in the other. Now that χρηματιζειν does not necessarily imply *from God*, more than the word *warning* does, is evident from the reference which, both in sacred authors and in classical, it often has to inferior agents. See Acts x. 22, where the name of God is indeed both unneces-

sarily and improperly introduced in the translation; xi. 26; Rom. vii. 3; Heb. xii. 25. For Pagan authorities, see Raphelius.

16. "Deceived," ενεπαιχθη: E. T. "mocked." In the Jewish style we find often, that any treatment which appears disrespectful, comes under the general appellation of *mockery*. Thus, Potiphar's wife, in the false accusation she preferred against Joseph of making an attempt upon her chastity, says that "he came in to mock her," Gen. xxxix. 17. Εμπαιξαι is the word employed by the Seventy. Balaam accused his ass of *mocking him*, when she would not yield to his direction, Num. xxii. 29; and Dalilah said to Samson, Judg. xvi. 10, "Thou hast mocked (that is, deceived) me, and told me lies." As one who deceived them, appeared to treat them contemptuously, they were naturally led to express the former by the latter. But as we cannot do justice to the original by doing violence to the language which we write, I thought it better to give the sense of the author, than servilely to trace his idiom.

[2] "The male children," τους παιδας. Thus also Dod. and others. E. T. "The children." Sc. follows this version, but says in the notes, "Perhaps *male children*;" adding, "Not that the masculine article τους excludes *female children*; for had our historian intended to include both sexes under one word, παιδας, he would have prefixed the masculine article as now." But how does he know that? In support of his assertion, he has not produced a single example. He has shown, indeed, what nobody doubts, that as παις is of the common gender, the addition of αρρην or θηλυ serves to distinguish the sex without the article. But it is also true, that the attendance of the article ὁ or ἡ answers the purpose, without the addition of αρρην or θηλυ. *Pueri* and *puellæ* are not more distinguished by the termination in Latin, than οἱ παιδες and αἱ παιδες are distinguished by the article in Greek. I do not deny, that there may be instances wherein the term οἱ παιδες, like οἱ υἱοι, may mean children in general. The phrase, both in Hebrew and in Greek, is "the sons of Israel," which our translators render "the children of Israel," as nobody doubts that the whole posterity is meant. We address an audience of men and women by the title *brethren*; and, under the denomination *all men*, the whole species is included. But, in such examples, the universality of the application is either previously known from common usage, or is manifest from the subject or occasion. Where this cannot be said, the words ought to be strictly interpreted. Add to this, 1st, That the historian seems here purposely to have changed the term παιδιον, which is used for *child*, no fewer than nine times in this chapter; as that word being neuter, and admitting only the neuter article, was not fit for marking the distinction of sexes; and to have adopted a term which he nowhere else employs for infants, though frequently for men-servants, and once for youths or boys: 2dly,

That the reason of the thing points to the interpretation I have given. It made no more for Herod's purpose to destroy female children, than to massacre grown men and women; and, tyrant though he was, that he meant to go no farther than, in his way of judging, his own security rendered expedient, is evident from the instructions he gave to his emissaries, in regard to the age of the infants to be sacrificed to his jealousy, that they might not exceed such an age, or be under such another.

[3] "From those entering the second year, down to the time," απο διετους και κατωτερω, κατα τον χρονον: E. T. "From two years old and under, according to the time." There can be no doubt, that in this direction Herod intended to specify both the age above which, and the age under which, infants were not to be involved in this massacre. But there is some scope for inquiry into the import of the description given. Were those of the second year included, or excluded by it? By the common translation they are included; by that given above, excluded. Plausible things may be advanced on each side. The reasons which have determined me, are as follows. The word διετης is one of those which, in scriptural criticism, we call ἅπαξ λεγομενα. It occurs in no other place of the N. T. nor in the Sep. It is explained by Hesychius and Phavorinus, that which lives a whole year, δι' ὅλου του ετους. Διετησιος is also explained in our common lexicons, 'per totum annum durans, anniversarius:' and the verb διετιζω is used by Aristotle for 'living a whole year.' At the same time it must be owned, that the explanation 'bimulus,' 'biennis,' is also given to the word διετης. The term is therefore doubtless equivocal; but what weighs with me here principally is, the ordinary method used by the Jews in reckoning time; which is to count the imperfect days, months, or years, as though they were complete, speaking of a period begun, as if it were ended. Thus it is said, Gen. xvii. 12, "The child that is eight days old among you shall be circumcised;" and Lev. xii. 3. "On the eighth day he shall be circumcised." Now it is evident, that, in the way this precept was understood, it behoved them often to circumcise their children when they were not seven days old, and never to wait till they were eight. For the day of the birth, however little of it remained, was reckoned the first; and the day of the circumcision, however little of it was spent, was reckoned the eighth. But nothing can set this matter in a stronger light than what is recorded of our Lord's death and resurrection. We are told by himself, that he was to be three days and three nights in the bosom of the earth; that his enemies would kill him, and that after three days he would rise again. Yet certain it is that our Lord was not two days, or forty-eight hours, (though still part of three days,) under the power of death. He expired late on the sixth day of the week, and rose early on the first of the ensuing week. Both these considerations lead

me to conclude, with Wh. and Dod. that Herod, by the instructions given to his messengers, meant to make the highest limit of their commission, those entering, not finishing, the second year. The lowest we are not told, but only that it was regulated by the information he had received from the Magians; for this I take to be the import of the clause, κατα τον χρονον. He had probably concluded, that the star did not appear till the birth, though they might not see it on its first appearance, and that, therefore, he could be in no danger from children born long before, or at all after, it had been seen by them. Supposing, then, it had appeared just half a year before he gave this cruel order, the import would be, that they should kill none above twelve months old, or under six.

18. "In Ramah," Εν Ραμα. Ramah was a city on the confines of Benjamin, not far from Bethlehem in Judah. As Rachel was the mother of Benjamin, she is here by the Prophet Jeremiah, from whom the words are quoted, introduced as most nearly concerned. It is true, however, that in the Heb. the term rendered *in Ramah* may be translated *on high:* and both Origen and Jerom were of opinion that it ought to be so translated. But the authors of the Sep. have thought otherwise; and it is more than probable that the Evangelist, or his translator, have judged it best to follow that version. The mention of Rachel as lamenting on this occasion, gives a probability to the common version of the Prophet's expression; otherwise it would have been more natural to exhibit Leah the mother of Judah, than Rachel the mother of Benjamin, as inconsolable on account of a massacre perpetrated in a city of Judah, and aimed against one of that tribe.

[2] "Lamentation and weeping, and bitter complaint," θρηνος και κλανθμος και οδυρμος πολυς. Vul. "Ploratus et ululatus multus." In three Gr. copies θρηνος και are wanting. All the three words are in the Sep. in the passage referred to, though there are but two corresponding words in the Heb. In most of the ancient versions there is the same omission as in the Vul.

22. "Hearing that Archelaus had succeeded his father Herod in the throne of Judea, he was afraid to return thither." Archelaus was constituted by Augustus *ethnarch* (that is, ruler of the nation, but in title inferior to *king*) over Judea, Samaria, and Idumea. The orientals, however, commonly gave to such, and indeed to all sovereigns, the appellation of *kings*. The emperor is repeatedly so named in Scripture. And here the word εβασιλευσεν is applied to Archelaus, who succeeded his father, not in title, but in authority, over the principal part, not the whole, of his dominions. But though Joseph was afraid to go into Judea strictly so called, he still continued in the land of Israel; for under that name, *Galilee*, and a considerable extent of country lying east of the Jordan, were included. Prel. Diss. I. Part i. sect. 7.

23. "That he should be called a Nazarene," ὅτι Ναζωραιος κληθησεται. E. T. "He shall be called a Nazarene." The words may be rendered either way. A direct quotation is often introduced with the conjunction ὅτι. On the other hand, that the verb is in the indicative, is no objection of any weight against translating the passage obliquely. The Heb. has no subjunctive mood, and therefore the indicative in the N. T. is often used subjunctively, in conformity to the oriental idiom. And as there is no place in the Prophets still extant, where we have this affirmation in so many words, I though it better to give an oblique turn to the expression.

[2] "Nazarene." To mark a difference between Ναζωραιος, the term used here, and Ναζαρηνος, the common word for an inhabitant of Nazareth, Sc. and Dod. say "Nazaræan:" Wa. says "Nazorean." But as the term Ναζωραιος is, by this Evangelist, (xxvi. 71,) used manifestly in the same sense, and also by both Mr. and J., I can see no reason for this small variation. Some find a coincidence in the name with a Heb. word for a *Nazarite;* others for a word signifying *branch*, a term by which the Messiah, in the judgment of Jews as well as of Christians, is denominated, Isaiah xi. 1.

It is proper to observe, that in the Heb. exemplar of this Gospel, which was used by the Ebionites, and called "The Gospel according to the Hebrews," the two first chapters were wanting:—the book began in this manner, "It happened in the days of Herod king of Judea, that John came baptizing, with the baptism of reformation, in the river Jordan. He was said to be of the race of Aaron the priest, and son of Zacharias and Elizabeth." But for this reading, and the rejection of the two chapters, there is not one concurrent testimony from MSS., versions, or ancient authors. It is true the Al. has not the two chapters; but this is no authority for rejecting them, as that copy is mutilated, and contains but a very small fragment of Mt.'s Gospel. No fewer than the twenty-four first chapters are wanting, and the copy begins with the verb ερχεται, 'cometh,' in the middle of a sentence, ch. xxv. 6. By a like mutilation, though much less considerable, the first nineteen verses of the first chapter are wanting in the Cam., which also begins in the middle of a sentence with the verb παραλαβειν, 'to take home.' And in the Go. version all is wanting before the middle of the fifteenth verse of ch. v. It begins likewise in the middle of a sentence with the words answering to επι την λυχνιαν. Now if we abstract from these, which prove nothing but that the words they begin with were preceded by something now lost, there is a perfect harmony in the testimonies, both of MSS. and of versions, in favour of the two chapters. The old Itc. translation and the Syr. were probably made before the name *Ebionite* was known in the church. Even so early a writer as Ireneus, in the fragment formerly quot-

ed, (Pref. sect. 7,) takes notice that Mt. began his history with the genealogy of Jesus. That the Nazarenes, (or Jewish Christians, on whom, though disciples, the Mosaic ceremonies were by themselves thought binding,) who also used a Heb. exemplar of this Gospel, had the two chapters, is probable, as Epiphanius calls their copy very full, πληρεστατον, though it must be owned he immediately after expresses some doubt of their retaining their pedigree. Si. thinks it probable that they did retain it, as he learns from Epiphanius that Carpocras and Cerinthus, whose notions pretty much coincided with theirs, retained it, and even used it in arguing against their adversaries. I might add to the testimony of versions, MSS. and ancient authors, the internal evidence we have of the vitiation of the Ebionite exemplar, the only copy that is charged with this defect, from the very nature of the additions and alterations it contains.

CHAPTER III.

1. "In those days." As the thing last mentioned was the residence of Jesus with his parents at Nazareth, the words "those days" may be used with strict propriety of any time before he left that city. Now John was about six months older than Jesus: it may therefore be thought not improbable that he began his public ministry so much earlier, each in the thirtieth year of his age, agreeably to the practice of the Levites, Num. iv. 3. But it must be owned that this is no more than conjecture; for as to the age of the Baptist, when he commenced preacher, Scripture has been silent.

2 "The Baptist," ὁ Βαπτιστης. A title from his office, not a proper name. It is equivalent to the title given him, Mr. vi. 14, ὁ Βαπτιζων, "the Baptizer." It is therefore improperly rendered into modern languages without the article, as Dio. has done in Itn. calling him "Giovanni Battista," and all the Fr. translators I know (except L. Cl.,) who call him "Jean Baptiste."

3 "Cried, κηρυσσων. Diss. VI. Part v.

4 "Wilderness," ερημῳ. Mr. i. 3. N.

2. "Reform," μετανοειτε. Diss. VI. Part iii.

2 "Reign," βασιλεια. Diss. V. Part i.

4. "Of camel's hair." Not of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called *camlet*, (in imitation of which, though made of wool, is the English *camlet*,) but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff anciently worn by monks and anchorets. It is only when understood in this way that the words suit the description here given of John's manner of life.

2 "Locusts," ακριδες. I see no ground to doubt that it was the animal so named that is meant here. *Locusts* and *grasshoppers*

are among the things allowed by the law to be eaten, Lev. xi. 22, and are at this day eaten in Asia by the poorer sort. I have never had satisfactory evidence that the word is susceptible of any other interpretation.

5. "The country along the Jordan," ἡ περιχωρος του Ιορδανου Mr. i. 28. N.

7. "From the impending vengeance," απο της μελλουσης οργης. E. T. "From the wrath to come." Μελλων often means not only 'future,' but 'near.' There is just such a difference between εσται and μελλει εσεσθαι, in Gr. as there is between 'it will be' and 'it is about to be,' in Eng. This holds particularly in threats and warnings. Εσται λιμος is 'erit fames;' μελλει εσεσθαι λιμος is 'imminet fames.' In Job iii. 8, a Heb. word signifying *ready, prepared,* is rendered by the Seventy μελλων. Besides, its connexion with the verb φυγειν in this verse ascertains the import of the word. We think of fleeing only when pursued. The flight itself naturally suggests to spectators that the enemy is at hand. In cases, however, wherein no more appears to be intended than the bare prediction of an event, or declaration of some purpose, we are to consider it as equivalent to an ordinary future, ch. xvii. 22, N. The words, 'the wrath to come,' appear to limit the sense to what is strictly called 'the future judgment.'

8. "The proper fruit of reformation," καρπους αξιους της μετανοιας. E. T. "Fruits meet for repentance." Vul. "fructum dignum pœnitentiæ." A very great number of MSS. read καρπον αξιον, amongst which are some of the oldest and most valued; likewise several ancient versions, as the Ara. the second Sy. Cop. Eth. and Sax. It appears, too, that some of the earliest fathers read in the same manner. Of the moderns, Lu. Gro. Si. Ben. Mill. and Wet. have approved it. It is so read in the Com. and some other old editions. Καρπους αξιους is universally allowed to be the genuine reading in L. Some ignorant transcriber has probably thought proper to correct one Gospel by the other. Such freedoms have been too often used.

10. "Turned into fuel." Ch. vi. 30. [2] N.

11. "In water—in the Holy Spirit," εν ὑδατι—εν ἁγιῳ πνευματι. E. T. "with water—with the Holy Ghost." Vul. "in aqua—in Spiritu Sancto." Thus also the Sy. and other ancient versions. All the modern translations from the Gr. which I have seen render the words as our common version does, except L. Cl. who says, "dans l'eau—dans le Saint Esprit." I am sorry to observe, that the Popish translators from the Vul. have shown greater veneration for the style of that version than the generality of Protestant translators have shown for that of the original. For in this the La. is not more explicit than the Gr. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render εν τῳ Ιορδανῃ, in the sixth verse, 'in Jordan,' though nothing can be plainer, than that if there be any

incongruity in the expression 'in water,' this 'in Jordan' must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying, 'with the water of Jordan,' which would have made their deviation from the text too glaring. The word βαπτιζειν, both in sacred authors and in classical, signifies 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the La. fathers, 'tingere,' the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, εν ὑδατι, εν τῳ Ιορδανῃ. But I should not lay much stress on the preposition εν, which, answering to the Heb. ב, may denote *with* as well as *in*, did not the whole phraseology in regard to this ceremony concur in evincing the same thing. Accordingly the baptized are said αναβαινειν, 'to arise,' 'emerge,' or 'ascend,' ver. 16, απο του ὑδατος and Acts viii. 39, εκ του ὑδατος, '*from* or *out* of the water.' Let it be observed further, that the verbs ῥαινω and ῥαντιζω, used in Scripture for *sprinkling*, are never construed in this manner. "I will sprinkle you with clean water," says God, Ezek. xxxvi. 25, or, as it runs in the E. T. literally from the Heb. "I will sprinkle clean water upon you," is in the Sep. Ῥανω εφ' ὑμας καθαρον ὑδωρ, and not as βαπτιζω is always construed. Ῥανω ὑμας εν καθαρῳ ὑδατι. See also Exod. xxix. 21; Lev. vi. 27, xvi. 14. Had βαπτιζω been here employed in the sense of ῥαινω, 'I sprinkle,' (which, as far as I know, it never is in any use, sacred or classical,) the expression would doubtless have been Εγω μεν βαπτιζω εφ' ὑμας ὑδωρ, or απο του ὑδατος, agreeably to the examples referred to. When therefore the Gr. word βαπτιζω is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence, that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party.

[2] "In the Holy Spirit and fire," "εν πνευματι ἁγιῳ και πυρι. Hey. "With holy wind and fire." This most uncommon, though not entirely new version of that learned and ingenious but sometimes fanciful interpreter, is supported by the following arguments: 1st, The word πνευμα, which signifies both *spirit* and *wind*, has not here the article by which *the Holy Spirit* is commonly distinguished. 2dly, The following verse, which should be regarded as an illustration of this, mentions the cleansing of the wheat, which is by *the wind* separating the chaff, and the consuming of the chaff by *the fire*. 3dly, The three elements, water, air, and fire, were all considered by the Jews as purifiers, and, in respect of their purifying quality, were ranked in the order now named, water the lowest, and fire the highest. The

mention of the other two gives a presumption that the third was not omitted. The following answers are submitted to the reader: 1st, The article, though often for distinction's sake prefixed to ἅγιον πνευμα, is, when either the scope of the place or the other terms employed serve the purpose of distinguishing, frequently omitted. Now this purpose is more effectually served by the epithet ἅγιον, 'holy,' than it could have been by the article. In ch. i. 18 and 20, the miraculous conception is twice said to be εκ πνευματος ἁγιου, without the article. Yet Hey. himself has rendered it in both places 'the Holy Spirit.' Further, I suspect that no clear example can be produced of this adjective joined to πνευμα, where the meaning of πνευμα is 'wind.' At least I have never heard of any such. 2dly, The subsequent verse is certainly not to be understood as an illustration of this, but as farther information concerning Jesus. This verse represents the manner in which he will admit his disciples; the next, that in which he will judge them at the end of the world. 3dly, I can see no reason, on the Dr.'s hypothesis, why *air* or *wind* should alone of all the elements be dignified with the epithet *holy*. *Fire* in that view would have a preferable title, being considered as the most perfect refiner of them all. Yet in no part of the N. T. is mention made of either 'holy water' or 'holy fire.' Now, as it is acknowledged that πνευμα commonly signifies 'spirit,' and when joined with ἅγιον 'the divine Spirit,' the word, by all the laws of interpretation, considering the peculiarity of the attribute with which it is accompanied, must be so understood here. It is however but doing justice to that respectable author to observe, that he does not differ from others in regard to the principal view of the passage, the effusion of the Holy Spirit; only he thinks that the literal import of the word πνευμα in this place is 'wind,' and that 'the Spirit' is but suggested to us by a figure.

[3] "And fire," και πυρι. These words are wanting in several MSS. but they are found in a greater number, as well as in the Sy. the Vul. and all the ancient versions.

12. "His winnowing shovel is in his hand," ού το πτυον εν τη χειρι αυτου. E. T. "Whose fan is in his hand." Vul. "Cujus ventilabrum in manu sua." In the old Vul. or Itc. the word appears to have been 'pala,' properly 'a winnowing shovel,' of which mention is made Isa. xxx. 24. This implement of husbandry is very ancient, simple, and properly manual. The 'fan' (or van, as it is sometimes called) is more complex, and being contrived for raising an artificial wind by the help of sails, can hardly be considered as proper for being carried about in the hand.

15. "Thus ought we to ratify every institution," ούτω πρειπον εςιν ἡμιν πληρωσαι πασαν δικαιοσυνην. E. T. "Thus it becometh us to fulfil all righteousness." In the opinion of Chrysostom and other expositors, δικαιοσυνη signifies in this place 'divine precept.'

It is the word by which משפט 'mishpat," in Heb. often denoting an *institution* or *ordinance* of religion, is sometimes rendered by the Seventy. I have chosen here to translate the verb πληρωσαι rather 'ratify' than 'fulfil,' because the conformity of Jesus in this instance was not the personal obedience of one who was comprehended in the precept, and needed with others the benefit of purification, but it was the sanction of his example given to John's baptism as a divine ordinance.

16. "No sooner arose out of the water than heaven was opened to him" ανεβη ευθυς απο του ὑδατος, και ιδου ανεῳχθησαν αυτῳ οἱ ουρανοι. E. T. "Went up straightway out of the water, and lo the heavens were opened unto him." That the adverb ευθυς, though joined with the first verb, does properly belong to the second, was justly remarked by Grotius. Of this idiom, Mr. i. 29, and xi. 2, are also examples.

CHAPTER IV.

1. "By the devil," ὑπο του διαβολου. Diss. VI. Part i. sect. 1—6.

3 "A son of God," υἱος του Θεου. E. T. "The Son of God." It does not appear to be without design that the article is omitted both in this verse and in the sixth. The words ought therefore to be rendered indefinitely, 'a son,' not emphatically 'the son.' In the parallel passage in L. iv. 3. there is the same omission; and though in the 9th verse of that chapter we find the article in the present common Gr. it is wanting in so many ancient MSS. and approved editions, that it is justly rejected by critics. Whether we are to impute Satan's expressing himself thus to his ignorance, as not knowing the dignity of the personage whom he accosted, or to his malignity, as being averse to suppose more than an equality with other good men, (for he does not acknowledge even so much,) certain it is that the passage he quotes from the Psalms admits a general application to all pious persons. The omission of the definite article in this place is the more remarkable, as in the preceding chapter in both Gospels the appropriation of the term υἱος by means of the article, in the voice from heaven, is very strongly marked, ὁ υἱος μου ὁ αγαπητος. See N. on ch. xiv. 33, xxvii. 54.

3 "Loaves," αρτοι. E. T. "Bread." Αρτος, used indefinitely, is rightly translated 'bread;' but when joined with εἱς, or any other word limiting the signification in the singular number, ought to be rendered 'loaf;' in the plural it ought almost always to be rendered 'loaves.' Fven if either were proper, 'loaves' would be preferable in this place, as being more picturesque. Our translators have here followed the Sy. interpreter, who seems to have read αρτος.

4. "By every thing which God is pleased to appoint," επι παντι ῥηματι εκπορευομενῳ δια στοματος Θεου. E. T. "By every word that proceedeth out of the mouth of God. The whole sentence

is given as a quotation. "It is written." The place quoted is Deut. viii. 3, where Moses, speaking to the Israelites, says, "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." It is evident that the Jewish lawgiver is speaking here of the food of the body, or sustenance of the animal life, as it was this purpose solely which the manna served, and which could not in our idiom be denominated a *word*. The reader may observe that the term *word*, in the passage of the O. T. quoted, is in our Bible printed in italics, to denote that there is no corresponding term in the original. It might therefore have been literally rendered from the Heb. 'every thing.' In the Sep. from which the quotation in the Gospel is copied, the ellipsis is supplied by ῥημα. But let it be observed, that in Scripture both the Heb. דבר 'dabar' and the Gr. ῥημα, and sometimes λογος, mean indifferently 'word' or 'thing.' Take the following examples out of a much greater number. L. i. 37. Ουκ αδυνατησει παρα τῳ Θεῳ παν ῥημα: "Nothing is impossible with God."—ii. 15. "Let us now go to Bethlehem, and see this thing," το ῥημα τουτο, "which iscome to pass." The phrase το εκπορευομενον or (εξελθον) εκ του ςοματος, is oftener than once to be met with, in the version of the Seventy, for a 'declared purpose,' 'resolution,' or 'appointment.' See Num. xxxii. 24; 1 Sam. i. 23. But nothing can be more express to our purpose than Jer. xliv. 17. Ποιησομεν παντα λογον ὁς εξελευσεται εκ του ςοματος ἡμων. E. T. "We will do whatsoever thing goeth forth out of our own mouth." παντα λογον, in Heb. כל הדבר 'col hadabar,' 'every word;' that is, "we will do whatsoever we have purposed." The version I have given is therefore entirely agreeable, both to the sense of the passage quoted and to the idiom of holy writ. I may add, that it is much better adapted to the context than the allegorical explanation which some give of the words as relating purely to the spiritual life. The historian tells us that Jesus had fasted forty days, that he was hungry, and in a desert, where food was not to be had. The tempter, taking his opportunity, interposes, "If thou be the Messiah, convert these stones into loaves." The question was simply, What, in this exigence, was to be done for sustaining life? Our Saviour answers very pertinently by a quotation from the O. T. purporting, that when the sons of Israel were in a like perilous situation in a desert, without the ordinary means of subsistence, God supplied them with food, by which their lives were preserved, (for it is not pretended that the manna served as spiritual nourishment,) to teach us that no strait however pressing, ought to shake our confidence in him. Beau. and the anonymous Eng. translator in 1729, exhibit the same sense in their versions.

6. "Lest," μηποτε. E. T. "Lest at any time." From an excessive solicitude not to say less than the original, words have been explained from etymology, rather than from use; in consequence of which practice some versions are encumbered with expletives, which enfeeble instead of strengthening the expression. Of this kind is the phrase *at any time*, which in this passage adds nothing to the sense. The compound μηποτε, in the use of the sacred penmen, rarely signifies more than the simple μη, 'lest.' It is used by the Seventy in translating a Heb. term that imports no more. In the Psalm referred to it is rendered simply *lest*. And to go no further than this Gospel, our translators have not hesitated to render it so in the following passages; vii. 6, xiii. 29, xv. 32, xxv. 9, xxvii. 64. Why they have not done so in this, and most other places, I can discover no good reason.

7. "Jesus again answered, It is written," εφη αυτῳ ὁ Ιησους παλιν γεγραπται. E. T. "Jesus said unto him, It is written again." The words in the original are susceptible of either interpretation, the difference depending entirely on the pointing. I place the comma after παλιν, they after Ιησους. This was the second answer which Jesus made, on this occasion, to the devil. It is not easy to see in what sense the words quoted, can be said to have been written again. The punctuation is not of divine authority, any more than the division into chapters and verses.

2 "Thou shalt not put the Lord thy God to the proof," ουκ εκπειρασεις Κυριον τον Θεον σου. E. T. "Thou shalt not tempt the Lord thy God." What we commonly mean by the word *tempting*, does not suit the sense of the Gr. word εκπειραζω in this passage. The Eng. word means properly either 'to solicit to evil,' or 'to provoke;' whereas the import of the Gr. verb in this and several other places is 'to assay,' 'to try,' 'to put to the proof.' It is thus the word is used, Gen. xxii. 1. where God is said to have *tempted* Abraham, commanding him to offer up his son Isaac for a burnt-offering. God did not solicit the patriarch to evil, for, in this sense, as the apostle James tells us, i. 13, he neither can be tempted nor tempteth any man. But God *tried* Abraham, as the word ought manifestly to have been rendered, putting his faith and obedience to the proof. His ready compliance, so far from being evil, was an evidence of the sublimest virtue. It was in desiring to have a proof of God's care of them, and presence with them, that the children of Israel are said to have "tempted the Lord at Massa," saying, "Is the Lord among us or not?" Ex. xvii. 7. And on the present occasion, it was God's love to him, and faithfulness in the performance of his promise, that the devil desired our Lord, by throwing himself headlong from a precipice, to *make trial of*. As however it has been objected, that this last phrase, which I at first adopted, is somewhat ambiguous, I have changed it for one which cannot be mistaken.

15. "On the Jordan," περαν του Ιορδανου. E. T. "Beyond Jordan." The Heb. word מעבר 'megheber,' rendered by the Seventy περαν, signifies indifferently 'on this side,' or 'on the other side.' In Num. xxxii. 19, the word is used in both meanings in the same sentence. Unless, therefore, some other word or phrase is added, as κατ' ανατολας or κατα θαλασσαν, to ascertain the sense, it ought to be rendered as in the text, or as in verse 25. Zebulun and Naphtali were on the same side of the Jordan with Jerusalem and Judea, where Isaiah exercised his prophetical office.

2 "Near the sea," ὁδον θαλασσης. E. T. "By the way of the sea." This expression is rather indefinite and obscure. There is an ellipsis in the original, but I have given the sense. What is here called *sea*, is properly not *a sea*, but *a lake*. It was customary with the Hebrews to denominate a large extent of water, though fresh water, and encompassed with land, by the name *sea*. Both Mt. and Mr. denominate this "the sea of Galilee;" J. calls it "the sea of Tiberias;" L. more properly, "the lake of Gennesareth." It was on this lake that Capernaum, and some other towns of note, were situated. Here also Peter and Andrew, James and John, before they were called to the apostleship, exercised the occupation of fishers. "The sea of Galilee." and "the sea of Tiberias," are become, in Scripture style, so much like proper names, that it might look affected to change them for "the lake of Galilee" and "the lake of Tiberias." Besides, where it can conveniently be done, these small differences in phraseology, which diversify the styles of the evangelists in the original, ought to be preserved in translation.

16. "A region of the shades of death." χωρα και σκια θανατου. In the Sep. in the passage referred to, the words are χωρα σκιας θανατου, literally from the Heb. of the prophet, ארץ צל מות 'arets tsal-moth.' *Tsal-moth*, it was observed, Diss. VI. Part ii. sect. 2. and *sheol*, are nearly synonymous, and answer to ᾅδης in the N. T. which signifies the invisible world, or the state of the dead. The expression is here evidently metaphorical, and represents the ignorance or spiritual darkness in which the people of that region, who were intermixed with the heathen, lived, before they received the light of the gospel.

17. "Began to proclaim," ηρξατο κηρυσσειν, Mr. v. 17. N.

18. "A drag," αμφιβληστρον. E. T. "A net." The word is not the same here that is in verse 20; there it is δικτυον, which I take to be the name of the genus, and properly rendered 'net.' The name here is that of a species answering to what we call *a drag*. The same historian, xiii. 47, uses the word σαγηνη, which in the common translation is also rendered 'net.' It is not very material, but neither ought it to be altogether overlooked, to make, when possible in a consistency with propriety, the phraseology of the version both as various and as special as that of the original. Diss. XII. Part i. sect. 9—13.

21. "In the bark," εν τῳ πλοιῳ. E. T. "In a ship." L. v. 2. N.
[2] "Mending," καταρτιζοντας. Mr. i. 19. N.

CHAPTER V.

3. "Happy," μακαριοι. E. T. "Blessed." I agree with those translators who choose generally to render μακαριος 'happy,' ευλογητος and ευλογημενος 'blessed.' The common version rarely makes a distinction.

[2] "Happy the poor," μακαριοι οἱ πτωχοι. E. T. "Blessed are the poor." It has more energy in these aphoristical sentences, after the example of the original, and all the ancient versions, to omit the substantive verb. The idiom of our language admits this freedom as easily as the Itn. and more so than the Fr. None of the La. versions express the verb. Dio.'s Itn. does not; nor do the Fr. versions of P. R., L. Cl., and Sa. Si. expresses it in the first beatitude, but not in the following ones. Another reason which induced me to adopt this manner is to render these aphorisms, in regard to happiness, as similar in form as they are in the original to the aphorisms in regard to wretchedness, which are, L. vi. contrasted with them, "woe to you that are rich;"—for I shall show, in the note on that passage, that the verb to be supplied is in the indicative mood equally in both.

[3] "Happy the poor who repine not," μακαριοι οἱ πτωχοι τῳ πνευματι. E. T. "Blessed are the poor in spirit." I have assigned my reason, Diss. XI. Part i. sect. 18, for thinking that it is as much the business of a translator to translate phrases as to translate words. An idiomatic phrase stands precisely on the same footing with a compound word. The meaning is commonly learnt from the usual application of the whole word, or of the whole phrase, and not by the detached meanings of the several parts, which, in another language, conjoined in the same manner, may convey either no meaning at all, or a meaning very different from the author's. Such, in a particular manner, is the meaning which the phrase *poor in spirit* naturally conveys to English ears. *Poor-spirited*, which to appearance is coincident with it, is always employed in a bad sense, and denotes mean, dastardly, servile. *Poorness of spirit* is the same ill quality in the abstract. The phrase, therefore, in our language, if it can be said to suggest any sense, suggests one different from the sense of the text. In support of the interpretation here given, let the following things be attended to: First, That it is literally *the poor* that is meant, may be fairly concluded from the parallel place, L. vi. 20, where the like declaration is pronounced of *the poor* simply, without any limitation as in this passage. And this is of considerable weight, whether we consider the discourse recorded by L. as the same or different, since their coincidence in many things, and similarity in others, are confessed on all sides. Now what puts it be-

yond a doubt that it is *the poor* in the proper sense that is meant there, is the characters contrasted to those pronounced *happy*. These begin ver. 24. "Woe unto you that are rich." It is also not without its weight, that our Lord begins with *the poor* on both occasions; but especially that the same beautitude is ascribed to both: "Theirs is the kingdom of heaven." I might urge further, that if *the poor* be not meant here, there is none of these maxims that relates to them. Now this omission is very improbable, in ushering in the laws of a dispensation which was entitled, many ages before, "glad tidings to the poor;" to announce which was one great end of the Messiah's mission. And the fulfilment of this prophecy in him, is what our Lord fails not to observe on more occasions than one. I cannot therefore agree with Wh. and others in thinking that πτωχοι τῳ πνευματι means 'humble.' The quotations produced by that critic in support of his opinion, are more foreign to his purpose than any thing I have yet discovered in his learned Commentaries. "The usual expression," says he, "by which the Scriptures [meaning the O. T.] and the Jewish writers represent the humble man is, that he is 'shephal ruach,' *i. e.* poor, low, or contrite in his spirit:" and of this he brings some examples. It is true, the meaning of *shephal* is humble, and of *ruach* is spirit. But because in Scripture men humble of spirit means humble men, must therefore 'the poor in spirit' also mean humble men? To make the inconclusiveness of this reasoning pass unobserved, he has inserted the word *poor*, amongst others, in his explanation of the word *shephal*. But that it ever means *poor*, I have not found so much as a single example. It is never translated by the LXX πτωχος; but either ταπεινος, or by some word of like import. As to the phrase 'shephal ruach,' it occurs but thrice in Scripture. In one place it is rendered πραϋθυμος, in another ταπεινοφρων, and in the third ολιγοψυχος. Should any object, that to exclude *the humble* from a place here, will seem as unsuitable to the temper of our religion as to exclude *the poor;* I answer, that I understand *the humble* to be comprehended under the third beatitude, "Happy the meek." Not that I look upon the two words as strictly synonymous, but as expressing the same disposition under different aspects—*humility*, in the contemplation of self as in the divine presence; *meekness*, as regarding the conduct towards other men. This temper is accordingly opposed to pride as well as to anger. The words seem to have been often used indiscriminately. *Humble* in the Heb. is once and again by the LXX rendered *meek*, and conversely; and they are sometimes so quoted in the N. T. Nay, the very phrase for "lowly in spirit," above criticised, 'shephal ruach,' is at one time rendered πραϋθυμος, 'meek-spirited,' at another, ταπεινοφρων, 'humble.' But should it be asked, what then does τῳ πνευματι add to the sense of οἱ πτωχοι; I think the phrase to which Wh. recurs will furnish us with an

answer. *Shephal* is properly ταπεινος, 'humilis;' the addition of *ruach* is equivalent to τῳ πνευματι. Such an addition therefore as is made to the sense of ταπεινος in the one phrase by τῳ πνευματι, such also is made to the sense of πτωχος in the other, by the same words superadded. It may be thought that no addition is made to the first, the simple term ταπεινος expressing a quality of the mind; but this is a mistake arising from the application of the Eng. word *humble*, which does not entirely coincide with the aforesaid terms in the ancient tongues. In all these the word properly refers to meanness of condition. In the few instances wherein ταπεινος signifies 'humble,' and ταπεινωσις 'humility,' there may be justly said to be an ellipsis of τῃ καρδιᾳ or τῳ πνευματι. The proper word for 'humble' is ταπεινοφρων, for 'humility' ταπεινοφροσυνη. As therefore ταπεινοφρων, ταπεινος τῃ καρδιᾳ, and ταπεινος τῳ πνευματι, (for this expression also occurs in the Sep. Ps. xxxiv. 18,) denote one whose mind is suited to the lowness of his station, so πτωχος τῳ πνευματι denotes one whose mind is suited to the poorness of his circumstances. As the former imports unambitious, unaspiring after worldly honours or the applause of men; the latter imports unrepining, not covetous of earthly treasure, easily satisfied, content with little. This and humility are indeed kindred virtues, but not the same.

Wet. is singular in thinking that the words ought to be construed thus: μακαριοι τῳ πνευματι—οἱ πτωχοι. He understands πνευμα to mean the Spirit of God, and renders it into La. "Beati Spiritui pauperes;" as if we should say, 'Happy in the Spirit's account are the poor.' He urges that πτωχοι τῳ πνευματι is unexampled. But is it more so than μακαριοι τῳ πνευματι? Or do we find any thing in Scripture analogous to this phrase in the manner he has explained it? I have shown that there is at least one phrase, ταπεινος τῳ πνευματι, perfectly similar to the other, which may well serve to explain it, and remove his other objection, that it ought to mean a bad quality. Besides, I would ask, whether we are to understand, in verse 8, τῃ καρδιᾳ as likewise construed with μακαριοι; for nothing can be more similar than the expressions μακαριοι οἱ πτωχοι τῳ πνευματι and μακαριοι οἱ καθαροι τῃ καρδιᾳ?

5. "They shall inherit," αυτοι κληρονομησουσι: Vul. "Ipsi possidebunt." The La. word *possidebunt* sufficiently corresponds to the Gr. κληρονομησουσι, which generally denotes possessing by any title, by lot, succession, purchase, conquest, or gift: I therefore think that Cas. judged better in following the Vul. than Be. who expresses the sentiment by a circumlocution which appears too positively to exclude possession of every other kind: "Ipsi terram hæreditario jure obtinebunt." But as the specialty which the word sometimes conveys may be more simply expressed in Eng. I have, with the common version, preferred *inherit* to possess. It happily accords to the style of the N. T. in regard both to the present privileges and to the future prospects of God's

people. They are here denominated 'sons of God;' *and if sons*, as the apostle argues, 'then heirs,' 'heirs of God, and coheirs with Christ.' The future recompense is called 'a birthright,' 'an inheritance.' Diss. XII. Part i. sect. 17.

[2] "The land," την γην: E. T. "The earth." That the word is susceptible of either sense cannot be doubted. The question is, which is the genuine sense in this passage? Let it be observed, that it had, long before then, become customary among the most enlightened of the Jewish nation, to adopt the phraseology which the sacred writers had employed in reference to ceremonial observances and temporal promises, and to affix to the words a more sublime meaning, as referring to moral qualities, and to eternal benefits. This might be illustrated, if necessary, from many passages of the N. T. as well as from the oldest Jewish writers. The expression under examination is an instance, being a quotation from Ps. xxxvii. 11. Now, in order to determine the sense of the word here, its meaning there should be first ascertained. Every person conversant in the Heb. knows that the word there used, (and the same may be said of the Gr. and La. words by which it is rendered,) sometimes means 'the earth,' sometimes a particular 'land' or country. Commonly the context, or some epithet, or the words in construction, remove the ambiguity. That in the passage referred to it signifies 'the land,' namely Canaan, promised to the patriarchs, is hardly called in question. As for 'the earth,' it was given, says the Psalmist, to the children of men; even the idolatrous and profane were not excluded. Whereas this peculiar, this much-favoured 'land,' God reserved for the patrimony of Israel, whom he honoured with the title of 'his son,' his 'first-born.' To this, the ancient promises given to the Israelites had all a manifest reference. It is true, our translators have rendered the word, in the passage of the Psalms alluded to, 'the earth,' merely, I imagine, that it might be conformable to what they understood to be the sense of the expression in this place. A strong proof of this is, that they have observed no uniformity in their manner of translating it in this very Psalm. The word occurs six times. Thrice they translate it 'the land,' and thrice 'the earth.' Yet there is not the shadow of a reason for this variation; for no two things can be more similar than the expressions so differently rendered. Thus, ver. 11, "The meek shall inherit the earth;" ver. 29, "The righteous shall inherit the land." Indeed, nothing can be plainer to one who reads this sacred ode with attention, than that it ought to be rendered 'land' throughout the whole. Peace, security, and plenty, in the 'land' which the Lord their God had given them, are the purport of all the promises it contains. 'But,' it may be said, 'admit this were the meaning of the Psalmist, are we to imagine that the evangelical promise given by our Lord, is to be confined in the same manner to the

possession of the earthly Canaan?' By no means. Nevertheless our Lord's promise, as he manifestly intended, ought to be expressed in the same terms. The new covenant which God has made with us, by Jesus Christ, is founded on better promises than that which he made with the Israelites by Moses. But then the promises, as well as the other parts of the Mosaic covenant, are the figures or shadows, as the writer to the Hebrews well observes, (ch. x. 1,) of the corresponding parts of the Christian covenant. Even the holy men under that dispensation were taught by the Spirit to use the same language, in regard to blessings infinitely superior to those to which the terms had been originally appropriated. David warns the people, in his time of the danger of provoking God to swear concerning them, as he had sworn concerning their fathers in the desert, that they should not enter into his rest. Yet the people were at that very time in possession of Canaan, the promised rest, and consequently could not be affected by the threat, in the ordinary acceptation of the words. Hence the afore-cited author justly concludes, (ch. iv. 9,) that the inspired penman must have had in his view another rest, which still remains for the people of God, and from which men's disobedience may still prove the cause of their exclusion. Moses had his 'land' of promise, with the prospect of which he roused the Israelites. Jesus Christ also has his, with the hope of which he encourages and stimulates his disciples. That it is the heavenly happiness that is meant, appears to me certain, (for all the promises here relate to things spiritual and eternal,) but still conveyed under those typical expressions to which his hearers had been habituated. The Rh. in Eng. and L. Cl. in Fr. are the only translators into modern languages with whose versions I am acquainted, who have expressed this properly. L. Cl. says, "ils possideront le pais." At the same time, his note on the place shows that he misunderstood the sense. He supposed this declaration to relate solely to those Jews converted to Christianity, who, after the destruction of Jerusalem, and the subversion of the Jewish polity by the Romans, were allowed to live peaceably in the country, because they had taken no part in the war. Those sentences with which our Lord's doctrine is introduced, are to be regarded not as particular predictions, but as universal axioms. All those who fall within the description, 'the poor,' 'the meek,' 'the merciful,' in any age or country, are entitled to the promise. It is impossible that they should have been understood otherwise, at the time, by any hearer. The general tenor of the expressions used, unlimited by any circumstance of time or place, especially when compared with the scope and tendency of the whole discourse, shows manifestly that they are to be held as the fundamental principles of the new dispensation to be introduced by the Messiah. Besides, all the other promises are confessedly such as suit the nature of

the kingdom, which is declared by its founder and sovereign to be *not of this world.* How unreasonable is it then to think, that this must be understood as an exception? Indeed some who render *την γην* 'the earth,' acknowledge that heaven is meant. But how vague and arbitrary must this way of expounding appear, when we consider that *heaven* is in this very discourse contrasted to *earth*, and distinguished from it? That our Lord's style is often figurative, is not to be denied. But the figures are not taken at random, nor to be interpreted by every body's fancy. They are adopted according to certain rules, easily discoverable from an acquaintance with holy writ, and the Jewish laws and ceremonies. And of those rules, none is more common than that which assigns a spiritual and sublime meaning, to expressions in the law which relate merely to external rites and temporal benefits. (See the N. on ver. 8.) I shall only add, that all these promises are in effect the same, but presented under such different aspects as suit the different characters recommended. Thus *a kingdom* is promised to *the poor, consolation* to *the mourners, an inheritance* to *the meek,* who are liable here to be dispossessed of every thing by the aspiring and the violent; and so of the rest.

4, 5. in the Vul. and the Cam. these verses are transposed. The Vul. is the only version, and the Cam. the only MS. where this arrangement is found.

6. "Who hunger and thirst for righteousness," *οἱ πεινωντες και διψωντες την δικαιοσυνην.* In the ordinary interpretation, *to hunger and thirst* denotes to have an ardent desire. Maldonate was of opinion, that the words ought rather to be rendered "who hunger and thirst because of righteousness;" that is, whose righteousness or integrity has occasioned their being reduced to such a state of indigence. His reasons for this exposition are as follow: 1st, That they who are in the literal sense hungry and thirsty are here meant, there is reason to presume from the parallel passage in L. where the words are, "Ye who hunger now," without the addition of righteousness, or any word corresponding to it. 2dly, Though *thirst* is by the sacred authors often used metaphorically for the desire of spiritual good things, there is not any clear example that *hunger* is ever so applied. 3dly, Each of these declarations, commonly called beatitudes, regards a particular virtue, and not a virtuous character in general. I acknowledge that the first is the only one of these reasons which appears to me to have any weight. As to the second, a single instance of a metaphorical application, when plain from the context, is sufficient evidence. Besides, though *hunger* simply is not used by metaphor for the desire of spiritual things, the spiritual things themselves are represented by *bread* and by *meat,* as well as by *drink,* Isa. lv. 1, 2; J. vi. 27; and our anticipation in them is represented by *eating,* as well as by *drinking,* J. vi. 50; 1 Cor. v. 2. *Hunger* here, therefore, coupled with *thirst,* may

be accounted sufficiently explicit for expressing strong desire of spiritual things, in like manner as *eating* coupled with *drinking* denotes an ample participation in them. In tropes so closely related, the sense of one ascertains the sense of the other. As to the third reason, though righteousness is used to denote the whole of practical religion, "to hunger and thirst for righteousness" may, not improperly, be said to express one particular quality only, to wit, a zeal for higher attainments in virtue and piety. The declaration in ver. 10, may, in one view, be considered as equally general with this, and in another, as regarding solely the virtue of perseverance or constancy. But what principally weighs with me is, 1st, The consideration that the common interpretation appears to have been the universal interpretation of the earliest ages. This is a strong presumption that it is the most natural, and best suited to the construction. 2dly, The omission of the preposition δια, on Maldonate's hypothesis, is not at all suited to the style of these writers; but that διψαω is sometimes used actively, and governs the accusative of that which is the object of our thirst, we are authorized by Phavorinus to assert: συντασσεται, says that lexicographer, αιτιατικῇ και γενικῇ, αιτιατικῇ μεν, ὡς το, εδψησε σε ἡ ψυχη μου, και διψω τους λογους. The former of these examples is quoted from Ps. lxii. 2, answering to lxiii. 1, in the English Bible, which follows the Masoretic Heb. "My soul thirsteth for thee." The passage appears in the same form in Trommius' Concordance, on the verb διψαω. Yet in the common editions of the Sep. the pronoun is σοι not σε. But that the accusative is sometimes used as well as the dative and the genitive, is manifest from Wisd. xi. 14, ουχ' ὁμοια δικαιοις διψησαντες. Besides, the sense which Maldonate gives is included in ver. 10; and this I think a strong objection to it.

8. "The clean in heart," οἱ καθαροι τῃ καρδιᾳ. E. T. "The pure in heart." I admit that this is a just expression of the sense, and more in the Eng. idiom than mine. My only reason for preferring a more literal version of the word καθαρος here is, because I would, in all such instances, preserve the allusion to be found in the moral maxims of the N. T. to the ancient ritual, from which the metaphors of the sacred writers, and their other tropes, are frequently borrowed, and to which they owe much of their lustre and energy. The laws in regard to the cleanness of the body, and even of the garments, if neglected by any person, excluded him from the temple. He was incapacitated for being so much as a spectator of the solemn service at the altar. The Jews considered the empyreal heaven as the archetype of the temple of Jerusalem. In the latter, they enjoyed the symbols of God's presence, who spoke to them by his ministers; whereas, in the former, the blessed inhabitants have an immediate sense of the divine presence, and God speaks to them face to face. Our Lord, preserving the analogy between the two dispensations,

intimates that *cleanness* will be as necessary in order to procure admission into the celestial temple, as into the terrestrial. But as the privilege is inconceivably higher, the qualification is more important. The cleanness is not ceremonial, but moral; not of the outward man, but of the inward. The same idea is suggested, Ps. xxiv. When such allusions appear in the original, they ought, if possible, to have a place in the version.

9. "The peace-makers," *οἱ ειρηνοποιοι*. An. "The pacific:" Hey. "The peaceable." Weakly both. With us these words imply merely a negative quality, and are equivalent to 'not contentious,' 'not quarrelsome,' 'not litigious.' More is comprised here. This word is not found in any other part of Scripture, but (which is nearly the same) the verb *ειρηνοποιεω*, of the same origin, occurs Col. i. 20, where the connexion shows that it cannot signify to be gentle, to be peaceable, but actively to reconcile, *to make peace*. Etymology and classical use also concur in affixing the sense of 'reconciler,' 'peacemaker,' to *ειρηνοποιος*. It is likewise so explained by Chrysostom. Indeed, if no more were meant by it than those pacifically disposed, nothing additional would be given here to what is implied in the first and third of these characters; for as these exclude covetousness, ambition, anger, and pride, they remove all the sources of war, contention, and strife. Now, though all these characters given by our Lord are closely related, they are still distinct.

11. "Prosecute," *διωξωσι*. E. T. "Persecute." Some critics think, not improbably, that the word in this place relates to the prosecutions of the disciples, (to whom Jesus here directly addresses himself,) on account of their religion, before human tribunals, whereof he often warned them on other occasions. In this verse he descends to particulars, distinguishing *διωκειν* from *ονειδιζειν*, and *ειπειν παν πονηρον ῥημα*, which seem also to be used in reference to judicial proceedings. In the preceding verse, and in the following, there can be no doubt that the verb is used in the utmost latitude, and ought to be rendered 'persecute.' See also chap. x. 23, xxiii. 34.

15. "A lamp," *λυχνον*. E. T. "A candle." The meaning of the word is 'lamp.' Candles were not used at that time in Judea for lighting their houses. *Λυχνια* consequently means a lamp-stand, not a candlestick.

[2] "Under a corn-measure," *ὑπο τον μοδιον*. E. T. "Under a bushel," But they had no such measure. And though it is true that any measure of capacity will suit the observation, a translator ought not, even indirectly, to misrepresent the customs of the people. The measure mentioned by the Evangelist, so far from answering to our *bushel*, was less than our *peck*. But as nothing here depends on the capacity of the measure, it is better to adopt the general term, than to introduce uncouth names without necessity. Diss. VIII. Part i. sect. 6.

[3] As to the article prefixed to μοδιον and λυχνιαν, Sc. says, "Observe how the article loses its emphasis, and is rendered *a* instead of *the*." I admit that the article may be in some cases redundant, but not that we have an example of its redundancy here. Is it not our constant way, when we name any utensil whereof there is but one of the kind in the house, to use the definite article? "Bring me *the* balance, that I may weigh this:" "Take *the* bushel, and mete the grain." And even when there are more than one, if one be superior in value to the rest, or in more frequent use, it is commonly distinguished in the same manner. On the contrary, when there are more of a kind, and no one distinguished from the rest, we express ourselves indefinitely, as "Give me *a* spoon:" "Set *a* chair for Mr. Such-a-one." Our Lord's similitude is taken from the customs of families. He therefore uses the style which would be used in any house. This explains sufficiently why he says 'a lamp,' as probably most houses had more than one, but 'the modius,' there being but one, and 'the stand,' as one might be in more frequent use than the rest, for the accommodation of the family. However, as the sense is sufficiently expressed either way, I have preferred the indefinite manner in my version, being better adapted to the more general terms I was obliged to adopt. See N. on ch. xxvii. 61.

17. "To subvert the law or the prophets," καταλυσαι τον νομον η τους προφητας. E. T. "To destroy." Of the different senses which have been assigned to the verb καταλυσαι, one is, when applied to a law, 'to break,' or 'violate.' Though this is the sense of the simple verb λυω, ver. 19, it cannot be the sense of the compound here. Nobody could suppose that it needed a divine mission to qualify one to transgress the law, which so many, merely from the depravity of their own minds, flagrantly did every day. Another sense, which suits better the context, is authoritatively 'to repeal,' or 'abrogate.' This appears proper as applied to the law, but harsh as applied to the prophets, though by the prophets are meant, by a common metonymy, the prophetical writings. But even these we never speak of abolishing or abrogating. *To destroy* is rather saying too much, and is more in the military style than in the legislative. If every copy and scrap of these writings were obliterated or burnt, we could not say more than that they were destroyed. The context, in my opinion, shows that the import of the word here is not directly to rescind or repeal; but indirectly to supersede a standing rule by the substitution of another; which, though it does not formally *annul* the preceding, may be said in effect to *subvert* it. This appears fully to express the sense, and is equally adapted to both terms, the law and the prophets.

[2] "But to ratify," αλλα πληρωσαι. E. T. "But to fulfil." The sense of the verb πληροω is ascertained by καταλυω. We have seen that the meaning of this word cannot be 'to break,' and there-

fore it is highly probable that the other means more than 'to obey.' The proper opposite of weakening and subverting a law is *confirming* and *ratifying* it. See N. on ch. iii. 15. Some of great name translate it here, 'to complete,' perfect, or fill up, and think it alludes to the precepts, as it were, superadded in this discourse. I own there is a plausibility in this explanation; some of our Lord's precepts being, to appearance, improvements on the law. Yet I cannot help thinking, that these divine sayings are to be regarded rather as explanatory of the law, in showing its extent and spirituality, than as additions to it, not binding on men before, but deriving their power to oblige, purely from their promulgation by Jesus Christ. Besides, I find no example of the sense *to fill up* in any passage that can be reckoned analogous to the present. For the phrase "fill up the measure of your fathers," cannot surely be accounted of the number. The word 'measure' there leaves no room to hesitate. It is otherwise here. The interpretation, "make fully known," given by Benson, (Essay concerning abolishing of the Ceremonial Law, ch. ii. sect. 2,) though not implausible, does not make so exact a contrast to the preceding word 'subvert,' nor is it, in this application, so well established by use.

18. "Verily I say unto you," *αμην λεγω ὑμιν*. As Mt. has retained the Heb. word 'amen,' in such affirmations, and is in this followed by the other evangelists, though less frequently by L. than by the rest, it is not improper here, where the word first occurs, to inquire into its import. Its proper signification is 'true,' 'verus,' as spoken of things, 'observant of truth,' 'verax,' as spoken of persons,' sometimes 'truth,' in the abstract. In the O. T. it is sometimes used adverbially, denoting a concurrence in any wish or prayer, and is rendered by the Seventy *γενοιτο*, 'so be it.' In this application the word has been adopted into most European languages. In the N. T. it is frequently used in affirmation. Now as L. has been more sparing than the other evangelists in the use of this oriental term, it is worth while to observe, when he is relating the same passages of our Lord's history with them, what word he has substituted for the 'amen,' as this will show in what manner he understood the Heb. adverb. The same prediction which in Mt. xvi. 8, is ushered in by the words *αμην λεγω ὑμιν*, is thus introduced L. ix. 27. *λεγω ὑμιν αληθως*, which answers to 'truly' or 'verily' with us. Another example of this interpretation we find, on comparing Mr. xii. 43, with L. xxi. 3. The only other example, in passages entirely parallel, is Mt. xxiii. 36, and L. xi. 51, where the *αμην* of the former is, by the latter, rendered by the affirmative adverb *ναι*. I have not observed any passage in the O. T. wherein the word 'amen' is used in affirming; and therefore I consider this idiom in the Gospels as more properly a Syriasm than a Hebraism. Indeed some derivatives from 'amen' often occur in

affirmation. Such as 'amenah,' Gen. xx. 12; Jos. vii. 20, rendered in the Sep. αληθως, Such also is 'amenam,' which occurs oftener, and is rendered αληθως, επ' αληθειας, εν αληθειᾳ, or οντως, exactly corresponding to the application made of αμην in the Gospels. This is as strong evidence of the import of this word in the N. T. as the nature of the thing will admit. Nor does there appear the shadow of a reason for the opinion maintained by some critics, that, when used thus, it is of the nature of an oath. It is true that to swear by the God of truth, 'elohe-amen,' is mentioned (Is. lxv. 16,) as an oath: and so doubtless would it be to swear 'by the God of knowledge,' or 'by the God of power.' But does any body conclude hence, that the words knowledge and power, wheresoever found, or howsoever applied, include an oath? It has also been urged, that in the trial of jealousy the woman is said to be charged with an oath of cursing, (Num. v. 22,) when all that was required of her was to say, 'amen, amen,' to the imprecation pronounced upon her by the priest, in case she was guilty of the crime suspected. This was doubtless an imprecation and an oath; for 'amen,' said in that manner, was equivalent to the repetition of the words spoken by the priest. Should the magistrate in an Eng. judicatory (where the oath administered to witnesses is still in the form of an imprecation) rehearse the words, concluding as usual, "so help you God," and require of the witness only to say 'amen,' it would be justly termed an oath, and an imprecation against himself, if he gave a false testimony. But does any man conclude hence, that 'amen' implies either oath or imprecation, when he subjoins it to prayers for health and safety? This character does not result from any single word, but from the scope and structure of the whole sentence.

Yet a critic of no less eminence than Father Si. after translating properly αμην λεγω ὑμιν, Mr. viii. 12, "je vous assure," subjoins in a note, "autrement, je vous jure." With how little reason this note is added, let the judicious reader determine. Our Lord often recurs to this solemn form of asseveration in his discourse upon the Mount, where he expressly forbids his disciples the use of oaths in their intercourse with one another. How would it have sounded from him to address them in this manner, 'Swear not in any form; but let your answer to what is asked be simply yes or no; for I swear to you that whatever exceedeth these proceedeth from evil?' How would this suit the harmony which so eminently subsists between his precepts and example? In fact, his solemn manner was calculated to impress the hearers with a sense, not so much of the reality as of the importance of what was affirmed; the aim was more to rouse attention than enforce belief.

[2] "One iota," ιωτα ἑν. E. T. "One jot." I thought it better here, with most Itn. and Fr. translators, to retain the Gr. word,

than to employ a term which, if it have a meaning, hardly differs in meaning from the word 'tittle' immediately following. This could be the less objected against, as our translators have oftener than once introduced the name of two other Gr. letters, 'alpha' and 'omega,' in the Apocalypse.

[3] "Without attaining its end," ἑως αν γενηται. L. ii. 2. N.

19. "Violate," λυσῃ. It is evident that the sense of the simple λυω is not here the same with that of the compound καταλυω in ver. 17. The verbs contrasted are different, καταλυω to πληροω, λυω to ποιεω. With regard to laws, the opposite to subverting is ratifying, to violating is practising. This is a further evidence that more is meant in ver. 17, by πληροω, than barely obeying. And of the sense I have given it, we have here an actual example. For what tends more to ratify a law than additional sanctions, with which it was not formerly enforced.

[2] "Or," και. E. T. "And." This is one of the cases wherein the copulative has the force of a disjunctive. The conjunction does but save the repetition of a common clause, which belongs severally to the words coupled. This remark will be better understood by resolving the sentence into the parts whereof it is an abridged expression. Whoever shall violate these commandments, shall be in no esteem in the reign of heaven; and whoever shall teach others to violate them, shall be in no esteem, &c. Here the sense, with the aid of the copulative, is evidently the same with that expressed disjunctively in the version. One reason, beside the scope of the passage, for understanding the conjunction in this manner is, because the verbs λυσῃ and διδαξῃ are separated in the original, each having its regimen. Ὁς εαν ουν λυσῃ μιαν των εντολων—και διδαξῃ οὑτω τους ανθρωπους. Consequently the και is not to be understood disjunctively in the end of the verse, where the verbs are more intimately connected, ὁς δ' αν ποιησῃ και διδαξῃ.

[3] "Were it the least of these commandments," μιαν των εντολων τουτων των ελαχιστων. E. T. "One of these least commandments." But if the commandments here mentioned were Christ's 'least commandments,' what, it may be asked, were 'the greatest?' or, Why have we no examples of the greatest? That this phrase is uot to be so understood, our translators themselves have shown by their way of rendering ch. xxv. 40, 45. The clause must therefore be explained as if arranged in this manner—μιαν των ελαχιστων των εντολων τουτων, the three last words being the regimen of the adjective, and not in concord with it.

[4] "Shall be in no esteem in the reign of heaven"—"shall be highly esteemed," ελαχιστος κληθησεται εν τῃ βασιλειᾳ των ουρανων—οὑτος μεγας κληθησεται. E. T. "He shall be called the least in the kingdom of heaven"—"he shall be called great." To be called great and to be called little, for to be esteemed and to be disesteemed is so obvious a metonymy of the effect for the cause, that it naturally suggests itself to every discerning reader. By rendering there-

fore *βασιλεια των ουρανων*, agreeably to its meaning in most places "the reign of heaven," that is, the gospel dispensation, there is not the smallest difficulty in the passage. But if this phrase be rendered the 'kingdom of heaven,' as referring to the state of the blessed, and if 'he shall be called the least in that kingdom,' mean, as some explain it, 'he shall never be admitted into it,' a most unnatural figure of speech is introduced, whereof I do not recollect to have seen an example in any author, sacred or profane.

20. "Excel," *περισσευσῃ*. E. T. "Exceed." The original word expresses a superiority either in quantity or in kind. The latter difference suits the context at least as well as the former.

21. "That it was said to the ancients," *ὅτι ἐρρέθη τοις αρχαιοις*. E. T. "That it was said by them of old time." Be. "Dictum fuisse a veteribus." Be. was the first interpreter of the N. T. who made the ancients those by whom, and not those to whom, the sentences here quoted were spoken. These other La. versions, the Vul. Ar. Er. Zu. Cas. Cal. and Pisc. are all against him. Among the Protestant translators into modern tongues, Be. whose work was much in vogue with the reformed, had his imitators. Dio. in Itn. rendered it "che fu detto dagli antichi;" the G. F. "qu'il a été dit par les anciens." So also the common Eng. But all the Eng. versions of an older date, even that executed at Geneva, say "to them of old time." Lu. in like manner, in his Ger. translation, says zu den alten. I have a Protestant translation in Itn. and Fr. published by Giovan Luigi Paschale in 1555, the year before the first edition of Be.'s (the place not mentioned,) which renders it in the same way with all preceding translators without exception, 'a gli antichi,' and 'aux anciens.' All the late translators Fr. and Eng. have returned to the uniform sense of antiquity, rendering it *to*, not *by*, the ancients. For the meaning of a word or phrase which frequently occurs in Scripture, the first recourse ought to be to the sacred writers, especially the writer of the book where the passage occurs. Now the verb *ρέω* (and the same may be observed of its synonymas) in the passive voice, where the speaker or speakers are mentioned, has uniformly the speaker in the genitive case, preceded by the preposition *ὑπο* or *δια*. And in no book does this occur oftener than in Mt. See chap. ii. 15, 17, 23, iii. 13, iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4, xxiv. 15, xxvii. 9, xxii. 31. In this last we have an example both of those to whom, and of him by whom, the thing was said; the former in the dative, the latter in the genitive with the preposition *ὑπο*. When the persons spoken to are mentioned, they are invariably in the dative. Rom. ix. 12, 26; Gal. iii. 16; Apoc. vi. 11, ix. 4. With such a number of examples on one side, (yet these are not all,) and not one from Scripture on the opposite, I should think it very assuming in a translator, without the least necessity, to reject the exposition

given by all who had preceded him. It has been pleaded, that something like an example has been found in the construction of one or two other verbs, neither synonymous nor related in meaning. Thus προς το θεαθηναι αυτοις, ch. vi. 1, means to be seen by them. Θεαομαι in Gr. answers to 'videor' in La. And the argument would be equally strong in regard to La. to say, because *visum est illis* signifies 'it appeared to them,' that is 'it was seen by them;' *dictum est illis* must also signify 'it was said by them.' The authority of Herodotus, (who wrote in a style somewhat resembling, but in a dialect exceedingly unlike that of the N. T.) in regard to a word in frequent use in Scripture, appears to me of no conceivable weight in the question. Nor can any thing account for such a palpable violence done the sacred text, by a man of Be.'s knowledge, but that he had too much of the polemic spirit, (the epidemical disease of his time,) to be in all respects a faithful translator. Diss. X. Part v. sect. 5.

21, 22. "Shall be obnoxious to," ενοχος εσται. E. T. "Shall be in danger of." To be *in danger of* evil of any kind, is one thing; to be *obnoxious to it*, is another. The most innocent person may be in danger of death; it is the guilty only who are obnoxious to it. The interpretation here given is the only one which suits both the import of the Gr. word and the scope of the passage.

22. "Unjustly," εικη. This word is wanting in two MSS. one of them the Vat. of great antiquity. There is no word answering to it in the Vul. nor in the Eth. Sax. and Ara. versions, at least in the copies of the Ara. transcribed in the Polyglots, which Si. observes to have been corrected on the Vul., and which are consequently of no authority as evidences. Jerom rejected it, imagining it to be an interpolation of some transcriber desirous to soften the rigour of the sentiment; and in this opinion was followed by Augustin. On the other hand, it is in all the other Gr. MSS. now extant. A corresponding word was in the Itc. or La. Vul. before Jerom. The same can be said of these ancient versions, the Sy. Go. Cop. Per. and the unsuspected edition of the Ara. published by Erpenius. Chrysostom read as we do, and comments on the word εικη. The earliest Fathers, both Gr. and L. read it. This consent of the most ancient ecclesiastic writers, the two oldest versions, the Itc. and the Sy. the almost universal testimony of the present Gr. MSS. taken together, give ground to suspect that the exclusion of that adverb rests ultimately on the authority of Jerom, who must have thought this limitation not of a piece with the strain of the discourse. I was of the same opinion for some time, and strongly inclinable to reject it; but, on maturer reflection, judged this too vague a principle to warrant any alteration which common sense, and the scope of the place, did not render necessary. Mr. Wes. rejects this adverb, because, in his opinion, it brings our Lord's instructions on this head down to the Pharisaic model; for the

Scribes and Pharisees, he says, would have condemned causeless anger as well as Jesus Christ. No doubt they would. They would have also condemned the indulgence of libidinous thoughts and looks. [See Lightfoot, Horæ Hebraicæ, &c. on ver. 28.] But the difference consisted in this—the generality of the Scribes, at that time, considered such angry words, and impure looks and thoughts, as being of little or no account in themselves, and to be avoided solely from motives of prudence. They might insnare men into the perpetration of atrocious actions, the only evils which, by their doctrine, were transgressions of the law, and, consequently, could expose them to the judgment of God. The great error which our Lord, in this chapter, so severely reprehends, is their disposition to consider the divine law as extending merely to the criminal and overt acts expressly mentioned in it. From these acts, according to them, if a man abstained, he was in the eye of the law perfectly innocent, and nowise exposed to divine judgment. We are not however to suppose, that this manner of treating the law of God was universal among them, though doubtless then very prevalent. The writings of Philo in that age, and some of their rabbis since, sufficiently show that the Jews have always had some moralists among them, who, as well as some Christian casuists, could refine on the precepts of their religion, by stretching them even to excess.

[2] "To the council," *τῳ συνεδριῳ*. It might have been rendered 'to the sanhedrim,' *συνεδριον* being the ordinary name given to that supreme judicatory. I accordingly call it so in those places of the history, where it is evident that no other could be meant. But as the term is general, and may be used of any senate or council, though very differently constituted from the Jewish, I thought it better here not to confine it. It is not improbable also, that there is an allusion in the word *κρισει*, 'judgment,' to the smaller or city-councils, consisting of twenty-three judges.

[3] 'Ρακα and *μωρε*. Preface to this Gospel, sect. 25.

[4] Γεενναν. Diss. VI. Part ii. sect. 1.

26. "Farthing." Diss. VIII. Part i. sect. 10.

27. The words *τοις αρχαιοις* are not found in a great number of the most valuable MSS. and ancient versions, particularly the Sy. The Vul. indeed has them. Mill and Wetstein reject them.

28. "Another man's wife," *γυναικα*. E. T. "A woman." Er. "Uxorem alterius." The word *γυνη* in Gr. like *femme* in Fr. signifies both *woman* and *wife*. The corresponding word in Heb. is liable to the same ambiguity. Commonly the distinction is made by some noun or pronoun, which appropriates the general name. But it is not in this way only that it is discovered to signify *wife*. Of the meaning here given and ascertained in the same way by the context, we have examples, Pro. vi. 32, Ecclus. xxvi. 7. Wet. has produced more instances; but in a case so

evident these may suffice. If we translate γυναικα 'woman,' we ought to render εμοιχευσεν αυτην 'hath debauched her.' The Gr. word admits this latitude. Thus Lucian (Dial. Dor. et Thet.) says of Acrisius, when his daughter Danae, whom he had devoted to perpetual virginity, proved with child, ὑπο τινος μεμοιχευσθαι οιηθεις αυτην, 'ab aliquo stupratam fuisse illam arbitratus.' But I prefer the other way, as, by changing here the interpretation of the word μοιχευω, the intended contrast between our Lord's doctrine and that of the Jews is in a great measure lost.

[2] "In order to cherish impure desire," προς το επιθυμησαι αυτης. E. T. "To lust after her." Ar. Er. Zu. Cal. "Ad concupiscendum eam." Pisc. "Ut eam concupiscat." The Gr. preposition προς before an infinitive with the article, clearly marks the intention, not the effect. This all the La. versions also do. The expression, chap. vi. 1, προς το θεαθηναι αυτοις, here rendered 'in order to be observed by them,' is perfectly similar, and is manifestly employed to express the intention from which the Pharisees act. Προς το means, therefore, 'in order to,' 'to the end that;' whereas ὡστε, which we have ch. viii. 24, and L. v. 7, signifies 'so as to,' 'insomuch that,' and marks solely the effect. When an expression, with either of these prepositions, is rendered into Eng. simply by the infinitive, it may be doubted whether we are to understand it as expressing the intention or the effect, and whether we should supply before the sign of the infinitive the words *in order*, or *so as*. Hence it is evident, that the common version of this passage is not so explicit as the original.

29. "Insnare thee," σκανδαλιζει σε. E. T. "Offend thee." Vul. "Scandalizat te." Nothing can be further from expressing the sense of the Gr. term than the Eng. word *offend*, in any sense wherein it is used. Some render the expression 'cause thee to offend.' This is much better, but does not give fully the sense, as it does not hint either what kind of offence is meant, or against whom committed. The translators from the Vul. have generally, after the example of that version, retained the original word. Sa. says, "Vous scandalize;" Si. no better, "Vous est un sujet de scandale;" the Rh. "scandalize thee." This I consider as no translation, because the words taken together convey no conceivable meaning. The common version is rather a mistranslation, because the meaning it conveys is not the sense of the original. The word σκανδαλον literally denotes any thing which causes our stumbling or falling, or is an obstacle in our way. It is used, by metaphor, for whatever proves the occasion of the commission of sin. The word παγις, 'snare,' is another term which is in Scripture also used, metaphorically, to denote the same thing. Nay, so perfectly synonymous are these words in their figurative acceptation, that in the Sep. the Heb. word מוקש 'mokesh,' answering to παγις, *laqueus*, 'a snare,' is oftener translated by the Gr. word σκανδαλον than by παγις, or any other term

whatever. Thus, Josh. xxiii. 13, what is rendered in Eng. literally from the Heb. "They shall be snares and traps unto you," is in the Septuagint εσονται ὑμιν εις παγιδας και εις σκανδαλα. Judg. ii. 3. "Their gods shall be a snare unto you," Οἱ θεοι αυτων εσονται ὑμιν εις σκανδαλον, viii. 27. "Which thing became a snare unto Gideon," εγενετο τῳ Γεδεων εις σκανδαλον. 1 Sa. xviii. 21. "That she may be a snare to him," και εσαι αυτῳ εις σκανδαλον. Ps. Gr. cv. cvi. 36. "Which were a snare unto them," και εγεννηθη αυτοις εις σκανδαλον. The word σκωδον, which is equivalent, is also used by the Seventy in translating the same Heb. word. From the above examples, which are not all that occur, it is manifest, that, in the idiom of the synagogue, one common reading of the word σκανδαλον is *snare;* and that, therefore, to render it so in Scripture, where it suits the sense, is to translate both according to the spirit of the writer and according to the letter. The anonymous version uses the same word.

32. "Except for whoredom," παρεκτος λογου πορνειας. E. T. "Saving for the cause of fornication." The term *fornication* is here improper. The Gr. word is not, as the Eng. confined to the commerce of a man and a woman who are both unmarried. It is justly defined by Parkhurst, "Any commerce of the sexes out of lawful marriage." To this meaning of the word πορνειὰ etymology points, as well as scriptural use. It is the translation of the Heb. word זנוכים and זנות, which are employed with equal latitude, as one may soon be convinced on consulting Trommius' Concordance. The word, indeed, when used figuratively, denotes 'idolatry;' but the context manifestly shows that it is the proper, not the figurative sense, that is here to be regarded. Though πορνεια may not be common in classical Gr. its meaning is so well ascertained by its frequent recurrence, both in the Septuagint and in the N. T., that in my opinion it is as little to be denominated *ambiguous* as any word in the language.

37. "But let your yes be yes, your no no;" εσω δε ὁ λογος ὑμων ναι ναι, ου ου. E. T. "But let your communication be yea yea, nay nay." I take this and the three preceding verses to be quoted James v. 12, I suppose from memory, as conveying the sense, though with some difference of expression, Μη ομνυετε μητε τον ουρανον, μητε την γην, μητε αλλον τινα ὁρκον· ητω δε ὑμων το ναι, ναι· και το ου, ου. It is but just that we avail ourselves of this passage of the disciple, to assist us in explaining the words of his Master. It was a proverbial manner among the Jews, (see Wet.,) of characterizing a man of strict probity and good faith, by saying his "yes is yes, and his no is no;" that is, you may depend upon his word—as he declares, so it is, and as he promises, so he will do. Our Lord is therefore to be considered here, not as prescribing the precise terms wherein we are to affirm or deny, in which case it would have suited better the simplicity of his style to say barely ναι και ου, without doubling the words; but as en-

joining such an habitual and inflexible regard to truth, as would render swearing unnecessary. That this manner of converting these adverbs into nouns is in the idom of the sacred penmen, we have another instance, 2 Cor. i. 20: "For all the promises of God in him are yea, and in him amen," εν αυτῳ το ναι, και εν αυτῳ το αμην· that is, certain and infallible truths. It is indeed a common idiom of the Gr. tongue to turn, by means of the article, any of the parts of speech into a noun. And, though there is no article in the passage under review, it deserves to be remarked that Chr. in his Commentaries writes it with the article, το ναι, ναι· και το ου, ου· as in the passage of James above quoted. Either he must have read thus in the copies then extant, or he must have thought the expression elliptical, and in this way supplied the ellipsis. Whichsoever of these be true, it shows that he understood the words in the manner above explained. Indeed, they appear to have been always so understood by the Gr. Fathers. Justin Martyr, in the second century, quotes the precept in the same manner, in his second Apology, εστω δε ὑμων το ναι, ναι· και το ου, ου. And to show that he had the same meaning, he introduces it with signifying, that Christ gave this injunction to the end that we might never swear, but always speak truth; μη ομνυειν ὁλως, τ' αληθη δε λεγειν αει. Now, in the way it is commonly interpreted, it has no relation to the speaking of truth; whereas the above explanation gives a more emphatical import to the sentence. Thus understood, it enjoins the rigid observance of truth as the sure method of superseding oaths, which are never used, in our mutual communications, without betraying a consciousness of some latent evil, a defect in veracity as well as in piety. In like manner Clemens Alexandrinus, in the beginning of the third century, Stromata, lib. v., quotes these words as our Lord's: ὑμων το ναι, ναι· και το ου, ου. The same also is done by Epiphanius in the fourth century, lib. i. contra Ossenos. Philo's sentiment on this subject (in his book Περι των δεκα λογιων) is both excellent in itself, and here very apposite. It is to this effect, that we ought never to swear, but to be so uniformly observant of truth in our conversation, that our word may always be regarded as an oath. Καλλιστον και βιωφελεστατον, και ἁρμοττον λογικῃ φυσει, το ανωμοτον, οὑτως αληθευειν εφ' ἑκαστου δεδιδαγμενῃ, ὡς τους λογους ὁρκους ειναι νομιζεσθαι.

[2] "Proceedeth from evil," εκ του πονηρου εστιν. Some render it "cometh from the evil one," supposing του πονηρου to be the genitive of ὁ πονηρος, 'the evil one,' that is, the devil. But it is at least as probably the genitive of το πονηρον, *evil* in the abstract, or whatever this epithet may be justly applied to. The same doubt has been raised in regard to that petition in the Lord's prayer, "Deliver us from evil," απο του πονερου, or 'from the evil one.' I consider it as a maxim in translating, that when a word is in all respects equally susceptible of two interpretations, one of which as a genus comprehends the other, always to prefer the more

extensive. The *evil one* is comprehended under the general term *evil*. But in the phrase *the evil one*, the pravity of a man's own heart, or any kind of evil, Satan alone excepted, is not included. If we fail in the former way, the author's sense is still given, though less definitely. If we err in the other way, the author's sense is not given, but a different sense of our own. It has been affirmed, that this adjective with the article ought always to be rendered *the evil one;* but it is affirmed without foundation. Το αγαθον denotes 'good' in the abstract, and το πονηρον 'evil.' L. vi. 45. See also Rom. xii. 9. Nor are these the only places.

39. "Resist not the injurious," μη αντιστηναι τῳ πονηρῳ. E. T. "Resist not evil." It is plain here from what follows, that τῳ πονηρῳ is the dative of ὁ πονηρος not of το πονηρον. It is equally plain, that by ὁ πονηρος is not meant here 'the devil,' for to that malignant spirit we do not find imputed in Scripture such injuries as smiting a man on the cheek, taking away his coat, or compelling him to attend him on a journey.

40. "Coat," χιτωνα—"mantle," ἱματιον. Diss. VIII. Part iii. sect. 1, 2.

42. "Him that would borrow from thee put not away," τον θελοντα απο σου δανεισασθαι μη αποστραφῃς. E. T. "From him that would borrow of thee turn not thou away." Of these two versions the former is the closer, but there is little or no difference in the meaning. Either way rendered, the import is, 'Do not reject his suit.'

44. "Bless them who curse you." This clause is wanting in the Vul. Sax. and Cop. versions, and in three MSS. of small account.

[1] "Arraign," επηρεαζοντων. E. T. "Despitefully use." Vul. "Calumniantibus." This suits better the sense of the word 1 Pet. iii. 16, the only other place in Scripture (the parallel passage in L. excepted) where it occurs, οἱ επηρεαζοντες ὑμων την αγαθην εν Χριστῳ αναστροφην, which our translators render, "who falsely accuse your good conversation in Christ." Elsner justly observes, that the word has frequently a forensic signification, for bringing a criminal charge against any one. Its being followed by the verb διωκω makes it probable that it is used in that sense here. I have translated it 'arraign,' because it suits the meaning of the word in the above quotation, and is equally adapted to the original in the juridical and in the common acceptation.

45. "That ye may be children of your Father in heaven;" that is, that ye may show yourselves by a conformity of disposition to be his children.

[2] "Maketh his sun arise on bad and good, and sendeth rain on just and unjust," του ἡλιον αὑτου ανατελλει επι πονηρους και αγαθους, και βρεχει επι δικαιους και αδικους. E. T. "Maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." An indiscriminate distribution of favours to men

of the most opposite characters, is much better expressed in the original without the discriminative article, and without even repeating the preposition unnecessarily, than it is in our common version, where the distinction is marked by both with so much formality. Another example of this sort we have ch. xxii. 10. I am surprised that Sc. who in general, more in the taste of the synagogue than of the church, is superstitiously literal, has, both here and elsewhere, paid so little regard to what concerns the article.

46. "The publicans," *οἱ τελῶναι.* "The toll-gatherers," a class of people much hated, not only from motives of interest, but from their being considered as tools employed by strangers and idolaters for enslaving their country. Besides, as they farmed the taxes, their very business laid them under strong temptations to oppress. Johnson observes that *publican* in low language means 'a man that keeps a house of general entertainment.' This is a manifest corruption. The word has never this meaning in the Gospel; neither is this ever the meaning of the Latin etymon.

47. "Your friends." E. T. "Your brethren." The reading of most MSS. and some of the oldest, is *τους φιλους ὑμων.* Of ancient versions also, the second Sy. and the Go. have read thus. It is the reading of the edition of Alcala, and is favoured by Wet. and other critics. The sense, however, it must be owned, is little affected by the difference.

[2] "Wherein do ye excel?" *τι περισσον ποιειτε.* E. T. "What do ye more than others?" Our Lord had declared, ver. 20. "Unless your righteousness excel," *εαν μη περισσευσῃ,* "the righteousness of the Scribes and Pharisees, ye shall never enter the kingdom of heaven." Now to that declaration there appears, in the question *τι περισσον ποιειτε,* a manifest reference, which in the common version, disappears entirely. I have endeavoured to preserve it by imitating the original, in recurring to the term formerly used. Our Lord's expostulation is rendered more energetical by the contrast. 'If you do good to your friends only, your righteousness, which, I told you, must excel that of the Scribes and Pharisees, will not excel even that of the Publicans and Pagans.'

[3] "The Pagans." The reading is *οἱ εθνικοι* in the Cam. and several other MSS. It is supported by a number of ancient versions, the Vul. Cop. second Syr. Eth. Ara. Sax. It was so read by Chr. and several of the Fathers. It is, besides, much in our Lord's manner, not to recur to the same denomination of persons but to others in similar circumstances. Publicans, when exhibited in the Gospel as of an opprobious character, are commonly classed with sinners, with harlots, or, as in this place, with heathens. The Go. has both words, but in a different order: Pagans in the 46th verse, and publicans in the 47th.

CHAPTER. VI.

1. "That ye perform not your religious duties," *την ελεημοσυνην ὑμων μη ποιειν*. E. T. "That ye do not your alms." Some MSS. have *δικαιοσυνην* instead of *ελεημοσυνην*. The Vul. has "justitiam vestram." The Sy. and Sax. are to the same purpose. Some of the Fathers read so. I do not take *δικαιοσυνη* (which is probably the genuine reading) to be used here for *ελεημοσυνη*, and to mean *alms*, as mentioned in the next verse; but I conceive with Dod. this verse to be a common introduction to the three succeeding paragraphs in relation to alms, prayer, and fasting. This removes Wh.'s and Wet.'s principal objection to this reading, namely, that it is not likely the Evangelist would in the following words, when naming alms have thrice called them *ελεημοσυνη*, after introducing the mention of them by another name. As to Wet.'s objection to the hypothesis here adopted, that he does not find prayer and fasting ever called *δικαιοσυνη*, it it well answered by Bishop Pearce, that in our Lord's parable of the Pharisee and the Publican, propounded on purpose to rebuke the conceit which the Pharisees had of their own righteousness, mention is made of fasting and paying tithes as coming under this denomination. Further, in ch. iii. 15, John's baptism, an ordinance in itself of a positive, not moral nature, was comprehended under the same term. However, as the authorities for this departure from the common reading are not so numerous as those by which, on most other occasions, I have been determined, it is proper to give the reasons which have inclined me to adopt this correction. It appears to be quite in our Lord's manner to introduce instructions regarding particular duties by some general sentiment or admonition, which is illustrated or exemplified in them all. In the preceding chapter, after the general warning, ver. 20, "Unless your righteousness excel," &c. there follows an illustration of the sentiment in regard, 1st, To murder, next to adultery and divorce, 3dly, to swearing, and, 4thly, to retaliation and the love of our neighbour; the scope of every one of these being to enforce the doctrine with which he had prefaced those lessons. As in the former chapter he showed the extent of the divine law, in this he shows that the virtue of the best performances may be annihilated by a vicious motive, such as vain-glory. His general admonition on this head is illustrated in these particulars, alms, prayer, and fasting. Add to this, that if we retain the common reading, there is in ver. 2, a tautology which is not in our Lord's manner. But if the first verse be understood as a general precept against ostentation in religion, the abstaining from the common methods of gratifying this humour, in the performance of a particular duty, is very suitably subjoined as a consequence.

2. "They have received their reward," *απεχουσι τον μισθον αὑτων*; that is, they have received that applause which they seek

and work for. Knatchbull and others think that the word απεχω here means 'hinder,' or 'prevent.' On this supposition the words may be rendered, 'They preclude their reward,' to wit, the reward of virtue in heaven. But I do not find that in any other passage of the N. T. where the word occurs, this sense can properly be admitted. Wherever in the Septuagint, the verb is used actively, the meaning is not to hinder, but to obtain. Were, therefore, the only classical authority, that has been produced on the other side as clear as it is doubtful, the ordinary version of the word, which is also that of the Vul. and Sy. and other ancient translations, is here, by all the rules of interpretation, entitled to the preference.

4. "Recompense thee." In the common Gr. copies, after αποδωσει σοι, we read εν τῳ φανερῳ; which our translators render 'openly.' But these words are not found in some ancient and valuable MSS. were not received by several of the most eminent Fathers, nor have been admitted into the Vul. the Sax. or the Cop. versions. Wet. thinks that both Jerom and Augustin have been led to reject this expression by an excessive deference to the opinion of Origen, who did not think it probable that our Lord, in dissuading his disciples from paying a regard to the judgment of men, would have introduced, as an incitement, that the reward should be in public; a circumstance, which brought them back, as it were by another road, to have still a regard to the esteem of men. But from the words which Wet. quotes from Augustin that appears not to have been this Father's reason for rejecting those words. His declared reason was, because the expression was not found in the Gr. MSS. That by Gr. MSS. he meant Jerom's La. version, is presumed by Wet. without evidence, and against probability. The same appears to have been Origen's reason for rejecting the words; though he justly considered their containing something repugnant to the scope of the argument, as adding credibility to his verdict. And even this additional reason of Origen's is, by the way, more feebly answered by Wet. than might have been expected: "Debebat," says he speaking of Origen, "distinguere gloriam quæ a Deo est, et gloriam quæ est ab hominibus. Illi studendum est, non huic." But did not Wet. advert, that in the promise, "God shall reward thee openly," both are contained—honour from God the rewarder, and honour from men the spectators, the most incredulous of whom must be convinced by so glorious an award of the infallible Judge? Now, if the first ought alone to be regarded, of what significance is it whether the reward which God gives shall be public or private? Er. and Ben. therefore acted not without reason in rejecting these words. It appears to me most probable that some transcriber, thinking it certain that the recompense here meant is that which will be given at the general judgment, and perceiving that εν τῳ φανερῳ made a good antithesis to τῳ εν

κρυπτῳ in the preceding clause, has added it by way of gloss on the margin, whence it has been brought into the text. This is probably the origin of some other interpolations. This remark should be extended to verses 6 and 18. In regard to the last mentioned, the number of MSS. as well as of ancient versions which omit the εν τῳ φανερῳ, are so many, that Wet. himself has thought fit to reject it.

7. "Talk not at random," μη βαττολογησητε. E. T. "Use not vain repetitions." This interpretation is rather too confined. *Vain repetitions* are doubtless included in the prohibition; but they are not all that is here prohibited. Every thing that may justly be called *words spoken at random, vain, idle,* or *foolish* may be considered as comprehended under the term βαττολογειν. The word πολυλογια, applied to the same fault in the latter part of the verse, is a further evidence of this.

10. "Thy reign come." Diss. V. Part. i.

11. "Our daily bread," τον αρτον ἡμων τον επιουσιον. Vul. "Panem nostrum supersubstantialem." Rhe. "Our supersubstantial bread." The same word, επιουσιον, is, however, in the parallel place in L. rendered in the Vul. 'quotidianum.' In this way it had been translated in both places in the Itc. with which agrees the Sax. version: ἡ επιουσα, *viz.* ἡμερα, means literally the 'coming day,' a phrase which, in the morning, may have been used for the day already commenced, and in the evening, for 'to-morrow.' There is probably an allusion here to the provision of manna made for the Israelites in the desert, which was from day to day. Every day's portion was gathered in the morning, except the seventh day's. But in order to prevent the breach of the Sabbath, they received a double portion on the sixth day. That food, therefore, may literally be termed ὁ αρτος αυτων ὁ επιουσιος. This suits, in sense, the Sy. דמחר 'demahar;' the word, according to Jerom, used in the Nazarean Gospel, which is accounted, by critics of great name, a genuine though not faultless copy of Mt.'s original. See the Preface, sect. 13. In the M.G. version it is καθημερινον.

12. "Our debts," τα οφειλημματα ἡμων. That *sins* are meant, or *offences against God,* there can be no doubt. At first, therefore, for perspicuity's sake, I rendered the verse thus: "Forgive us our offences, as we forgive them who offend us." But reflecting that the metaphor is plain in itself, and rendered familiar by scriptural use; reflecting also, that the remission of real *debts* in many cases, as well as *injuries,* is a duty clearly deducible from our Lord's instructions, and may be intentionally included in the clause subjoined to the petition, I thought it better to retain the general terms of the common version.

13. "Abandon us not to temptation," μη εισενεγκης ἡμας εις πειρασμον. E. T. "Lead us not into temptation." The verb εισφερειν, in the Sep. is almost always used to express the Heb. verb

בוא 'to go,' in the conjugation *hiphil*, which, agreeably to the usual power of that conjugation, denotes to cause to go, to bring, to lead. But though this be the usual, it is not the constant import of that form of the verb. The *hiphil* sometimes, instead of implying to cause to do, denotes no more than to permit, not to hinder. Nor need we be surprised at this, when we consider that, in all known languages, petitions and commands, things the most contrary in nature, are expressed by the same mood, the imperative. The words, *give me*, may either mark a request from my Maker, or an order to my servant. Yet so much, in most cases, do the attendant circumstances fix the sense, that little inconvenience arises from this latitude. In the N. T. there appear several examples of this extent of meaning in verbs, in analogy to the power of that conjugation. Mr. v. 12. "The devils besought him, saying, Send us," πεμψον ἡμας, "into the swine." Here the words *send us* mean no more than the words "suffer us to go," επιτρεψον ἡμιν απελθειν, do in Mt. In this sense the word is used also in other places; as when God is said, 2 Thess. ii. 11. "to send strong delusions." "Send away," Gen. xxiv. 54, 56, 59, means no more than *let go*.

[2] "Preserve us from evil," ῥυσαι ἡμας απο του πονηρου. E. T, "Deliver us from evil." The import of the word *deliver*, in such an application as this, is no more than to rescue from an evil into which one has already fallen; but the verb ῥυομαι, which is frequently used by the Seventy for a Heb. word signifying 'to save,' or 'preserve,' denotes here as evidently, keep us from falling into evil, as deliver us from the evils into which we are fallen. See. cv. 37. 2.

[3] Ὅτι σου εστιν ἡ βασιλεια, και ἡ δυναμις, και ἡ δοξα εις τους αιωνας. Αμην. E. T. "For thine is the kingdom, and the power, and the glory for ever. Amen." This doxology is wanting, not only in several ancient Gr. MSS. but in the Vul. Cop. Sax. and Ara. versions. It was not in the Gr. copies used by Origen, Gregory Nyssen, or Cyril. Cesarius quotes it, not as from the Scripture, but as from the liturgy used in the Gr. churches, whence, in all human probability, according to the judgment of the most celebrated critics, it has first been taken. I shall only add Wet.'s remark: "Si hæc δοξολογια non pars est, sed appendix vel antiphona orationis dominicæ, cui in ecclesia a sacerdote solo, et semper addi solebat, omnia plana sunt, et facile intelligimus, cur librarii illam Matthæo adjecerint; sin autem ab ipso Domino fuit præscripta, qui factum, ut ipso verba præeunte, nec omnes discipuli, nec Lucas Evangelista, nec Patres Græci, nec tota ecclesia Latina sequerentur? Porro si quis rem ipsam propius consideraverit, deprehendet, utique δοξολογιάν loco minus commodo hic inseri: apparet enim tum comma 14. hoc modo nimis longè removeri a precedente commate 12. cujus tamen explicandi gratia, adjectum

18. "To thy Father; and thy Father to whom, though he is unseen himself, nothing is secret," τῳ πατρι σου, τῳ εν τῳ κρυπτῳ· και ὁ πατηρ σου ὁ βλεπων εν τῳ κρυπτῳ. E. T. "Unto thy Father, which is in secret; and thy Father, which seeth in secret." It must be acknowledged, that the expression "which is in secret," is rather dark and indefinite. If understood as denoting that every the most secret thing is known to God, the latter clause "which seeth in secret," is a mere tautology: but this cannot be admitted to have been the intention of the sacred writer; for the manner in which the clause is introduced shows evidently, that something further was intended by it than to repeat in other words what had been said immediately before. On ver. 6. there is indeed a different reading; two MSS. want the article τῳ after πατρι σου, which makes the secrecy refer to the act of praying, not to the Father prayed to. In support of this reading, the Vul. and Ara. versions are also pleaded. But this authority is far too inconsiderable to warrant a change, not absolutely necessary, in point of meaning or of construction. Besides, there is no variation of reading on this 18th verse, either in versions or in MSS. Now the two passages are so perfectly parallel in their aim, and similar in their structure, that there is no ground to suppose a change in the one, which does not take place in the other. The unanimity, therefore, of the witnesses, that is, of the MSS. editions and versions, which support the reading of ver. 18. is a strong confirmation of the common reading of ver. 6. But what then is to be understood by ὁ εν τῳ κρυπτῳ? I answer with Gro. Wh. and others, that ὁ εν τῳ κρυπτῳ is here a periphrasis for ὁ κρυπτομενος, and signifies 'hidden,' 'unperceived,' 'unseen.' The sentiment resembles that of the poet Philemon,

Ὁ πανθ' ὁρωντε κ'αυτος ουχ' ὁρωμενος,

'who sees all things, and is unseen himself;' or of the more ancient poet Orpheus, as quoted by Clement of Alexandria, (Admonit. ad Gentes,)

ουδε τις αυτον
Εισορα θνητων· αυτος δε γε παντας ὁραται.

To this purpose the words are rendered by Cas. "Patri tuo qui occultus est, et pater tuus qui occulta cernit." Si. has understood this to be the meaning of the Vul. which says, "Qui est in abscondito," as he translates it in this manner, "Votre père qui ne paroit point; et votre père qui voit ce qu'il y a de plus caché."

19. "Treasure," θησαυρους. I have here retained the word *treasure*, though not perfectly corresponding to the Gr. θησαυρος. With us, nothing is *treasure* but the precious metals: Here it denotes *stores* of all kinds. That *garments* were specially intended, the mention of *moths* plainly shows. It was customary for the opulent in Asiatic countries, where their fashions in dress were not fluctuating like ours, to have repositories full of rich

and splendid apparel. However, as the sense here could not be mistaken, I thought energy of expression was to be preferred to strict propriety. For the same reason I have retained the common version of βρωσις 'rust,' (though the word be unusual in this meaning,) because it may denote any thing which corrodes, consumes, or spoils goods of any kind. Dod. says 'canker.'

22. "Sound," ἁπλους. E. T. "Single." Both Chr. and The. represent the Greek word as synonymous here with ὑγιης, 'sanus.'

23. "Distempered," πονηρος. E. T. "evil." The. νοσωδης, 'morbidus.' That there is reference to the primitive meaning of ἁπλους, 'simple,' or 'single,' is evident from its being contrasted to πονηρος, and not to διπλους.

[2] "How great will the darkness be?" το σκοτος ποσον. E. T. "How great is that darkness?" The words are rendered in the same way in all the Eng. versions, I have seen, except those made from the Vul. which says, "Ipsæ tenebræ quantæ erunt?" From this the other La. translations do not materially differ; nor the Itn. of Dio. "Quante saranno le tenebre?" nor the Fr. of P. R. Si. Sa. Beau. or L. Cl. who concur in rendering it, "Combien seront grandes les tenèbres mêmes?" nor the Ger. of Lu. who says, wie gross wird denn die finsterniss selber seyn? The only foreign versions I have seen, which translate this passage in the same manner with the Eng. are the G. F. "Combien grandes seront ces tenèbres là?" and the Itn. and Fr. versions of Giovan Luigi Paschale. In the former of them it is, "Esse tenebre quanto saranno grandi?" in the latter, "Combien grandes seront icelles tenèbres?" Let it be observed, that there is nothing in the original answering to the pronoun *that*, which in this place mars the sense, instead of illustrating it. The concluding word *darkness* it makes refer to *the eye*, whereas it certainly refers to *the body*, or all the other members as contradistinguished to the eye. Those who explain it of *the eye*, represent our Saviour as saying, "If thine eye be dark, how dark is thine eye?" the meaning of which I have no conception of. In my apprehension, our Lord's argument stands thus: 'The eye is the lamp of the body; from it all the other members derive their light. Now, if that which is the light of the body be darkened, how miserable will be the state of the body? how great will be the darkness of those members which have no light of their own, but depend entirely on the eye? And to show that this applies equally in the figurative or moral, as in the literal sense: 'If the conscience, that mental light which God has given to man for regulating his moral conduct, be itself vitiated, what will be the state of the appetites and passions, which are naturally blind and precipitate?' Or, to take the thing in another view: 'You, my disciples, I have called the light of the world, because destined for instructors and guides to the rest of mankind; but if ye should come, though ignorance and absurd prejudices, to mistake evil for good, and good

for evil, how dark and wretched will be the condition of those who depend on the instructions they receive from you for their guidance and direction?'

24. "Mammon," that is, 'riches.' Mammon is a Sy. word which the evangelists have retained, as serving better to convey the energy of our Lord's expression. Wealth is here personified, and represented as a master who rivals God in our hearts. The word is become familiar enough to our ears to answer the same purpose.

25. "Be not anxious," μη μεριμνατε. E. T. "Take no thought." I do not think there is, in the common version, a more palpable deviation than this from the sense of the original. Paul says, Eph. v. 18, μη μεθυσκεσθε οινῳ, "Be not drunk with wine." Should one translate this precept, 'Drink no wine,' the departure from the sense of the author would, in my opinion, be neither greater nor more evident. Μεθη does not more clearly signify excess than μεριμνα does; the former in indulging a sensual gratification, the other in cherishing an inordinate concern about the things of this life. Paul has suggested the boundaries, in his admonition to the Philippians, iv. 6, "Be careful for nothing," μηδεν μεριμνατε, "but in every thing by prayer and supplication, with thanksgivings, let your requests be made known unto God."

Even here the phrase would have been better rendered, 'Be anxious about nothing;' for doubtless we ought not to be careless about whatever is worthy to be the subject of a request to God. *To take no thought* about what concerns our own support, and the support of those who depend upon us, would inevitably prove the source of that improvidence and inaction, which are in the N. T. branded as criminal in a very high degree. See 1 Tim. v. 8; 2 Thess. iii. 8. There is not an apparent only, but a real contradiction in the apostle's sentiments to our Lord's precepts, as they appear in the common version, but not the shadow of a repugnancy to them, as expressed by the evangelist. To be without anxiety, is most commonly the attendant of industry in our vocation, joined with an habitual trust in Providence, and acquiescence in its dispensations. The Vul. renders the words very properly, "Ne soliciti sitis," and in this is followed by Er. Zu. Cal. Be. Pisc. and Cas. Ar. has adopted the barbarous word *anxiemini* in preference to the classical *cogitetis*, (as the latter does not reach the sense,) that he might express in one word in his version what was expressed in one word in Gr. It is true, that in ver. 27, the Vul. renders the word μεριμνων 'cogitans.' But one who considers the taste in which the greater part of that version is composed, can be at no loss to assign the reason of his changing the word. The translator, though not so extravagantly attached to the letter as Arias and Pagnin, yet was attached to it even to excess; and having no participle from the same root with *solicitus* to answer to μεριμνων, chose rather to change the word

for a weaker, and say *cogitans*, than either to alter the participil form of the expression, or to adopt a barbarous term. The latter of these methods was afterwards taken by Ar. who said 'anxiatus; the former, which was the better method, by the rest. Er. Zu. Pisc. and Be. say, 'solicitè cogitando;' Cal. 'anxie curando;' Cas. 'sua solicitudine.' No foreign version that I know, ancient or modern, agrees with the Eng. in this particular. As to later Eng. translations, suffice it to observe, that, Wes.'s alone excepted, there is none of those I have seen that does not use either *anxious* or *solicitous*. I have preferred the former, both as coming nearer the sense of the original, and as being in more familiar use. It may not be improper to observe, that Wy. has employed the term *over-solicitous*, which I think faulty in the other extreme. Solicitude, as I understand it, implies excess, and consequently some degree of distrust in Providence, and want of resignation. To say 'Be not over-solicitous,' is in effect to say, 'Ye may be solicitous, if ye do not carry your solicitude too far;' a speech unbefitting both the speaker and the occasion. Dio. a very good translator, is perhaps reprehensible for the same error: "Non siate con ansieeta sollecite." We have, however, a most harmonious suffrage of translators, ancient and modern, against our common version in this instance. Some would say, that even Wes. might be included, who does not say, 'Take no thought,' but 'Take not thought;' for there is some difference between these expressions.

[2] "What ye shall eat, or what ye shall drink," τι φαγητε και τι πιητε. The words, και τι πιητε, are wanting in two MSS. Likewise the Vul. Sax. and Eth. versions have not this clause. But these are of no weight, compared with the evidence on the other side. It adds to this considerably, that when our Lord, in the conclusion of his argument, ver. 31, expresses for the last time the precept he had been enforcing, both clauses are found in all the MSS. and versions.

[3] "Or," και. This is one example in which the conjunction και is, with equal propriety, translated into Eng. 'or,' When the sentence contains a prohibition of two different things, it often happens that either way will express the sense. When the copulative *and* is used, the verb is understood as repeated. Thus: Be not anxious what ye shall eat; and be not anxious what ye shall drink. When the disjunctive *or* is used, it expresses with us, rather more strongly, that the whole force of the prohibition equally affect each of the things mentioned; as, 'Be not anxious either what ye shall eat or what ye shall drink.' In the conjunction *and*, in such cases, there is sometimes a slight ambiguity. Both the things mentioned may be prohibited, taken jointly, when it is not meant to prohibit them severally. Another instance of this kind, not perfectly similar, the critical reader will find ch. vii. 6.

I shall here observe, by the way, that there are two extremes to one or other of which most interpreters lean in translating the instructions given by our Lord. Some endeavour to soften what to their taste is harsh, and seem afraid of speaking out to the world what the sacred historian has authorized them to say. Others, on the contrary, imagining that moral precepts cannot be too rigorous, give generally the severest and most unnatural interpretation to every word that can admit more than one, and sometimes even affix a meaning (whereof μερμνα is an instance) for which they have no authority, sacred or profane. There is a danger on each side, against which a faithful interpreter ought to be equally guarded. Our Lord's precepts are, in the oriental manner, concisely and proverbially expressed; and we acknowledge, that all of them are not to be expounded by the moralist strictly according to the letter. But, whatever allowance may be made to the expositor or commentator, this is what the translator has no title to expect. The character just now given of our Lord's precepts is their character in the original, as they were written by the inspired penmen for their contemporaries; it is the translator's business to give them to his readers, as much as possible, stamped with the same signature with which they were given by the evangelists to theirs. Those methods, therefore, of enervating the expression, to render the doctrine more palatable to us moderns, and better suited to the reigning sentiments and manners, are not to be approved. I have given an instance of this fault in Wy. and Dio. I shall add another from the pious Dod. ch. v. 39, Εγω δε λεγω ὑμιν, μη αντιστηναι τῳ πονηρῳ, he renders thus: "But I say unto you, that you do not set yourselves against the injurious person." In this he is followed by Wor. and Wa. The phrase, 'do not set yourself against a man,' if it mean any thing, means do not become his enemy, or do not act the part of an enemy; a sense neither suited to the words nor to the context. To pretend to support it from etymology, is no better than it would be to contend that *intelligo* should be translated, 'I read between,' and *manumitto*, 'I send with the hand;' or (to recur to our own language, which answers equally well) to explain *I understand* as denoting 'I stand under,' or *I reflect*, as implying 'I bend back.' The attempt was the more futile here, as every one of the three following examples, whereby our Lord illustrated his precept, sufficiently shows that the meaning of αντιστηναι (had the word been equivocal, as it is not) could be nothing else than as it is commonly rendered, 'resist,' or 'oppose.' The anonymous translator 1729 seems likewise to have disrelished this precept, rendering it, "Don't return evil for evil;" a Christian precept doubtless, but not the precept of the text. Our Lord says expressly, and the whole context vouches his meaning, "Do not resist;" his translator will have him to say, Do not resent. Jesus manifestly warns us against

opposing an injury offered; his interpreter will have him only to dissuade us from revenging an injury committed. Yet in the very interpretation which he gives of the following words, he has afforded an irrefragable evidence against himself, that it is of the former that Christ is speaking, and not of the latter.

But it must be owned, that there is danger also on the other side, to which our translators have, in rendering some passages, evidently leaned. It is in vain to think to draw respect to a law, by straining it ever so little beyond what consistency and right reason will warrant. "Expect no good," says the Bishop of Meaux, "from those who overstrain virtue:—Ne croyez jamais rien de bon de ceux qui outrent la vertu;" Hist. des Variations, &c. liv. ii. ch. 60. Nothing can be better founded than this maxim, though it may justly surprise us to read it in that author, as nothing can be more subversive of the whole fabric of monachism. There is not, however, a more effectual method, than by such immoderate stretches, of affording a shelter and apology for transgression. And when once the plea of impracticability is (though not avowedly, tacitly) admitted in some cases, it never fails to be gradually extended to other cases, and comes at last to undermine the authority of the whole. That this, to the great scandal of the Christian name, is become too much the way in regard to our Lord's precepts, in all sects and denominations of Christians, is a truth too evident to admit a question.

27. "Prolong his life one hour." L. xii. 25, N.

28. "Mark the lilies of the field: How do they grow?" *Καταμαθετε τα κρινα του αγρου πως αυξανει·* So it is commonly pointed in the printed editions. But in the old MSS. there is no pointing; nor are the points to be considered as resting on any other than human authority, like the division into chapters and verses. I agree therefore with Palairet, who thinks that there should be a full stop after the *αγρου*, and that the remaining words should be marked as an interrogation, thus, *Καταμαθετε τα κρινα του αγρου. Πως αυξανει*; This perfectly suits both the scope of the place, and the vivacity of our Lord's manner, through the whole discourse.

30. "The herbage," *τον χορτον.* E. T. "The grass." But lilies are not grass; neither is grass fit for heating an oven. That the lily is here included under the term *χορτος*, is (if there were no other) sufficient evidence that more is meant by it than is signified with us by the term 'grass.' I acknowledge, however, that the classical sense of the Gr. word is 'grass,' or 'hay.' It is a just remark of Gro. that the Hebrews ranked the whole vegetable system under two classes, עץ 'ghets,' and עשב 'ghesheb.' The first is rendered *ξυλον*, or *δενδρον*, 'tree:' to express the second, the Seventy have adopted *χορτος*, as their common way was to translate one Heb. word by one Gr. word, though not quite proper, rather than by a circumlocution. It is accordingly used in their version, Gen. i. 11, where the distinction first occurs, and

in most other places. Nor is it with greater propriety rendered 'grass' in Eng. than χορτος in Greek. The same division occurs Rev. viii. 7, where our translators have in like manner had recourse to the term 'grass.' I have adopted, as coming nearer the meaning of the sacred writer, the word 'herbage,' which Johnson defines herbs collectively. Under the name 'herb' is comprehended every sort of plant which has not, like trees and shrubs, a perennial stalk. That many, if not all sorts of shrubs, were included by the Hebrews under the denomination 'tree,' is evident from Jotham's apologue of the trees choosing a king, Judg. ix. 7, where the 'bramble' is mentioned as one.

[2] "Into the oven," εις τον κλιβανον. Wes. "Into the still." But on what authority, sacred or profane, κλιβανος is made 'a still,' he does not acquaint us. For my part, I have not seen a vestige of evidence in any ancient author, that the art of distillation was then known. The only objection of moment, against the common version of κλιβανος, is removed by the former part of this note. Indeed the scarcity of fuel in those parts, both formerly and at present, fully accounts for their having recourse to withered herbs for heating their ovens: It accounts also for the frequent recourse of the sacred penmen to those similitudes, whereby things, found unfit for any nobler purpose, are represented as reserved for the fire. See Harmer's Observations, ch. iv. obs. 6. As to the words *to-day* and *to-morrow*, every body knows that this is a proverbial idiom, to denote that the transition is sudden.

[3] O ye distrustful! ολιγοπιστοι. E. T. "O ye of little faith!" It is quite in the genius of the Gr. language to express, by such compound words, what in other languages is expressed by a more simple term. Nor do our translators, or indeed any translators, always judge it necessary to trace, in a periphrasis, the several parts of the composition. In a few cases, wherein a single word entirely adequate cannot be found, this method is proper, but not otherwise. I have seen no version which renders ολιγοψυχοι, 'they of little soul,' or μακροθυμια, 'length of mind,' or φιλονεικος, 'a lover of quarrels.' How many are the words of this kind in the N. T. whose component parts no translator attempts to exhibit in his version? Such are, πλεονεξια, μεγαλοπρεπης, κληρονομεω, ειλικρινης, and many others, The word *distrustful* comes nearer the sense than the phrase *of little faith;* because this may express any kind of incredulity or scepticism: whereas anxiety about the things of life, stands in direct opposition to an unshaken trust in the providence and promises of God.

33. "Seek—the righteousness required by him," ζητειτε—την δικαιοσυνην αυτου. E. T. "Seek—his righteousness." 'The righteousness of God,' in our idiom, can mean only the justice or moral rectitude of the divine nature, which it were absurd in us to seek, it being, as all God's attributes are, inseparable from his essence. But, in the Heb. idiom, that righteousness which

consists in a conformity to the declared will of God, is called *his righteousness*. In this way the phrase is used by Paul, Rom. iii. 21, 22, x. 3, where *the righteousness of God* is opposed by the apostle to that of the unconverted Jews; and *their own righteousness*, which he tells us they went about to establish, does not appear to signify their personal righteousness, any more than the righteousness of God signifies his personal righteousness. The word *righteousness*, as I conceive, denotes there what we should call a system of morality, or righteousness, which he denominates their own, because fabricated by themselves, founded partly on the letter of the law, partly on tradition, and consisting mostly in ceremonies and mere externals. This creature of their own imaginations they had cherished, to the neglect of that purer scheme of morality which was truly of God; which they might have learnt, even formerly, from the Law and the Prophets properly understood, but now, more explicitly, from the doctrine of Christ. That the phrase, "the righteousness of God," in the sense I have given, was not unknown to the O. T. writers, appears from Micah vi. What is called, ver. 5, "the righteousness of the Lord," which God wanted that the people should know, is explained, ver. 8, to be "what the Lord requireth" of them, namely, "to do justly, to love mercy, and to walk humbly with their God." It is in this sense we ought to understand the phrase, James i. 20, "The wrath of man worketh not the righteousness of God;" that is, is not the proper means of producing that righteousness which God requireth of us, Now, "the righteousness of God," meant in this discourse by our Lord, is doubtless what he had been explaining to them, and contrasting to "the righteousness of the Scribes and Pharisees." The phrase, 'seeking righteousness,' for seeking to attain a conformity to the will of God, is not unsuitable to the Jewish phraseology. The same expression occurs 1 Macc. ii. 29, "Then many that sought after justice and judgment," ζητουντες δικαιοσυνην και κριμα, "went down into the wilderness to dwell there." And though this book is not admitted by Protestants into the canon, it is acknowledged to have been written by a Jew, and entirely in the idiom of his country, if not originally in their language.

CHAPTER VII.

3. "The thorn," την δοκον. E. T. "The beam." That the tropes employed by the orientals often appear to Europeans rather too bold and hyperbolical, is beyond a doubt. But I cannot help thinking, that the effect has been, in many cases, heightened by translators, who, when a word admits different interpretations, seem sometimes to have preferred that which is worst suited to the figurative application. The Gr. word δοκος has, even in classical use, more latitude of signification than the

Eng. term 'beam.' It answers not only to the La. *trabs* or *tignum*, a 'beam' or 'rafter,' but also to *lancea, hasta*, a 'spear' or 'lance.' In the latter signification, when used figuratively, I take it to have been nearly synonymous to σκολοψ, which, from denoting *palus, aculeatus, sudes, vallus*, seems, at least in the use of Hellenists, to have been employed to denote any thing sharp-pointed, (however little,) as 'a prickle,' or 'thorn.' Thus, in Numb. xxxiii. 55, σκολοπες εν τοις οφθαλμοις ὑμων; E. T. "pricks in your eyes;" the Heb. term to which σκολοπες answers means no more than the Eng. makes it. The Gr. word is similarly rendered in the N. T. εδοθη μοι σκολοψ εν σαρκι, "there was given to me a thorn in the flesh." The like may be remarked of βολις, answering to the La. words *jaculum, sagitta*, and to the Eng. *missile weapon*, of whatever kind, *javelin, dart*, or *arrow*. But in the Hellenistic use it sometimes corresponds to Heb. words denoting no more than *prickle* or *thorn*. Thus in Josh. xxiii. 13, εις βολιδας εν τοις οφθαλμοις ὑμων; E. T. "thorns in your eyes;" the word βολις is put for a Heb. term which strictly means *thorn*. It is therefore evident that δοκος is used here by the same trope, and in the same meaning with σκολοψ and βολις in the places above quoted. And it is not more remote from our idiom to speak of *a pole*, or *a javelin*, than to speak of *a beam* in the eye. Nor is a greater liberty taken in rendering δοκος, *thorn*, than in rendering βολις or σκολοψ in that manner.

6. "Or" και. This is one of the cases wherein και is better rendered *or* in our language than *and*. The two evils mentioned are not ascribed to both sorts of animals; the latter is doubtless applied to the *dogs*, the former to the *swine*. The conjunction *and* would here, therefore, be equivocal. Though the words are not in the natural order, the sense cannot be mistaken.

8. "For whosoever asketh obtaineth; whosoever seeketh findeth." Diss. XII. Part i. sect. 29.

9. "Who amongst you men," τις εστιν εξ ὑμων ανθρωπος. E. T. "What man is there of you." There is evidently an emphasis in the word ανθρωπος, otherwise it is superfluous; for τις εστιν εξ ὑμων is all that is necessary: its situation at the end of the clause is another proof of the same thing. The word ανθρωπος here makes the intended illustration of the goodness of the celestial Father, from the conduct of even human fathers, with all their imperfections, much more energetic. I think this not sufficiently marked in the common version; for *what man* is hardly any more than a translation of τις.

14. "How strait is the gate." In the common Gr. we read, ὁτι στενη ἡ πυλη. But in a very great number of MSS. some of them of great antiquity, the reading is τι, not ὁτι. This reading is confirmed by the Vul. "Quam angusta porta," and by most of the ancient versions, particularly by the old Itc. both the Sy. the Ara. the Cop. the Go. and the Sax. It was so read by Chr.

The. and the most eminent Fathers, Gr. and La. and is received by Wet. and some of the best modern critics.

15. "False teachers," ψευδοπροφητων. E. T. "False prophets." But προφητης not only means a prophet, in our sense of the word, one divinely inspired, and able to foretell future events, but also a teacher in divine things. When it is used in the plural with the article, and refers to those of former times, it always denotes the prophets in the strictest sense. On most other occasions it means simply teacher of religious truths, and consequently ψευδοπροφητης, a false teacher in religion. This is especially to be regarded as the sense, in a warning which was to serve for the instruction of his disciples in every age. I have, for the same reason, translated προεφητευσαμεν, ver. 22, *taught;* which, notwithstanding its connexion with things really miraculous, is better rendered thus in this passage; because to promote the knowledge of the gospel is a matter of higher consequence, and would therefore seem more to recommend men, than to foretell things future.

2 "In the garb of sheep," εν ενδυμασι προβατων. Si. renders it, "Couverts de peaux de brebis," and says in a note, "It is thus we ought to translate 'indumentis ovium,' because the prophets were clothed with sheep-skins." It is true the author of the epistle to the Hebrews, xi. 37, in enumerating the great things which have been done and suffered, through faith, by prophets and other righteous persons, mentions this, that they wandered about in "sheep-skins and goat-skins," εν μηλωταις και αιγειοις δερμασιν, "being destitute, afflicted, tormented;" alluding to the persecutions to which many of them were exposed from idolatrous princes. That Elijah was habited in this manner, appears from 2 Ki. i. 7, 8, compared with ch. ii. 13, and 1 Ki. xix. 13, in which two last places the word rendered in Eng. 'mantle,' is, in the Sep. translated μηλωτη. But I have not seen any reason to think that this was the common attire of the prophets. The first of the three passages serves as evidence rather of the contrary, inasmuch as Elijah seems to have been distinguished by his dress, not only from other men, but from other prophets. That some indeed came afterwards hypocritically to affect a similar garb, in order to deceive the simple, is more than probable from Zech. xiii. 4. But whatever be in this, as ενδυμα does not signify a skin, there is no reason for making the expression in the translation more limited than in the original.

17. "Evil tree," σαπρον δενδρον. E. T. "Corrupt tree." The word σαπρος does not always mean 'rotten,' or 'corrupted,' but is often used as synonymous to πονηρος, 'evil.' Trees of a bad kind produce bad fruit, but not in consequence of any rottenness or corruption. See ch. xiii. 48, where, in the similitude of the net which enclosed fishes of every kind, the worthless, which were thrown away, are called τα σαπρα, rendered in the common version 'the bad.' Nothing can be plainer than that this epithet

does not denote that those fishes were *putrid*, but solely that they were of a noxious or poisonous quality, and consequently *useless*.

23. "I never knew you;" that is, 'I never acknowledged you for mine."

[2] "Ye who practice iniquity," οἱ ἐργαζομενοι την ανομιαν. Be. "Qui operam datis iniquitati." Diss. X. Part v. sect. 12.

28. "At his manner of teaching," επι τῃ διδαχῃ αυτου. E. T. "At his doctrine." The word διδαχη denotes 'the doctrine' taught, sometimes 'the act' of teaching, and sometimes even 'the manner' of teaching. That this is the import of the expression here, is evident from the verse immediately following.

19. "As the scribes." The Vul. Sy. Sax. and Arm. versions, with one MS. add "and the Pharisees."

CHAPTER VIII.

4. The Sy. says, "the priests," but in this reading is singular.

[2] "For notifying the cure to the people," εις μαρτυριον αυτοις. E. T. "For a testimony unto them." Both the sense and the connexion show that the 'them' here means 'the people.' It could not be 'the priests,' for it was only one priest (to wit, the priest then entrusted with that business) to whom he was commanded to go. Besides, the oblation could not serve as an evidence to the priest. On the contrary, it was necessary that he should have ocular evidence by an accurate inspection in private, before the man was admitted into the temple, and allowed to make the oblation; but his obtaining this permission, and the solemn ceremony consequent upon it, was the public testimony of the priest, the only legal judge, to the people, that the man's uncleanness was removed. This was a matter of the utmost consequence to the man, and of some consequence to them. Till such testimony was given, he lived in a most uncomfortable seclusion from society. No man durst, under pain of being also secluded, admit him into his house, eat with him, or so much as touch him. The antecedent therefore to the pronoun *them*, though not expressed, is easily supplied by the sense. To me it is equally clear, that the only thing meant to be attested by the oblation was the cure. The suppositions of some commentators on this subject are quite extravagant. Nothing can be more evident, than that the person now cleansed was not permitted to give any testimony to the priest, or to any other, concerning the manner of his cure, or the person by whom it had been performed, Ὁρα μηδενι ειπῃς, "See thou tell nobody." The prohibition is expressed by the evangelist Mr. in still stronger terms. Prohibitions of this kind were often transgressed by those who received them; but that is not a good reason for representing our Lord as giving contradictory orders.

6. "Afflicted," βασανιζομενος. E. T. "Tormented." The Greek

word is not confined, especially in the Hellenistic idiom, to this signification, but often denotes simply (as has been observed by Gro. and Ham.) 'afflicted' or 'distressed.' Palsies are not attended with torment.

13. "That instant," εν τη ὡρᾳ εκεινῃ. E. T. "In the self-same hour." But ὡρα does not always mean 'hour.' This is indeed the meaning when it is joined with a number, whether ordinal or cardinal, as, He went out about *the third hour*, and, Are there not *twelve hours* in the day? On other occasions it more commonly denotes the precise time, as, Mine *hour* is not yet come.

15. "Him." The common Gr. copies have αυτοις, 'them.' But the reading is αυτῳ in a great number of MSS. several of them ancient; it is supported also by some of the old versions and fathers, is approved by Mill and Wet. and is more agreeable than the other to the words in construction, none but Jesus having been mentioned in the preceding words.

17. "Verifying the saying of the prophet." We have here a remarkable example of the latitude in which the word πληροω is used. Ch. i. 22. N. In our sense of the term 'fulfilling,' we should rather call that the 'fulfilment' of this prophecy, which is mentioned 1 Pet. iv. 24. I have, in translating the quotation, rendered ελαβε 'carried off,' of which the original Heb. as well as the Gr. is capable, that the words, as far as propriety admits, may be conformable to the application.

18. "To pass to the opposite shore." Let it be remarked, once for all, that 'passing' or 'crossing' this lake or sea, does not always denote sailing from the east side to the west, or inversely; though the river Jordan, both above and below the lake, ran southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions, even by those who kept on the same side of the Jordan.

19. "Rabbi," διδασκαλε. Diss. VII. Part ii.

20. "Caverns," φωλεους. The word φωλεος denotes 'the den,' 'cavern,' or 'kennel,' which a wild beast, by constantly haunting it, appropriates to himself.

[2] "Places of shelter," κατασκηνωσεις. E. T. "Nests." But κατασκηνωσις signifies a place for shelter and repose, 'a perch' or 'roost.' The Gr. name for *nest*, or place for hatching, is νοσσια, which occurs often in this sense in the Sep. as εννοσσευω does for 'to build a nest.' But κατασκηνωσις is never so employed. The verb κατασκηνοω is used by the Evangelists Mt. Mr. and L. speaking of birds, to express their *taking shelter, perching*, or *roosting* on branches. In the common version it is rendered by the verb *to lodge*.

22. "Let the dead bury their dead." This expression is evidently figurative; the word *dead* having one meaning in the beginning of the sentence, and another in the end. The import is, 'Let the *spiritually dead*, those who are no better than dead,

being insensible to the concerns of the soul and eternity, employ themselves in burying those who, in the common acceptation of the word, are *dead.*'

26. "Commanded," επετιμησε. Mr. ix. 25. N.

28. "Gadarenes." I agree with Wet. that 'Gergesenes' appears to have been introduced by Origen upon mere conjecture. Origen's words imply as much. Before him, most copies seem to have read 'Gadarenes,' but some 'Gerasenes.' The latter is the reading of the Vul. and of the second Sy. The former is preferable on many accounts, and is the reading of the first Sy. I shall only add, that if Origen's conjectural correction were to be admitted, it ought to be extended to the parallel places in Mr. and L.

[2] "Demoniacs." Diss. VI. Part i. sect. 7, &c.

29. "What hast thou to do with us?" τι ἡμιν και σοι. E. T. "What have we to do with thee?" The sense of both expressions is the same. But the first is more in the form of an expostulation. J. ii. 4. [2] N.

30. "At some distance," μακραν. E. T. "A good way off." Vul. "Non longè," probably from some copy which read ου μακραν. This is one of those differences wherein there is more the appearance of discrepancy than the reality. In such general ways of speaking there is always a tacit comparison; and the same thing may be denominated 'far,' or 'not far,' according to the extent of ground with which, in our thoughts, we compare it. 'At some distance' suits perfectly the sense of the Gr. word in this place, is conformable to the rendering given in the Sy. and makes no difference in meaning from the La. The word μακροθεν, L. xviii. 13, where it is said of the publican μακροθεν ἑστως, must be understood in the same way. 'Afar off,' as it is rendered in the E. T. sounds oddly in our ears, when we reflect that both the Pharisee and the publican were in the outer court of the temple, on the same side of the court, and in the sight of each other at least, if not within hearing.

CHAPTER IX.

2. "Thy sins are forgiven thee," αφεωνται σοι αἱ ἁμαρτιαί σου. E. T. "Thy sins be forgiven thee." The words are an affirmation, not a prayer or wish. As a prayer, the Scribes would not have objected to them. At the time the common version was made, the words *be forgiven* were equivocal; they would now be improper. At that time *be* was often used in the indicative plural, for what we always say at present *are*. But, even then, it would have been better, in this instance, to say *are*, which was also used, and would have totally removed the ambiguity.

3. "This man blasphemeth." Diss. X. Part ii. sect. 14.

5. "Thy sins are forgiven," αφεωνται σοι αἱ ἁμαρτιαι. But there

is a small difference of reading here. Many MSS. amongst which are some of principal note, have σου instead of σοι, a few have both pronouns. Agreeable to these last are the Vul. both the Sy. Ara. Eth. and Sax. I have followed with Wet. that which seems best supported by number and antiquity.

2 "Or to say [with effect,] Arise and walk." The supply of the words in this clause is, if not necessary, at least convenient, for showing more clearly the scope of the sentiment. Merely to say, that is, to pronounce the words of either sentence, is, no doubt, equally easy to any one; and to say both with effect, were equally easy to our Lord. Now, if the former only was said, "Thy sins are forgiven," the effect was invisible, and, for aught the people could know, there might be no effect at all. But to say to a man manifestly disabled by palsy, "Arise and walk," when instantly the man, in the sight of all present, arises and walks, is an ocular demonstration of the power with which the order was accompanied; and therefore was entirely fit for serving as evidence, that the other expression he had used was not vain words, but attended with the like divine energy, though, from its nature, not discoverable like the other by its consequences. To say the one with effect, whose effect was visible, is a proof that the other was said also with effect, though the effect itself was invisible. This is the use which our Lord makes of this cure, ver. 6, "But that ye may know," &c.

8. "Wondered," εθαυμασαν. Vul. "Timerunt." This doubtless arises from a different reading. Accordingly εφοβηθησαν is found in three or four MSS. agreeable to which are also the Sy. the Go. the Sax. and the Cop. versions. The common reading not only has the advantage in point of evidence, but is more clearly connected with the context.

9. "At the toll-office," επι το τελωνιον. E. T. "At the receipt of custom." But the word *receipt* in this sense seems now to be obsolete. Some late translators say "at the custom-house." But have we any reason to think it was a house? The Sy. name is no evidence that it was; for, like the Hebrews, they use the word *beth*, especially in composition, with great latitude of signification. Most probably it was a temporary stall, or moveable booth, which could easily be erected in any place where occasion required. The name *tolbooth*, which Ham. seems to have preferred, would at present be very unsuitable, as that word, however well adapted in point of etymology, is now confined to the meaning of *jail* or *prison*. The word *office*, for a place where any particular business is transacted, whether within doors or without, is surely unexceptionable.

10. "At table." Diss. VIII. Part iii. sect. 3—7.

13. "I require humanity," ελεον θελω. E. T. "I will have mercy." But this last expression in Eng. means properly, "I will exercise mercy." In the prophet here referred to, our

translators have rendered the verb much better, 'I desired.' They ought not to have changed the word here.

[2] "Humanity." E. T. "Mercy." The Gr. word commonly answers, and particularly in this passage, to a Heb. term of more extensive signification than *mercy*, which, in strictness, denotes only clemency to the guilty and the miserable. This sense (though Phavorinus thinks otherwise) is included in ελεος, which is sometimes properly translated *mercy*, but it is not all that is included. And in an aphorism, like that quoted in the text, it is better to interpret the word in its full latitude. The Heb. term employed by the prophet Isaiah, in the place quoted, is חסד *chesed*, a general name for all the kind affections. See Diss. VI. Part iv. sect. 18.

[3] "And not sacrifice," for "more than sacrifice;" a noted Hebraism.

[4] "To reformation," εις μετανοιαν. These words are wanting in a good many MSS. There is nothing to correspond to them in the Vul. Sy. Go. Sax. and Eth. versions. Critics are divided about them. To me there scarcely appears sufficient evidence for rejecting them. Besides, it is allowed by all, that if they be not expressed in this place, they are understood.

15. "Bridemen." Mr. ii. 19. N.

16. "Undressed cloth," ῥακους αγναφου. E. T. "New cloth." That this gives in effect the same sense cannot be doubted, as it answers literally to the expression used by L. who says ἱματιου καινου. But as the expressions are different, and not even synonymous, I thought it better to allow each evangelist to express himself in his own manner.

17. "Old leathern bottles," ασκους παλαιους. E. T. "Old bottles." Ασκος is properly a vessel for holding liquor. Such vessels were commonly then, and in some countries are still, of leather, which were not easily distended when old, and were consequently more ready to burst by the fermentation of the liquor. As this does not hold in regard to the bottles used by us, I thought it better, in translating, to add a word denoting the materials of which their vessels were made.

18. "Is by this time dead," αρτι ετελευτησεν. E. T. "Is even now dead." Philostrat. αρτι, περι τον καιρον των ῥηματων: "By this time dead," a natural conjecture concerning one whom he had left a-dying. As the words are evidently susceptible of this interpretation, candour requires that it be preferred, being the most conformable to the accounts of this miracle given by the other historians.

20. "The tuft of his mantle," του κρασπεδου του ἱματιου αυτου. E. T. "The hem of his garment." The Jewish mantle, or upper garment, was considered as consisting of four quarters, called in the oriental idiom 'wings,' πτερυγια. Every wing contained one corner, whereat was suspended *a tuft* of threads or strings, which

they called κρασπεδον. See Numb. xv. 37, Deut. xxii. 12. What are there called *fringes* are those *strings*, and the four quarters of the vesture are the four *corners*. In the Sy. version the word is rendered קרנא *karna*, 'corner.' As, in the first of the passages above referred to, they are mentioned as serving to make them remember the commandments of the Lord to do them, there was conceived to be a special sacredness in them, (see ch. xxiii. 5,) which must have probably led the woman to think of touching that part of his garment rather than any other. They are not properly, says Lamy, 'des franges' in our language, but 'des houpes.' See his description of them and of the phylacteries, Commentarius in Harmoniam, lib. v. cap. 11. Sc. has rendered it in this place *fringe:* but this word answers worse than *hem*, for their garments had no *fringes*.

27. "Son of David." This was probably meant as acknowledging him to be the Messiah; for at this time it appears to have been universally understood that the Messiah would be a descendant of David.

30. "Their eyes were opened." A Heb. idiom, neither remote nor inelegant, to denote, "they received their sight."

[2] "Strictly charging them said," ενεβριμησατο αυτοις λεγων. Vul. "Comminatus est illis, dicens." Si. who translates from the Vul. says, "Leur dit, en les menaçant rudement;" where, instead of softening the harsh words of his author, the La. translator, he has rendered them still harsher. In another place, Mr. i. 43, εμβριμησαμενος αυτῳ λεγει is thus expressed in his translation, "en lui disant avec de fortes menaces." It is strange, that when the very words used by our Lord, on both these occasions, are related by the evangelist, in which there is nothing of either threat or harshness, an interpreter should imagine that this is implied in the verb. Si. may use for his apology, that he translates from the Vul. The Sy. translator, who understood better the oriental idiom, renders the Gr. verb by a word in Sy. which implies simply 'he forbade,' 'he prohibited.' Mr. ix. 25, N.

35. "Among the people," εν τῳ λαῳ. This clause is wanting in many MSS. in the Vul. the Sy. and most other ancient versions. As in this case the evidence on the opposite sides may be said to balance each other, and as the admission or the rejection makes no alteration in the sense; that the clause possesses a place in the common Gr. editions, and in the E. T. is here sufficient ground for deciding in its favour.

36. "He had compassion upon them," εσπλαγχνισθη περι αυτων. E. T. "He was moved with compasssion on them." Vul. "Misertus est eis." Be. imagining there was something particularly expressive in the Greek verb here used, has rendered this clause "commiseratione intima commotus est super eis," and is followed by Pisc. Er. seems to have had in some degree the same notion. He says, "Affectu misericordiæ tactus est erga

illos," and is followed by Cal. Leo de Juda adds only 'intimè' to 'misertus est.' Cas. has preferred the unaffected simplicity of the Vul. and said "misertus est eorum." Lu. has taken the same method. Be.'s opinion had great weight with the Protestant translators of that age who came after him. Dio. says, "Sene mosse a gran pieta." G. F. "Il fut emeu de compassion envers icelles," which is literally the same with our common version, and which has also been adopted by L. Cl. The P. R. translators, "Ses entrailles furent emeues de compassion." Sa., after the Vul., says, simply, "Il en eut compassion." Si. to the same purpose, "Il en eut pitié." So does Beau. who translates from the Gr. Of the late Eng. translations, An. Dod. Wor. and Wa. follow the common version. Wes. has chosen to go beyond it. "He was moved with tender compassion for them." But Wy. has in this way outstript them all, "His bowels yearned with compassion on them." Sc. and Hey. render the expression as I do. Those strange efforts to say something extraordinary, result from an opinion, founded on etymology, of the signification of the Gr. word σπλαγχνιζομαι, from σπλαγχνα, *viscera* 'the bowels.' This they consider as corresponding to the Hebrew רחם *richam*, both noun and verb. The noun in the plural is sometimes interpreted σπλαγχνα. The verb is never by the Seventy rendered σπλαγχνιζομαι, a word which does not occur in that version, but generally ελεεω or οικτειρω, which occur often, and are rendered, 'I have compassion,' 'I have mercy,' or 'I have pity.' Nay, the Heb. word frequently occurs joined with a negative particle, manifestly denoting to have no mercy, &c. Now for this purpose the verb *richam* would be totally unfit, if it signified to be affected with an uncommon degree of compassion; all that would be then implied in it, when joined with a negative, would be, that an uncommon degree of compassion was not shown. In the historical part of the N. T. where the word σπλαγχνιζομαι occurs pretty often, and always in the same sense, not one of those interpreters who in this passage find it so wonderfully emphatical, judge it proper always to adhere to their method of rendering adopted here, but render it barely 'I have compassion.' Even Wes. who has been more uniform than the rest, has thought fit to desert his favourite phrase in translating Mr. ix. 22, where the man who brought his son to Jesus to be cured says, as he renders it, If thou canst do any thing, "have compassion on us," σπλαγχνισθεις εφ' ἡμας, "and help us." So also says Wy. Both have been sensible that 'emotions of tender compassion,' and 'the yearning of the bowels,' would make an awkward and affected figure in this place. The plea from etymology, in a point which ought to be determined solely by use, where use can be discovered, is very weak. If I should render this expression in Cicero, 'stomachabatur, si quid asperius dixerim;' if I happened to use a severe expression, instantly 'his stomach was dis-

ordered with vexation,' I believe I should be thought to translate ridiculously. And yet the last clause is exactly in the same taste with "his bowels yearned with compassion." The style of the evangelist is chaste and simple; no effort in them to say extraordinary things, or in an extraordinary manner. The diction, if not, when judged by the rhetorician's rules, pure and elegant, is, however, natural, easy, and modest. Though they did not seek out fine words, the plainest, and to that class of people with whom they were conversant, the most obvious, came unsought. They aimed at no laboured antithesis, no rounded periods, no ambitious epithets, no accumulated superlatives. There is a naked beauty in their manner, which is entirely their own. And with all the faults of the Vul. the barbarisms and solecisms with which it is chargeable, it has, in many places, more of that beautiful but unadorned simplicity than most modern translations. I should not have been at so much pains, where there is no material difference of meaning, but to take an occasion of showing, once for all, how idly some bestow their labour, hunting after imaginary emphasis through the obscure mazes of etymology; a method which, in explaining any author in any language, could, with the greatest facility, be employed to make him say what he never formed a conception of. Diss. IV. sect. 26.

[2] "They were scattered and exposed," ησαν εκλελυμενοι και ερριμμενοι. E. T. "They fainted and were scattered abroad." It is acknowledged, that in a very great number of MSS. the word is not εκλελυμενοι, but εσκυλμενοι. In regard to the reading in those copies from which the Vul. and other ancient translations were made, this is one of those cases in which nothing can be concluded with certainty. The reason is, one of the senses of the word εκλελυμενοι, namely 'fatigued,' 'exhausted,' nearly coincides with the meaning of εσκυλμενοι; consequently the version might have been the same, whichsoever way it stood in the translator's copy. Now if these translations be set aside, the preponderancy is not such as ought in reason to determine us against the reading which suits best the context. To me, the common reading appears, in this respect, preferable. Now the word εκλυω, when applied either to a flock or to a multitude of people, means *dissipo*, 'I scatter,' as well as *debilito*, 'I weaken;' nor can any thing be better suited to the scope of the passage. Be. has preferred that sense, and Elsner has well supported it; as he has, in like manner, the true meaning of ερριμμενοι in this place, as signifying *exposed*. This interpretation has also the advantage of being equally adapted to the literal sense and to the figurative; to the similitude introduced, and to that with which the comparison is made. It is not a natural consequence of the absence of the shepherd that the sheep should be *fatigued* and *worn out*, or *languid*, but it is the consequence that they should be *scattered* and *exposed* to danger. The shepherd prevents their wandering, and protects them.

CHAPTER X.

2. "Apostles," αποστολων. That is 'missionaries,' 'messengers.' It is rarely applied to any but those whom God, or one representing his person, as the chief magistrate or the high priest, sends on business of importance. The word occurs only once in the Septuagint, 1 Ki. xiv. 6, where Ahijah the prophet is, by those interpreters, represented as saying to the wife of Jeroboam, Εγω ειμι αποστολος προς σε σκληρος. After the captivity, in our Lord's time, the term was applied to those whom the high-priest chose for counsellors, and to whom he commonly gave commission to collect the tribute payable to the temple from the Jews in distant regions. It continued in use, as we learn from Jerom, after the destruction of the temple, and dispersion of the people by Titus Vespasian. Thus, accounting for the expression used by Paul, Gal. i. 1, he says, "Usque hodie a patriarchis Judæorum apostolos mitti constat. Ad distinctionem itaque eorum qui mittuntur ab hominibus, et sui qui sit missus a Christo, tale sumpsit exordium. Paulus apostolus, non ab hominibus, neque per hominem." We may add, that in the N. T. the term is once applied to Jesus Christ himself, Heb. iii. 1. Some are denominated, 2 Cor. viii. 23, αποστολοι εκκλησιων. But the denomination, 'Apostles of Christ,' seems to have been given to none but the twelve, Matthias who was substituted in the place of Judas, and Paul and Barnabas who were commissioned to the Gentiles, J. x. 36.

2 "The first Simon," πρωτος Σιμων. Though the Gr. here has no article, it is necessary to translate it *the first*, otherwise the word *first* would be an adverb, and could answer only to πρωτον.

3 "James," Ιακωβος. The name is the same with that of the patriarch; but immemorial custom has appropriated in our language the name *James* to the two apostles, and *Jacob* to the patriarch. Diss. XII. Part. iii. sect. 13.

4 "James, son of Zebedee," Ιακωβος ὁ του Ζεβεδαιου. And,

3. "James, son of Alpheus," Ιακωβος ὁ του Αλφαιου. In both the above instances the Gr. article serves merely for supplying the ellipsis. It occupies the place of υἱος, and is therefore more justly rendered *son* than *the son*. Ch. i. 6, N.

4. "Cananite," Κανανιτης. E. T. "Canaanite." But this is the name always given in the O. T. to a descendant of Canaan, son of Ham, and grandson of Noah; and is in Gr. not Κανανιτης but Χαναναιος. The Vul. indeed seems to have read so, rendering it 'Chananæus.' But this reading is not supported by either versions or MSS. nor has it any internal probability to recommend it. Some think the Gr. word imports a native or inhabitant of *Cana* in Galilee. Others are of opinion that it is a Sy. word used by Mt. and Mr. of the same import with the Gr. ζηλωτης employed by L. in reference to the same person. L. vi. 15, N.

[2] "He who betrayed him," ὁ και παραδους αυτον. Vul. "Qui et tradidit eum." Er. Zu. Be. Cas. Pisc. and Cal. all use 'prodidit,' instead of 'tradidit.' All modern translators I am acquainted with, (except Beau. and Si. who say "qui livra Jesus,") whether they translate from the Gr. or from the Vul. have, in this particular, followed the modern La. interpreters. Now it is evident, that in this the Vul. has adhered more closely both to the letter and to the spirit of the original than the other versions. Παραδουναι, Wet. observes, is 'tradere,' προδουναι is 'prodere.' The former expresses simply the fact, without any note of praise or blame; the other marks the fact as criminal, and is properly a term of reproach. Now there is this peculiarity in the spirit of those writers, that, when speaking in their own character as historians, they satisfy themselves with relating the bare facts, without either using such terms, or affixing such epithets, as might serve to impress their readers with their sentiments concerning them, either of censure or of commendation. They tell the naked truth, without hinting an opinion, and leave the truth to speak for itself. They have hit the happy medium, in narrative writing, that they avoid equally the slightest appearance, on one hand, of coldness and indifference; and, on the other, of passion and prejudice. It was said of their Master, "Never man spake like this man." May it not be justly affirmed of these his biographers, "Never men wrote like these men?" And if their manner be unlike that of other men in general, it is more especially unlike that of fanatics of all denominations. Some may be surprised, after reading this remark, that I have not myself used the more general expression, and said, 'Delivered him up.' Had I been the first who rendered the Gospels into Eng. I should certainly have so rendered that passage. But the case is totally different, now that our ears are inured to another dialect, especially as the customary expression contains nothing but what is strictly true. It is not easy to make so great an alteration, and at the same time preserve a simple and unaffected manner of writing. A translator, by appearing to seek about for an unusual term, may lose more of the genius of the style in one way than he gains in another. There is the greater danger in regard to this term, as, for the same reason for which we render it *deliver up* in this passage, we ought to translate it so in every other, which in some places, in consequence of our early habits, would sound very awkwardly. But that the manner of the evangelists may not be in any degree mistaken from the version, I thought it necessary to add this note. Diss. III. sect. 23.

5. "A Samaritan city," πολιν Σαμαρειτων. Vul. "Civitates Samaritanorum," in the plural. This reading has no support from MSS. or versions.

8. In the common Gr. copies, νεκρους εγειρετε, 'raise the dead,' is found immediately after λεπρους καθαριζετε. But it is wanting in a

great number of the most valuable MSS. in the Com. Polyglot, and in the Arm. and Eth. versions. And, though it is retained in the Sy. and also in the Vul. where it is transposed, it is evident that Jerom did not find it in any of his best MSS. as he has omitted it totally in his Commentary, where every other clause of the sentence is specially taken notice of. Neither did Chr. Euth. or Theo. find it in the copies used by them. There is this further evidence against it, that it is not mentioned, either in the beginning of the chapter, where the powers conferred on the apostles are related, whereof this, had it been granted, must be considered as the principal; or in the parallel passages of L. where the apostles are said to have been commissioned, and to have had powers bestowed on them. This power they seem never to have received till after the resurrection of their Lord.

9. "In your girdles." Their purses were commonly in their girdles.

10. "No scrip," *μη πηραν εις οδον*. E. T. "No scrip for your journey." I understand *scrip* to signify a travelling bag or wallet, and, consequently, to answer to *πηρα εις οδον*. But whatever be in this, the words in connexion sufficiently show the meaning.

[2] "Staves." The common reading in Gr. is *ῥαβδον*. This is one of the few instances in which our translators have not scrupled to desert the ordinary editions, and say *staves*, notwithstanding that the Vul. agrees with the common Gr. and has *virgam*. There is sufficient ground, however, for preferring the other reading, which is not only well supported by MSS. some versions, and old editions, and is approved by Wet. and other critics; but is entirely conformable to those instructions as represented by the other evangelists.

[3] "No spare coats, shoes, or staves," *μηδε δυο χιτωνας, μηδε ὑποδηματα, μηδε ῥαβδον*. E. T. "Neither two coats, neither shoes, nor yet staves." I consider the word *δυο* as equally belonging to all the three articles here conjoined, coats, shoes, and staves. Now, as it would be absurd to represent it as Christ's order, 'Take not with you two shoes;' and as the Heb. word rendered in the Sep. *ὑποδηματα* is, Am. ii. 6, and viii. 6, properly translated 'a pair of shoes,' being, according to the Massora, in the dual number, I have rendered the word *δυο* here 'spare,' (that is, such as ye are not using at present;) for by this means I both avoid the impropriety, and exactly hit the sense in them all.

[4] "Of his maintenance," *της τροφης αυτου*. E. T. "Of his meat." But the three particulars last mentioned, *coat*, *staff*, and *shoes*, are surely not *meat*, in any sense of the word. This, if there were no other argument, sufficiently shows that our Lord included more under the term *τροφη* than *food*. He prohibits them from incumbering themselves with any articles of raiment, beside what they were wearing, or with money to purchase more, when these should be worn out. Why? Because they would be entitled to

a supply from those on whom their labours would be bestowed, and money would be but an incumbrance to them. The word is used by a synecdoche perfectly agreeable to the oriental idiom, which sometimes makes the term *bread* denote every thing necessary for subsistence. Sc. has shown that this interpretation of τροφη is not unsupported by classical authority.

12. The Vul. subjoins to this verse, "Dicentes, Pax huic domui," "Saying, Peace be to this house." The corresponding words in Gr. are found in some MSS. but not in so many as to give any countenance for relinquishing the common reading, which agrees with the Sy. and the greater number of ancient versions; more especially as some editions of the Vul. omit these words, and as the connexion is complete without them. There is ground to think, that such corrections have sometimes arisen from an ill-judged zeal in transcribers to render the Gospels more conformable to one another. That the common Jewish salutation was, "Peace be to this house," is well known. I have, therefore, for the greater perspicuity, rendered ἡ ειρηνη ὑμων, in the 13th verse, "the peace ye wish them." This, at the same time that it gives exactly the sense, renders the addition to the 12th verse quite unnecessary.

14. "Shake the dust off your feet." It was maintained by the scribes, that the very dust of a heathen country polluted their land, and therefore ought not to be brought into it. Our Lord here, adopting their language, requires his disciples by this action to signify, that those Jewish cities which rejected their doctrine deserved a regard noway superior to that which they themselves showed to the cities of Pagans. It is added in the Gospels of Mr. and L. εις μαρτυριον, 'for a testimony;' that is, not a denunciation of judgments, but a public and solemn 'protestation against them.'

18. "To bear testimony to them," εις μαρτυριον αυτοις. Mr. xiii. 9. N.

20. "It shall not be ye——but"—— The meaning is, "It shall not be ye so much as"—— Chap. ix. 13. [3] N.

23. "When they persecute you in one city," ὁταν διωκωσιν ὑμας εν τῃ πολει ταυτῃ. Two or three copies, none of the most esteemed, read εκ της πολεως ταυτης. Chr. and Orig. also, found this reading in those used by them. But neither the author of the Vul. nor any ancient translator, appear to have read so. Had there been ground for admitting this reading, the proper translation would have been, "When they banish you out of one city."

[2] "Another." Chap. xxvii. 61. N.

[3] "Ye shall not have gone through the cities of Israel," ου μη τελεσητε τας πολεις του Ισραελ. Be. "Nequaquam obieritis urbes Israelis." The late learned Bishop Pearce objects to this version, that though τελειν ὁδον, and τελειν alone (ὁδον being understood,) are used for accomplishing a journey; he had seen no example of

τελειν πολεις, for going over, or travelling through, towns. It is sufficient to answer, that we have seen no example of his sense of the word, adapted to the phrase here used; for τελειν μυστηρια, and τελειν τινι απορρητα, are at least as dissimilar to τελειν πολιν, as τελειν ὁδον is. Besides, there is nothing in the scriptural style resembling that of the Pagans, when speaking of what they call their mysteries; though I acknowledge that a great deal of this sort is to be found in the ecclesiastical writers of the fourth and fifth centuries, who affected to accommodate the Pagan phraseology to the Christian doctrine and worship, which they not a little corrupted thereby. But nothing serves more strongly to evince, that the sense which Be. has given to the words is the natural and obvious sense, than the manner in which Chr. explains this passage. He does not seem to have discovered, that the word τελειν, joined with πολιν, had any thing either difficult or uncommon in it; but observing the encouragement given to the apostles in the promise, he thus expresses, in his own words, as is usual with him, the import of it, ου φθασετε περιελθοντες την Παλαιστινην, "Ye shall not have finished your travelling through Palestine." I shall only add, that the word 'consummabitis,' used by the Vul. is rather ambiguous, and may be differently interpreted. Er. Zu. and Cal. who say 'perambulaveritis,' perfectly agree in sense with Be. So, I imagine, does Cas. though he uses the more indefinite and less proper term, 'perlustraveritis.'

25. Beelzebub," Βεελζεβουλ. Vul. "Beelzebub." In this instance, our translators have adopted the reading of the Vul. in preference to that of the Gr. With the Vul. agree the Sy. Eth. and Ara. versions. It is remarkable, that there is no variation in the Gr. MSS. all of which make the word terminate in λ, not in β. All the learned seem to be agreed, that Beelzebub was the oriental name. It were superfluous to examine the conjectures of critics on this subject. The obvious reason of this change appears to be that assigned by Gro. No Gr. word ends in β; and those who wrote in that language, in order to accommodate themselves to the pronunciation of the people who spoke it, were accustomed to make some alterations on foreign names. Thus, Sennacherib is in the Sep. Σενναχηρειμ; and Habakkuk, for a like reason, is Αμβακουμ. On how many of the Heb. names of the O. T. is a much greater change made in the N. in regard to which we find no different reading in the MSS.? I suppose, however, that the reason of the preference given by our translators, was not because the sound was more conformable to the oriental word, a thing of no consequence to us, but because, through the universal use of the Vul. before the Reformation, men were accustomed to the one name, and strangers to the other. The word Beelzebub means, The Lord of flies. It is thought to be the name of some Syrian idol; but whether given by the worshippers themselves, or, as was not unusual, by the Jews in contempt, is to us matter only of conjecture.

26. "Therefore, fear them not." Μη ουν φοβηθητε αυτους. Dr. Symonds asks (p. 74), "Could our Saviour mean that the reason why his apostles had no just grounds of fear, was because they were sure to meet with barbarous treatment?" I answer, 'No; but because they could meet with no treatment, however bad, which he had not borne before, and which they had not been warned, and should therefore be prepared to expect.' This meaning results more naturally from the scope of the place than that given by him.

27. "From the house-tops." Their houses were all flat-roofed.

29. "A penny." Diss. VIII. Part i. sect. 10.

31. "Ye are much more valuable than sparrows," πολλων τρουθιων διαφερετε ὑμεις. E. T. "Ye are of more value than many sparrows." One MS. and the Com. read πολλῳ for πολλων. This, I acknowledge, is of no weight. The same sense is conveyed either way. Cas. 'Longè passeribus antecellitis vos.' This expression is more conformable to modern idioms.

34. "I came not to bring peace, but a sword." } An energetic
35. "I am come to make dissension," } mode of expressing the certainty of a foreseen consequence of any measure, by representing it as the purpose for which the measure was adopted. This idiom is familiar to the orientals, and not unfrequent in other authors, especially poets and orators.

38. "He who will not take his cross and follow me." Every one condemned by the Romans to crucifixion, was compelled to carry the cross on which he was to be suspended, to the place of execution. In this manner our Lord himself was treated. Properly, it was not the whole cross that was carried by the convict, but the cross-beam. The whole was more than suited the natural strength of a man to carry. The perpendicular part probably remained in the ground; the transverse beam (here called *the cross*) was added, when there was an execution. As this was not a Jewish, but a Roman punishment, the mention of it on this occasion may justly be looked on as the first hint given by Jesus of the death he was to suffer. If it had been usual in the country to execute criminals in this manner, the expression might have been thought proverbial, for denoting to prepare for the worst.

39. "He who preserveth his life shall lose it." There is in this sentence a kind of paronomasia, whereby the same word is used in different senses, in such a manner as to convey the sentiment with greater energy to the attentive. 'He who, by making a sacrifice of his duty, preserves temporal life, shall lose eternal life; and contrariwise.' The like trope our Lord employs in that expression, ch. viii. 22. "Let the dead bury their dead." Let the spiritually dead bury the naturally dead. See also ch. xiii. 12. In the present instance, the trope has a beauty in the ori-

ginal, which we cannot give it in a version. The word ψυχη is equivocal, signifying both *life* and *soul*, and consequently is much better fitted for exhibiting with entire perspicuity the two meanings, than the Eng. word *life*. The Syro-Chaldaic, which was the language then spoken in Palestine, had, in this respect, the same advantage with the Gr.

CHAPTER XI.

1. "Give warning." Diss. VI. Part v. sect. 2, &c.

1 "In the cities," εν ταις πολεσιν αυτων. E. T. "In their cities." It is not uncommon in the oriental dialects to employ a pronoun, where the antecedent to which it refers is not expressed, but understood. In this way αυτων is here used; for it must refer to the Galileans, in whose country they then were. But as the pronoun is not necessary in Eng. and as in our ears it would appear to refer to disciples, and so might mislead, it is better omitted.

2. "Of the Messiah," του Χριστου. A few MSS. and the Eth. version read του Ιησου. It is not in itself improbable that this is the true reading, though too weakly supported to authorize an alteration in the text. Ιησους, Κυριος, Θεος, and Χριστος, having been anciently almost always written by contraction, were more liable to be mistaken than the other words. If, however, the common reading be just, it deserves to be remarked, that the word Χριστος is never, when alone, and with the article, used in the Gospels as a proper name. It is the name of an office. The import of the expression must therefore be, 'When John had heard that those works were performed by Jesus which are characteristical of the Messiah, he sent.' Diss. V. Part iv. sect. 6—9.

3. "He that cometh," ὁ ερχομενος. E. T. "He that should come." I thought it better to render this literally, because it is one of the titles by which the Messiah was distinguished. It answers in Gr. to the Heb. הבא *haba*, taken from Ps. cxviii. 26, where he is denominated, "He that cometh in the name of the Lord." The beginning of a description is usually employed to suggest the whole. Indeed the whole is applied to him, chap. xxi. 9; Mr. xi. 9; L. xix. 38; J. xii. 13; and sometimes the abbreviation, as here and in J. vi. 14. Heb. x. 37, ὁ ερχομενος seems to have been a title as much appropriated as ὁ Χριστος, and ὁ υιος του Δαβιδ.

5. "Good news is brought." Diss. V. Part ii.

6. "To whom I shall not prove a stumbling-block," ὁς εαν μη σκανδαλισθῃ εν εμοι. Chap. v. 29. N.

7. "A reed shaken by the wind." A proverbial expression; implying, 'It is surely not for any trifling matter that ye have gone thither.'

8. Ανθρωπον εν μαλακοις ἱματιοις ημφιεσμενον—οἱ τα μαλακα φορουντες.—It was observed, (Diss. X. Part v. sect. 2,) that when

a particular species was denoted by an adjective added to the general name, the article, on occasion of repeating the name, is made to supply the place of the adjective; but here we have an example wherein, on rejecting the adjective, the substantive is supplied by prefixing the article *τα μαλακα* for *μαλακα ἱματια*. There is evidently, therefore, neither redundancy nor impropriety in using the article here, as some have vainly imagined. Either it or the repetition of the noun was necessary, in point of precision.

10. "Angel." Diss. VIII. Part iii. sect. 9, &c.

12. "Invaded." The comparison is here to a country invaded and conquered, or to a city besieged and taken by storm.

13. "Were your instructors," *προεφητευσαν*. Chap. vii. 15. N.

15. "Whoever hath ears," &c. Diss. II. Part. iii. sect. 5.

16. "In the market-place," *εν αγοραις*. E. T. "In the markets." But a great number of MSS. as well as the Vul. Go. and Sy. versions, have the word in the singular. The passage was also read thus by some of the ancient expositors. Moreover, the reading itself appears preferable.

17. "We have sung mournful songs," *εθρηνησαμεν*. E. T. "We have mourned." But mourning and lamenting are nearly synonymous. Hence that indistinctness in the E. T. which makes a reader at a loss to know what those children wanted of their companions. If it was to join them in mourning, it would have been more natural to retain the word, and say, 'But ye have not mourned with us.' There are other reasons which render this supposition improbable. One is, the former member of the sentence shows, that it was one part which one of the sets of boys had to play, and another that was expected from the other. A second reason is, the similarity of the construction in the corresponding clauses, and the difference in the contrasted; *ηυλησαμεν ὑμιν—εθρηνησαμεν ὑμιν*, on one side, and *ουκ ωρχησασθε—ουκ εκοψασθε*, on the other. These things add a great degree of probability to the version I have given, after Er. and Cal. who say "lugubria cecinimus;" Dio. G. F. and L. Cl. who render the words in the same way; and Hey. who says, "sung mournful tunes." But what puts it with me beyond a doubt is, to find that the Seventy use *θρηνος* for 'elegy,' or 'song of lamentation,' and *θρηνειν* for 'to sing such a song.' See 2 Sam. i. 17. For that the 'lamentation' there following is a song or poem, is evident from its structure. See also the preamble in the Sep. to the book of Lamentations, where the song which immediately follows, composed alphabetically in the manner of some of the Psalms, is denominated *θρηνος*, as indeed are all the other poems of that book. That the Jews used such melancholy music, sometimes instrumental, sometimes vocal, at funerals, and on other calamitous occasions, appears from several passages of Scripture. In Jeremiah's time, they had women whose occupation it was to sing them, Jer. ix. 17. They are called in the Sep. *θρηνουσαι*.

The word is weakly rendered in our version, 'the mourning women;' much better by Cas. 'præficas,' women who, in melodious strains gave vent to their lamentations. For those who know the power of music in conjunction with poetry, will admit that these, by a wonderful charm, soothe, at the same time that they excite, the sorrow of the hearers. The words which follow in ver. 18, render the justness of this interpretation still more evident. They are thus translated by Houbigant, "Ut cito edant in nobis cantus lugubres, ut lachrymas effundant oculi nostri," &c. And, in regard to the sense, not much differently by Cas. "Quæ næniam de nobis editum propere veniant; profundantque oculi nostri lachrymas." &c. In ver. 20, which in our version is unintelligible, (for how mere wailing, artificially taught, could gratify a person in real grief, is beyond comprehension,) the difficulty is entirely removed by a right translation. Houbigant, "Instituite ad lamentum filias vestras, suam quæque sodalem ad cantus lugubres." Cas. to the same purpose, "Filias vestras næniam, et alias aliæ lamentationem docete." In classical use also θρηνειν has often the same signification, and answers to 'næniam edere.' "Nænia," says Festus, "est carmen quod in funere, laudandi gratia, cantatur ad tibiam."

19. "Wisdom is justified." L. vii. 35, N.

20. "Began to reproach." ηρξατο ονειδιζειν. Mr. v. 17. N.

21. "Woe unto thee, Chorazin." L. vi. 24. N.

[1] "In sackcloth and ashes;" that is, 'the deepest contrition and sorrow.' *Sackcloth and ashes* were the outward signs of penitence in those days.

23. "Which hast been exalted to heaven," ἡ ἑως του ουρανου ὑψωθεισα. Vul. "Numquid usque in cœlum exaltaberis?" The Cop. and the Eth. versions, read in the same manner. In conformity to these, we find in a very few Gr. MSS. μη ἑως του ουρανου ὑψωθησῃ.

[1] "Hades." Diss. VI. Part ii. sect. 2. &c.

25. "I adore thee," εξομολογουμαι σοι. E. T. "I thank thee." The word sometimes denotes 'to confess sins,' sometimes 'to acknowledge favours,' and sometimes also 'to adore' or 'celebrate.' It is in the last of these senses I understand the word here. The nature of the sentiment makes this probable. But the reason assigned ver. 26, removes all doubt: "Yes, Father, because such is thy pleasure." 'Every thing in which I discover thy will, I receive, not with acquiescence barely, but with veneration.'

[1] "Having hidden these things,—thou hast revealed them," απεκρυψας ταυτα,—και απεκαλυψας αυτα. E. T. "Thou hast hid these things—and hast revealed them." We have the same idiom, Rom. vi. 17, "God be thanked that ye were the servants of sin, but ye have obeyed." The thanks are not given for their having been formerly the servants of sin, but for their being then

obedient. Is. xii. 1, rendered literally from the Heb. is, "Lord, I will praise thee, because thou wast angry with me, thine anger is turned away." In interpreting this, our translators have not been so scrupulous, but have rendered the middle clause "though thou wast angry with me." I know not why they have not followed the same method here. *Having hidden* implies barely *not having revealed*, Mr. iii. 4. N.

[1] "From sages and the learned," απο σοφων και συνετων. E. T. "From the wise and prudent." Σοφος, as used by the evangelists, must be understood as equivalent to the Heb. חכם *hacham*, which, from signifying *wise* in the proper sense, came, after the establishment of academies in the country, often to denote those who had the superintendency of these seminaries, or a principal part in teaching. It seems also to have been used almost synonymously with *scribe;* so that in every view it suggests rather the *literary honours* a man has attained, than the *wisdom* of which he is possessed. Συνετος answers to the Heb. word נבון *nabon*, which is more properly *intelligent* or *learned*, than *prudent;* and both refer more to the knowledge acquired by study and application, than to what arises from experience and a good understanding. Accordingly, they are here contrasted not with μωροις, 'fools,' but with νηπιοις, 'babes,' persons illiterate, whose minds had not been cultivated in the schools of the rabbis.

29. "Be taught by me," μαθετε απ' εμου. E. T. "Learn of me." The phrase in Eng. is commonly understood to signify 'Follow my example.' But this does not express the full import, which is, 'Be my disciples, be taught by me,' and is explanatory of the first order, "Take my yoke upon you." See J. vi. 45, where "being taught of God," and "learning of the Father," are used as synonymous.

[2] "Condescending," ταπεινος τη καρδια. E. T. "Lowly in heart." I think, with Elsner, that our Lord's direct aim in this address is not to recommend these virtues in him to the imitation of the people, but himself to their choice as a teacher. The whole is to be explained, therefore, as having a view to this end: 'Be instructed by me, whom ye will find a meek and condescending teacher; not rough, haughty, and impatient, but one who can bear with the infirmities of the weak; and who, more desirous to edify others than to please himself, will not disdain to adapt his lessons to the capacities of the learners.'

CHAPTER XII.

1. "Began to pluck." ηρξαντο τιλλειν. Mr. v. 17. N.

2. "What it is not lawful." Plucking the ears of corn they considered as a species of reaping, and consequently as servile work, and not to be done on the Sabbath.

4. "The tabernacle," τον οικον. E. T. "The house." The

temple, which is oftenest in Scripture called "the house of God," was not then built; and if the house of the high-priest be here denominated *God's house*, as some learned men have supposed, the application is, I suspect, without example. I think, therefore, it is rather to be understood of the tabernacle formerly used, including the sacred pavilion or sanctuary, and the court. These before the building of the temple, we find commonly denominated the house of God. Further, that it was not into the holy place that David went, appears from this circumstance,—the loaves of which he partook had been that day removed from before the Lord, and new bread had been put in their room, 1 Sam. xxi. 6. For the sake of perspicuity, therefore, and because we do not apply the word *house* to such a portable habitation, I have thought it better to use some general name, as tabernacle or mansion; for under either of these terms the court or inclosure may be also comprehended.

[2] "The loaves of the presence," *τους αρτους της προθεσεως*. E. T. "The shew-bread." The Heb. expression, rendered literally, is, 'the loaves of the face,' or 'of the presence.' This I thought it better to restore, than to continue in using a term which conveys an improper notion of the thing. Purver, whose version I have not seen, uses, as I am informed, the same expression.

5. "Violate the rest to be observed on Sabbaths," *τοις σαββασιν το σαββατον βεβηλουσι*. E. T. "On the Sabbath days profane the Sabbath. This looks oddly, as though the Sabbath could be profaned on any other day. Let it be observed that the Heb. word for *Sabbath* signifies also *rest*, and is used in both senses in this verse. The evangelist, or rather his translator into Greek, though he retained the original word, has, to hint a difference in the meaning, made an alteration on it when introduced the second time. Thus he uses *σαββασι*, from *σαββας*, for *the day*; but *σαββατον* for *the Sabbatical rest*. If it be asked, how the priests violate the sabbatical rest? The answer is obvious, by killing and preparing the sacrifices, as well as by other pieces of manual labour absolutely necessary in performing the religious service which God had established among them.

6. "Something greater." *μειζων*. E. T. "A greater." But very many MSS. and some ancient expositors read *μειζον*. This is also more conformable to the style in similar cases. See xi. 9, and in this chap. see the note on ver. 41, and 42.

8. "Of the Sabbath," *και του σαββατου*. E. T. "Even of the Sabbath." The *και* is wanting here in a very great number of MSS. in some early editions, in the Sy. and Cop. versions. It seems not to have been read by several ancient writers, and is rejected by Mill and Wetstein, and other critics.

14. "To destroy him," *οπως αυτον απολεσωσι*. E. T. "How they might destroy him." Most modern translations as well as the Eng. have in this followed the Vul. which says, "Quomodo per-

derent eum." Yet ὁπως is not commonly 'quomodo,' but 'ut.' There seems to be no MS. which has πως, else I should have suspected that this had been the reading in the copy used by the La. translator. It is true that ὁπως answers sometimes to 'quomodo' as well as to 'ut;' but it is a good rule in translating always to prefer the usual signification, unless it would imply something absurd, or at least unsuitable to the scope of the place. Neither of these is the case here. If there be any difference, the ordinary acceptation is the preferable one. This is the first time that mention is made of a design on our Saviour's life. It is natural to think that the historian would acquaint us of their concurring in the design, before he would speak of their consulting about the means. The explanations given by the Greek Fathers supply in some respects an ancient version, as they frequently give the sense of the original in other words. In this passage Chr. renders ὁπως by ἱνα 'ut,' not by πως or ὁν τροπον 'quomodo.' Συμβουλευονται ἱνα ανελωσιν αυτον.

16. "Enjoining them." Mr. ix. 25. N.

20. "A dimly burning taper he will not quench," λινον τυφομενον ου σβεσει. E. T. "Smoking flax shall he not quench." By an easy metonymy, the material for the thing made, *flax*, is here used for the *wick* of a lamp or taper, and that by an synecdoche for the *lamp* or *taper* itself, which, when near going out, yields more smoke than light. The Sy. Ara. and Per. render it 'lamp,' Dio. says, 'lucignuolo.' See Lowth's translation of Is. xlii. 3.

23. "Is this the son of David?" μητι ουτος εστιν ὁ υἱος Δαβιδ; E. T. "Is not this the son of David?" Vul. and Ar. "Numquid hic est filius David?" With this agree in sense, Er. Zu. Cal. Pisc. and Cas. only using *num* not *numquid*. Be. alone says. "Nonne iste est filius ille Davidis?" And in this he has been followed by the Eng. and some other Protestant translators. The Sy. and most of the ancient versions agree with the Vul. Sc. observes that μητι is not used by Mt. to interrogate negatively. He might have added, nor by any writer of the N. T. *Nonne* does not answer to μητι; but *num* or *numquid*, in Eng. *whether*. Only let it be observed, that *whether* with us would often be superfluous, when μητι in Gr. and *num* in La. would be necessary for distinguishing a question from an affirmation. See chap. vii. 16; Mr. iv. 21, xiv. 19; L. vi. 39; J. vii. 31, viii. 22, xviii. 35, xxi. 5; 2 Cor. xii. 18, In any one of these places, to render it by a negative would pervert the sense. These are all the places wherein it occurs in this form. The only other passage in the N. T. where it is found is 1 Cor. vi. 3. There it has an additional particle, and is not μητι, but μητιγε, used for stating a comparison, and rendered 'how much more?' This, therefore, cannot be called an exception. I own at the same time, that to say, 'Is this,' or 'Is not this,' in a case like the present, makes little change in the sense. Both express doubt-

fulness, but with this difference, that the former seems to imply that *disbelief*, the latter that *belief*, preponderates. J. iv. 29, N.

24. "This man," ουτος. E. T. "This fellow." Why did not our translators say in the preceding verse, 'Is not this fellow the son of David?' The pronoun is the same in both. Our idiom, in many cases, will not permit us to use the demonstrative without adding a noun. But as the Gr. term does not imply, a translator is not entitled to add, any thing contemptuous. By such freedoms, one of the greatest beauties of these divine writers has been considerably injured. Diss. III. sect. 23.

29. "The strong one's house." L. xi. 21. N.

31. "Detraction," βλασφημια. Vul. "Blasphemia." E. T. "Blasphemy." Cas. "Maledictum." Er. Zu. Pisc. and Cal. "Convitium." The Gr. word denotes injurious expressions, or *detraction* in the largest acceptation, whether against God or man. When God is the object, it is properly rendered *blasphemy*. It is evident that in this passage both are included, as the different kinds are compared together; consequently the general term ought to be employed, which is applicable alike to both; whereas the term *blasphemy*, with us, is not used of any verbal injury that is not aimed directly against God. Diss. IX. Part. ii.

[2] "In men is pardonable," αφεθησεται τοις ανθρωποις. E. T. "Shall be forgiven unto men." As the Heb. has no subjunctive or potential mood, the future tense is frequently made use of for supplying this defect. This idiom is common in the Sep. and has been thence adopted into the N. T. It is evidently our Lord's meaning here, not that every such sin shall actually be pardoned, but that it is, in the divine economy, capable of being pardoned, or is *pardonable*. The words in connexion sufficiently secure this term from being interpreted *venial*, as it sometimes denotes. The words *remissible* and *irremissible* would have been less equivocal, but are rather technical terms than words in common use.

[3] "Against the spirit." Diss. IX. Part. ii. sect. 17.

32. "In the present state,—in the future," εν τουτῳ τῳ αιωνι, —εν τῳ μελλοντι. E. T. "In this world,—in the world to come." The word *state* seems to suit better here than either *age*, which some prefer, or *world*, as in the common version. Admit, though by no means certain, that by the two αιωνες are here meant the *Jewish* dispensation and the *Christian:* these we cannot in Eng. call *ages;* as little can we name them *worlds*. The latter implies too much, and the former too little. But they are frequently and properly called *states*. And as there is an ambiguity in the original, (for the first clause may mean the present life, and the second the life that follows,) the Eng. word *state* is clearly susceptible of this interpretation likewise. And though I consider it as a scrupulosity bordering on superstition, to preserve in a version every ambiguous phrase that may be found in the original, where the scope of the passage, or the words in construction, sufficiently

ascertain the sense; yet where there is real ground to doubt about the meaning, one does not act the part of a faithful translator, who does not endeavour to give the sentiment in the same latitude to his readers in which the author gave it to him. This may not always be possible; but where it is possible, it should be done. Diss. XII. Part i. sect. 23.

35. "Out of his good treasure," εκ του αγαθου θησαυρου της καρδιας. E. T. "Out of the good treasure of the heart." But the words της καρδιας are wanting in so many MSS. even those of the greatest note, ancient versions, and commentators, that they cannot be regarded as authentic. Pearce, through I know not what inadvertency, has said that the word here should be rendered 'treasury.' *The treasury* is the place where treasure is deposited, which may be a very noble edifice, though all the treasure it contains be good for nothing. Now a man's producing good things, is surely an evidence of the goodness, not of his *storehouse*, but of his *stores*.

36. "Pernicious word," ῥημα αργον. E. T. "Idle word." Cas. "Malum verbum." The epithet αργος, when applied to words, has been shown by several to denote 'pernicious,' 'false,' 'calumnious.' To this sense the context naturally leads. In the primitive meaning, *idle*, it is applicable only to persons. When it is applied to things, as the words or actions of men, it is understood to denote such in quality as spring from habitual idleness. And in this class the Jews were wont to rank almost all the vices of the tongue, particularly *lying* and *defamation*. See 1 Tim. v. 13. Consider also the import of the phrase γαστερες αργοι in the character given of the Cretans, Tit. i. 12. This, if we render the word αργος as in the text, is 'idle bellies,' which, if we were to interpret it by our idiom, ought to denote 'abstemiousness,' as in the abstemious the *belly* may be said to be comparatively *idle* or unemployed. Yet the meaning is certainly the reverse. The author's idea is rather 'bellies of the idle,' those who spend their time merely in pampering themselves. Thus *cruel hands* are the hands of *cruel persons*, an *envious eye* is the eye of a man or woman actuated by envy, a *contemptuous look* the look of one who cannot conceal his contempt. From this rule of interpretation, in such cases, I do not know a single exception. And by this rule interpreted, ῥηματα αργα is such conversation as abounds most with habitual idlers. It was not uncommon with the Jewish doctors to make 'verba otii' stand as a contrast to 'verba veritatis,' thus employing it as a euphemism for falsehood and lies. I am far from intending by this remark to signify, that what we commonly call *idle*, that is, vain and unedifying *words*, are not sinful, and consequently to be brought into judgment. If these be not comprehended in ῥηματα αργα of this passage, they may be included in the μωρολογια, 'foolish talking,' mentioned by the apostle, Eph. v. 4.

37. "Or," *και*. As both clauses in this verse cannot be applied to the same person, this is one of the cases wherein the copulative is properly rendered *or*.

38. "A sign;" that is, 'a miracle in proof of thy mission.'

39. "Adulterous," *μοιχαλις*. Vul. "Adultera." "This may be understood," says Si. "suitably to the symbolical phraseology of ancient prophecy, as denoting *infidel, apostate*." He has accordingly, in his translation, rendered it "infidèle." I cannot help observing, that if this had been the rendering in the version of P. R. which here keeps the beaten road, and says "adultère," we should have been told by that critic, that the term employed by those interpreters was not a translation, but a comment, which they ought to have reserved for the margin. And I must acknowledge, that he would have had in this place more scope for the distinction, than in many places wherein he urges it. For it is very far from being evident, that our Saviour here adopts the allegorical style of the prophets. Besides, in their style, it is 'idolatry,' and not 'infidelity,' which in Jews is called 'adultery.' And with 'idolatry' we do not find them charged in the N. T.

40. "Of the great fish," *του κητους*. E. T. "The whale's." But *κητος* is not a *whale*, it is a general name for any huge fish or *sea monster*. It was the word used by the Seventy, properly enough, for rendering what was simply called in Jonah "a great fish."

41. "They were warned by Jonah." Diss. VI. Part. v. sect. 2.

41, 42. "Something greater," *πλειον*. E. T. "A greater." There is a modesty and a delicacy in the use made of the neuter gender in these verses, which a translator ought not to overlook. Our Lord chooses, on this occasion, rather to insinuate than to affirm the dignity of his character; and to afford matter of reflection to the attentive amongst his disciples, without furnishing his declared enemies with a handle for contradiction.

44. "Furnished," *κεκοσμημενην*. E. T. "Garnished." *Κοσμεω* signifies 'I adorn,' commonly, when applied to a person, 'with apparel,' and to a house, 'with furniture.' This in old Eng. has probably been the meaning of the word 'to garnish,' agreeably to the import of its Fr. etymon 'garnir.'

46. "Brothers." It is almost too well known to need being mentioned, that in the Heb. idiom near relations, such as nephews and cousins, are often styled 'brothers.' The O. T. abounds with examples.

CHAPTER XIII.

3. "In parables," *εν παραβολαις*. The word *παραβολη*, as used by the evangelists, has all the extent of signification in which the Heb. משל *mashal* is used in the O. T. It not only means what we call 'parable,' but also comparison of any kind; nay, 'proverb,' 'prediction,' or any thing figuratively or poetically expressed;

sometimes any moral instruction, as L. xiv. 7. Our translators have not always rendered it 'parable.' They call it 'comparison,' Mr. iv. 30; 'proverb,' L. iv. 23; 'figure,' Heb. ix. 9, xi. 19. They have, however, retained the word 'parable' in several places, where they had as good reason to change it as in those now mentioned. A *parable*, in the ordinary acceptation of the word in Eng. is a species of comparison. It differs from an *example*, in which there is properly no similitude, but an instance in kind. Of this sort is the story of the Pharisee and the Publican, who went up to the temple to pray; of the rich man and Lazarus, and of the compassionate Samaritan; also that of the fool, who, when his stores were increased, flattered himself that he had a security of enjoyment for many years. Nor is it every sort of comparison. What is taken entirely from still life, we should hardly call a parable. Such is the comparison of the kingdom to a grain of mustard seed, and to leaven. Rational and active life seems always to enter into the notion. Further, the action must be feasible, or at least possible. Jotham's fable of the trees choosing a king, is properly an *apologue;* because, literally understood, the thing is impossible. There is also a difference between *parable* and *allegory*. In *allegory* (which is no other than a lesson delivered in metaphor) every one of the principal words has, through the whole, two meanings, the literal and the figurative. Whatever is advanced should be pertinent, understood either way. The allegory is always imperfect where this does not hold. It is not so in parable, where the scope is chiefly regarded, and not the words taken severally. That there be a resemblance in the principal incidents, is all that is required. Smaller matters are considered only as a sort of drapery. Thus, in the parable of *the prodigal*, all the characters and chief incidents are significant, and can scarcely be misunderstood by an attentive reader; but to attempt to assign a separate meaning to *the best robe*, and *the ring*, and *the shoes*, and *the fatted calf*, and *the music*, and *the dancing*, betrays great want of judgment, as well as puerility of fancy. In those instructions of our Lord, promiscuously termed *parables*, there are specimens of all the different kinds above-mentioned, *apologue* alone excepted. Let it be observed, that it matters not whether the relation itself be true history or fiction. The truth of the parable lies in the justness of the application.

4. "The sower," ὁ σπειρων. E. T. "A sower." The article here is, in my opinion, not without design, as it suggests that the application is eminently to one individual.

5. "Rocky ground," τα πετρωδη. E. T. "Stony places." But this does not express the sense. There may be many loose stones, from which the place would properly be denominated *stony*, where the soil is both rich and deep. What is meant here is evidently continued rock, with a very thin cover of earth.

9. "Whoever hath ears." Diss. II. Part iii. sect. 5.

11. "The secrets," *τα μυστηρια*. E. T. "The mysteries." That the common signification of *μυστηρια* is, as rendered by Cas. 'arcana,' there can be no doubt. Diss. IX. Part i. The moral truths here alluded to, and displayed in the explanation of the parable, are as far from being mysteries, in the common acceptation, 'doctrines incomprehensible,' as any thing in the world can be.

12. "To him that hath." Mr. iv. 24, 25, N.

14. "Is fulfilled," *αναπληρουται*. I am not positive that the compound verb *αναπληροω* means more than the simple *πληροω*, which, for a reason assigned above, (note on ch. i. 22,) I commonly translate 'verify.' But as the word here is particular, and not used in any other passage of the Gospels, and as *ανα* in composition is sometimes what grammarians call intensive, I have imitated the evangelist in changing the word. Though it is evident, from the passage in Isaiah, that the character quoted was that of the people in the prophet's time, we have reason to think that there must have been in the description a special view to the age of the Messiah, which the obduracy of Isaiah's contemporaries was exhibited chiefly to prefigure; for, of all the passages in the O. T. relating to these events, this is that which is the oftenest quoted in the New.

15. "Understanding," *καρδια*. Diss. IV. sect. 23.

16. "Blessed," *μακαριοι*. Though I commonly render this word 'happy,' to distinguish it from *ευλογητος*, I do not think the application of the word *happy* in this verse would suit the Eng. idiom.

19. "Mindeth it not," *μη συνιεντος*. E. T. "Understandeth it not." Be. and Pisc. "Non attendit." Beau. "Ne la goute point." P. R. and Sa. "N'y fait point d'attention." That the verb *συνιημι* frequently means, both in the Sep. and in the N. T. 'to mind,' 'to regard,' 'to attend to,' is unquestionable. See Ps. xli. 1, cvi. 7; Prov. xxi. 12; Rom. iii. 11. In two of these passages the common translation has 'considereth;' and though the verb 'understand' is used in the other two, the context makes it manifest that the meaning is the same. In the passage under review, An. Hey. Wes. use the verb 'consider;' Wor. and Wa. 'regard.' This remark affects also ver. 13.

19, &c. "That which fell," &c. *ὁ σπαρεις*. E. T. "He which received seed." I agree with Ham. in thinking that *ὁ σπορος*, 'the seed,' a word in common use both in the Sep. and in the N. T. is here understood. It is this which alone can be said to be sown, and not the persons who are figured by the different soils. In the other way of explaining it, there is such a jumble of the literal sense and of the figurative, as presents no image to the mind, and is unexampled in holy writ.

[2] *Εστι*, in such cases, is properly rendered "denotes."

21. "He relapseth," σκανδαλιζεται. E. T. "He is offended." For the general import of the Gr. word, see the note on ch. v. 29. The precise meaning in this passage is plainly indicated by the connexion. Notice is taken of a temporary convert made by the word, whom persecution causes to relapse into his former state. Cas. renders it 'desciscit.' This is agreeable to the sense, and an exact version of the word αφιστανται used in the parallel place, L. viii. 13.

24. "May be compared to a field, in which the proprietor had sown good grain," ὡμοιωθη ανθρωπῳ σπειροντι καλον σπερμα εν τῳ αγρῳ αὑτου. It is admitted on all sides, that, in translating these similitudes, the words ought not to be traced with rigour. The meaning is sufficiently evident.

25. "Darnel," ζιζανια. E. T. "Tares." Vul. Ar. Er. Zu. Cal. Be. Pisc. "Zizania." Cas. (because *zizanium* is not Lat.) has chosen to employ a general appellation, and say, "Malas herbas." It appears from the parable itself, 1st, that this weed was not only hurtful to the corn, but otherwise of no value, and therefore to be severed and burnt. 2dly, that it resembled corn, especially wheat, since it was only when the wheat was putting forth the ear that these weeds were discovered. Now neither of these characters will suit *the tare*, which is excellent food for cattle, and sometimes cultivated for their use; and which, being a species of vetch, is distinguished from corn the moment it appears above ground. Lightfoot observes that the Talmudic name answering to ζιζανιον is זונין *zonin*, which is probably formed from the Gr., and quotes this saying, "Triticum et zonin non sunt semina heterogenea." Chr. remarks to the same purpose, ουκ αλλο τι σπερμα, αλλα ζιζανια καλει, ὁ και κατα την οψιν, εοικε πως τῳ σιτῳ, "he mentions no other weed but *zizania*, which in its appearance bears a resemblance to wheat." It may be remarked by the way, that Chr. speaks of it as a plant at that time known to every body. Now, as it cannot be *the tare* that is meant, it is highly probable that it is the *darnel*, in La. 'lolium,' namely that species called by botanists 'temulentum,' which grows among corn, not the 'lolium perenne,' commonly called *ray*, and corruptly *rye grass*, which grows in meadows. For, 1st, This appears to have been the La. word by which the Gr. was wont to be interpreted. 2dly, It agrees to the characters above-mentioned. It is a noxious weed; for when the seeds happen to be mingled and ground with the corn, the bread made of this mixture always occasions sickness and giddiness in those who eat it; and the straw has the same effect upon the cattle: it is from this quality, and the appearance of drunkenness which it produces, that it is termed 'yvraie' in Fr. and has the specific name 'temulentum' given it by botanists. And probably for the same reason it is called by Virgil, 'infelix lolium.' It has also a resemblance to wheat sufficient to justify all that relates to this in the parable, or in

the above quotations. By that saying, "non sunt semina heterogenea," we are not to understand, with Lightfoot, that they are of the same genus, but that they are of the same class or tribe. Both are comprehended in the 'gramina;' nay more, both terminate in a bearded spike, having the grains in two opposite rows. All the Fr. translations I have seen render it 'yvraie:' Dio. 'zizzanie,' which, in the Vocabolario della Crusca, is explained by the La. 'lolium.' Those who render it *cockle*, are as far from the truth as the common version. The only English translation in which I have found the word *darnel*, is Mr. Wesley's.

32. "The smallest of all seeds;" that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this Gospel, xvii. 20, that *like a grain of mustard seed* was become proverbial for expressing a very small quantity.

[2] "Becometh a tree." That there was a species of the *sinapi*, or at least what the orientals comprehended under that name, which rose to the size of a tree, appears from some quotations brought by Lightfoot and Buxtorf from the writings of the rabbis, men who will not be suspected of partiality, when their testimony happens to favour the writers of the N. T.

33. "Measures," σατα. The word denotes a particular measure; but as we have none corresponding to it, and as nothing seems to depend on the quantity, I have, after our translators, used the general name, chap. v. 15, N.

35. "Things whereof all antiquity hath been silent," κεκρυμμενα απο καταβολης κοσμου. E. T. "Things which have been kept secret from the foundation of the world." The evangelist has not followed literally either the Heb. חידות מני קדם, or the version of the Seventy, προβληματα απ' αρχης, but has faithfully given the meaning. I have endeavoured to imitate him in this, attaching myself more to the sense than to the letter. This is in a more especial manner allowable in translating quotations from a poem. Diss. XII. Part i. sect. 10. As to the phrase καταβολη κοσμου, see chap. xxv. 34, N.

39. "Conclusion of this state," συντελεια του αιωνος. E. T. "The end of the world;" αιων, 'state,' chap. xii. 32, N. I commonly render τελος 'end,' συντελεια 'conclusion.'

41. "All seducers," παντα σκανδαλα. This term commonly denotes the actions or things which insnare or seduce; here it is the persons, being joined with τους ποιουντας, and is therefore rendered seducers.

48. "The useless," τα σαπρα, chap. vii. 17, N.

52. "New things and old," καινα και παλαια. E. T. "Things new and old." There is no ambiguity in the Gr. Each of the adjectives, by its gender and number, virtually expresses its own substantive. In the E. T. both adjectives, *new* and *old*, are con-

strued with the same substantive *things*, though they do not relate to the same subject; for *the new things* are certainly different from *the old*. Either, therefore, the word *things* ought to be repeated, and it should be *things new*, and *things old;* or the arrangement should be altered. If both adjectives immediately precede the noun or immediately follow, both are regarded as belonging to the same substantive, and ought to relate to the same subject. If the noun be placed after one of the adjectives, and before the other, it will be understood as belonging only to the first, and suggesting the repetition of the term after the second. In the present case, common sense secures us against mistake; but, if we do not avoid improprieties in plain cases, we have no security for escaping them where they may perplex and mislead. See Phil. of Rhet. B. ii. chap. 6, sect. ii. part 2.

54. "Synagogue." One MS. with the Vul. Sy. and Arm. versions, reads "synagogues."

55. "The carpenter's son," ὁ του τεκτονος υἱος. Some affirm that all the evidence we have that Joseph was a *carpenter* is from tradition; that the word used in the Gospels means *artificer* in general, at least, one who works in wood, stone, or metal. I admit that the Gr. τεκτων answers nearly to the La. *faber*, which, according to the word accompanying it, as *lignarius, ferrarius, ærarius, eboris*, or *marmoris*, express different occupations. Thus we have also τεκτων ξυλων, σιδηρου, χαλκου, λιθων, for so many sorts of artificers. But there is no inconsistency in saying also, that when the word is used alone, it commonly denotes one of these occupations only, and not any of them indifferently. That this is actually the case with this word in the usage of the sacred writers; and that, when it is by itself, it implies *a carpenter*, may be proved by the following amongst other passages in the Sep., 2 Ki. xxii. 6; 2 Chron. xxiv. 12, xxxiv. 11; Ezr. iii. 7; Is. xli. 7; Zech. i. 20. On the other hand, I have not found a single passage where it is employed in the same manner, to denote a man of a different occupation. There is something analogous, though the words are not equivalent, in the use of the word *smith* with us. It is employed in composition to denote almost every artificer in metal, the species being ascertained by the word compounded with it. Hence we have *goldsmith, silversmith, coppersmith, locksmith, gunsmith, blacksmith*. But if we use the word *smith* simply, and without any thing connected to confine its signification, we always mean *blacksmith*.

55, 56. "Do not his brothers, James, and Joses, and Simon, and Judas, and all his sisters, live amongst us?" οἱ αδελφοι αυτου Ιακωβος, και Ιωσης, και Σιμων, και Ιουδας, και αἱ αδελφαι αυτου, ουχι πασαι προς ἡμας εισι. Upon reflection, it appears the more natural way of translating these two clauses, to make but one question of both.

[2] Προς ἡμας. Mr. vi. 3, N.

57. "They were scandalized at him," εσκανδαλιζοντο εν αυτῳ. E. T. "They were offended in him." This is one of the few instances

in which the Eng. verb *scandalize* expresses better the sense of the Gr. than any other in the language. To be *scandalized*, is to be offended on account of something supposed criminal or irreligious. This was the case here. Their knowledge of the meanness of our Lord's birth and education, made them consider him as guilty of an impious usurpation in assuming the character of a prophet, much more in aspiring to the title of the Messiah. The verb *to be offended*, does not reach the sense, and *to be offended in*, can hardly be said to express any thing, because not in the idiom of the tongue. Chap. v. 29. N.

CHAPTER XIV.

1. "Tetrarch," Τετραρχης. Properly, the governor of the fourth part of a country; commonly used as a title inferior to *king*, and denoting chief ruler. The person here spoken of was Antipas, a son of Herod the Great. The name *king* is sometimes given to tetrarchs. See ver. 9.

3. "His brother." Sons of the same father, Herod the Great, by different mothers.

[2] "Philip's." The name is not in the Vul. nor in the Cam. MS. It is in the Sax.

4. "It is not lawful for thee to have her." As it appears from Josephus, (Antiq. l. xviii. c. 7,) that this action was perpetrated during the life of her husband, it was a complication of the crimes of incest and adultery. There was only one case wherein a man might lawfully marry his brother's widow, which was, when he died childless: But Herodias had a daughter by her husband.

6. "But when Herod's birth-day was kept," γενεσιων δε αγομενων του Ἡρωδου. Some think, that by γενεσια is here meant the day of Herod's accession to his tetrarchy. The word may sometimes be used with this latitude; but unless where there is positive evidence that it has that meaning, the safer way is to prefer the customary interpretation.

9. "The king was sorry; nevertheless, from a regard to his oath," &c. In how dispassionate a manner, and with what uncommon candour does Mt. relate this most atrocious action! No exclamation! no exaggeration! no invective! There is no allowance, which even the friend of Herod would have urged in extenuation of his guilt, that this historian is not ready to make. "He was sorry; nevertheless, from a regard to his oath, and his guests." The remark of Raphelius on the whole story is so pertinent, that I cannot avoid subjoining it: "Vide, quanta simplicitate rem narret, ne graviori quidem verbo factum indignissimum notans. Neque hæc aliter scribi oportuit. Ne quis igitur forsan imperitior ista aspernetur, quasi crasso nimis filo, nulloque artificio, sint contexta: aliis formis alia ornamenta conveniunt. Hanc, quam Matthæus sermoni suo induit, nativus maximè color, et nuda rerum expositio honestat."

13. "By land," πεζῃ. E. T. "On foot." The Gr. word has unquestionably both significations. It means *on foot*, when opposed to *on horseback*; and *by land*, when contrasted with *by sea*.

15. "Towards the evening." See ver. 23. N.

19. "Blessed them," ευλογησε. E. T. "He blessed." With us, *to bless* is an active verb; and it may be asked, Whom, or what did he bless? The words in connexion lead us to apply it to the loaves. Thus, "He blessed, and brake, and gave the loaves." Oriental use, however, would incline us to think that the meaning is, 'blessed God,' that is, gave thanks to him. Thus, in the other miracle of the same kind, recorded in the next chapter, instead of ευλογησε we have ευχαριστησας, "having given thanks." See also Mr. viii. 6; J. vi. 11. The same things take place in the accounts given by the sacred writers of the Last Supper. What one calls ευλογησας, another calls ευχαριστησας. This would make us suspect the terms to be synonymous. But as we find the word ευλογεω applied, L. ix. 16, and 1 Cor. x. 16, to the things distributed, it is better here to give it the interpretation to which the construction evidently points. The Jews have, in their rituals, a prayer used on such occasions, which they call ברכה *brachah*, that is, the 'blessing,' or 'benediction.' It is probable, that no more was meant by either verb than that he said such a prayer.

23. "It was late." It may appear strange to an ordinary reader, that the same phrase, οψιας γενομενης, is used, ver. 15, to express the time when his disciples applied to him to dismiss the multitude, which was immediately before he fed them miraculously in the wilderness; and now, after they had eaten and were dismissed, after the disciples were embarked, and had sailed half way over the Sea of Galilee, and after he himself had retired to a mountain, and been occupied in prayer, the time is represented by the same phrase, οψιας γενομενης. Let it be observed, for the sake of removing this difficulty, that the Jews spoke of two evenings: the first was considered as commencing from *the ninth hour*; that is, in our reckoning, *three o'clock afternoon*; the second from *the twelfth hour*, or *sunset*. This appears from several passages of the O. T. In the institution of the Passover, for instance, the people are commanded (Ex. xii. 6.) to kill the lamb *in the evening*. The marginal reading, which is the literal version of the Heb. is 'between the two evenings;' that is, between three and six o'clock afternoon. What is said, therefore, ver. 15, denotes no more than that it was about three; what is said here implies that it was after sunset. The attendant circumstances remove all ambiguity from the words. But as it was impossible to make this peculiarity in the idiom perspicuous in a translation, I have given, in the version, the import which the phrase has in the different places, and have added this explanation for the sake of the unlearned. Mr. xv. 42. N.

33. "A son of God," υἱος Θεου. E. T. "The Son of God." In regard to the title ὁ υἱος του Θεου, which alone expresses definitely 'the Son of God,' Mt. mentions it only once as given, by any man, to our Lord, before his resurrection; and that was in the memorable confession made by Peter, ch. xvi. 16, which gave occasion to a remarkable declaration and promise. It may be asked, Did not those mariners mean that our Lord was the Messiah, and, by consequence, more eminently than any other *the Son of God?* It is not certain that this declaration implies their belief in him as the Messiah: they might intend only to say that he was a prophet; for such are denominated sons of God: but supposing they meant the Messiah, we know too well the notions which at that time obtained universally concerning the Messiah, as a temporal deliverer, to conclude that they annexed to the appellation *Son of God*, aught of that peculiarity of character which Christians now do, on the best authority. If, instead of *God*, we should say *a God*, the version would be still more literal, and perhaps more just. Some think that those mariners were Pagans, of whom there was a great mixture in some places on the coasts of this lake. If they were, *the Son of a God* would be the proper expression of their meaning. Ch. xxvii. 54. N.

35. "That country," την περιχωρον εκεινην. E. T. "That country round about." Mr. i. 28. N.

CHAPTER XV.

1. Of Jerusalem," απο Ἱεροσολυμων. That απο, before the name of a place, often denotes simply *of* or *belonging to*, and not *from* that place, many proofs might be brought from classical writers, as well as from sacred. Of the latter sort, the three examples following shall suffice: J. xi. 1; Acts xvii. 13; Heb. xiii. 24.

4. "Revileth," κακολογων. E. T. "Curseth." I am astonished that modern translators have so generally rendered the Gr. κακολογειν by the word *to curse*, or some equivalent term. 'To curse,' that is, to pray imprecations, is always expressed in the N. T. by καταρασθαι, αναθεματιζειν, καταναθεματιζειν; 'a curse,' by καταρα, ἀναθεμα, καταναθεμα; 'cursed,' by κατηραμενος and επικαταρατος. The proper import of the word κακολογειν is 'to give abusive language,' to revile, to calumniate. It may, indeed, be said justly, that *cursing*, as one species of abusive words, is also included. But it is very improper to confine a term of so extensive signification to this single particular. Nay more, the application, in the present instance, is evidently to reproachful words quite different from cursing. Our Lord, by quoting both the commandment and the denunciation against the opposite crime, has shown, that the Pharisees not only allowed the omission, but, in a certain case, prohibited the observance of the duty; nay, which is worse,

made no account of the commission of a crime which, by the law, had been pronounced capital. First, They had devised for children an easy method of eluding the obligation to maintain their indigent parents, which is implied in *the honour* enjoined by the precept; and, secondly, they made light of a man's treating his parent abusively, when they permitted him to say with impunity, "I devote whatever of mine shall profit thee;" which, though not properly cursing his parent, was threatening him, and venting an implicit imprecation against himself, that he might be held guilty of perjury and sacrilege if ever he contributed to his support. This I take to be the κακολογια, the abuse, of which our Lord signifies, that, instead of being the means of releasing them from the observance of an express command of God, was itself a crime of the most heinous nature. The Heb. verb is קלל *kalal*, the signification of which is equally extensive with that of the Gr. and it has, in some places of the O. T. been as improperly rendered as the Gr. is in the N.: in none, indeed, more remarkably, than in Nehem. xii. 25, where the inspired writer says only, "I reproached them," our interpreters have, not very decently, made him say, "I cursed them." The Heb. *kalal*, and the Gr. *cacologeo*, are both rightly rendered, by all the La. translators, *maledico*, a term exactly of the same import. But those Gr. words above quoted, which signify properly 'to curse,' are rendered very differently by them all. For this purpose, they use *imprecor, execror, detestor, devoveo, diris ago*, and *anathematizo*. The verb καταραομαι, is only once in the Vul. translated *maledico;* and into this I imagine the translator has been led by an inclination to verbal antithesis, which has often occasioned a greater deviation from the sense. "Benedicite maledicentibus vobis." The only Eng. versions I have seen, which render κακολογων *revileth*, are Wes.'s, Wor.'s, and Wa.'s. Sa. after the version of P. R. has well expressed the sense in Fr. by a periphrasis, "qui aura outragé de paroles."

5. "I devote." Mr. vii. 11. N.

[2] "Honour by his assistance." Diss. XII. Part i. sect. 15.

8. "This people address me with their mouth, and honour me with their lips." Εγγιζει μοι ὁ λαος οὗτος τῳ στοματι αυτων, και τοις χειλεσι με τιμᾳ. Vul. "Populus hic labiis me honorat." There is nothing to answer to these words, Εγγιζει μοι τῳ στοματι αυτων και: the like defect is in the Sy. the Cop. the Sax. the Eth. and the Arm. versions. The words are also wanting in three MSS. The passage in the prophecy quoted, is agreeable to the common reading.

9. "Institutions merely human," ενταλματα ανθρωπων. E. T. "The commandments of men." The word ενταλμα occurs but thrice in the N. T., namely here, in the parallel place Mr. vii. 7, and in Col. ii. 22. In all these places it is joined with ανθρωπων; as it is also in the passage of the Sep. here quoted. More-

over, in all these places, the ενταλματα are mentioned with evident disapprobation, and contrasted, by implication, with the precepts of God, which in the N. T. are never denominated ενταλματα, but εντολαι. For these reasons, I thought it more suitable to the original to distinguish them in the version.

12. "Scandalized." Ch. xiii. 57. N.

15. "Saying," παραβολην. E. T. "Parable." What Peter wanted to be explained, as the following words show, was that sentence, maxim, or proverb, we have in ver. 11, "It is not what goeth into the mouth."—This on no principle could be rendered *parable*, except that of Ar. of always translating the same word by the same word; a principle which our interpreters have not often followed, in regard to this or any other term. Ch. xiii. 3. N.

17. "The sink." Mr. vii. 19. N.

26. "To the dogs," τοις κυναριοις. Our Lord, in this expression, did but adopt the common style of his countrymen the Jews in relation to the Gentiles, to whom this woman belonged; and he did this, evidently with a view to make the reflection in ver. 28. strike more severely against the former.

30, 31. "The cripple," κυλλους. E. T. "Maimed." Though *maimed* is sometimes expressed by κυλλος, the Gr. word is not confined to this sense, but denotes equally one who wants a limb, and one who has not the use of it. In a relation such as this, it ought to be rendered in its fullest latitude. Where the context shows it refers to one deprived of a member, as xviii. 8, it should be *maimed*. In ver. 31, there is nothing in the Vul. Cop. Ara. Eth. and Sax. versions answering to κυλλους ὑγιεις.

32. "Lest their strength fail," μηποτε εκλυθωσιν. E. T. "Lest they faint." Vul. "Ne deficiant." Be. more explicitly, "Ne viribus deficiant." Cas. to the same purpose, "Ne defatiscantur." None of these implies so much as the Eng. "to faint." The Lat. phrase corresponding to it is "animi deliquium pati." It appears indeed, from several passages in the Bible, that when the common translation was made, the Eng. verb *to faint* meant no more than what we should now express by the phrase *to grow faint*, to become languid, to fail either in strength or resolution. See Josh. ii. 9, 24; Prov. xxiv. 10; Isa. xl. 30, 31; L. xviii. 1; 2 Cor. iv. 16; Gal. vi. 9; Eph. iii. 13; Diss. XI. Part ii. sect. 6.

37. "Maunds," σπυριδας. Ch. xvi. 9, 10. N.

39. "Magdala," Μαγδαλα. The Vul. "Magedan;" in which it has the concurrence only of the Cam. MS. and of the Sax. version.

CHAPTER XVI.

1. "To try him," πειραζοντες. E. T. "Tempting." For the import of the Gr. word, see the note on ch. iv. 7, for there is here no difference in signification between the simple πειραζω, and the

compound εκπειραζω. An. substitutes for this word, "with a captious design," and Wor. "captiously." These expressions neither give the sense, nor are in the spirit of the evangelist. I admit that it appears from the story that those men were *captious*. It is certain, however, that the sacred writer does not call them so, but leaves us to collect it from the naked fact. Their putting questions to make trial of Jesus, did not of itself imply it: that might have proceeded from the best of motives. The historian invariably preserves the same equable tenor, never betraying the smallest degree of warmth against any person, or attempting to prepossess the minds, or work upon the passions of his readers. There are few mistakes so injurious to the original, as these infusions of a foreign temper.

3. Ὑποκριται, E. T. "Hypocrites." But this word is not found in some of the most valuable MSS. Nor has it been in those copies from which the Vul. second Sy. Arm. Eth. and Sax. versions were made. Nor was it in the copies used by Chr.

8. "Distrustful." Ch. vi. 30. [3] N.

9, 10. "Baskets"—"maunds," κοφινους—σπυριδας. E. T. "Baskets"—"baskets." In the relation formerly given of both miracles, and here, where our Lord recapitulates the principal circumstances of each, the distinction of the vessels employed for holding the fragments is carefully marked. Now, though our words are not fit for answering entirely the same purpose with the original terms which probably conveyed the idea of their respective sizes, and consequently of the quantity contained; still there is a propriety in marking, were it but this single circumstance, that there was a difference. *A maund* is a hand-basket. It is mentioned by Thevenot* as used in the East. Harmer also takes notice of this circumstance, Obs. xxvi. Hence (according to Spelman) the term *Maunday-Thursday*, the name given to the *Thursday* before Easter; because annually, on that day, the king was wont to put into a *maund*, or hand-basket, his alms to the poor. All the La. and foreign translations I have seen, ancient and modern, Lu.'s alone excepted, make the distinction, though their words are as ill adapted as ours. How it has been overlooked by all the Eng. translators, and I had almost said, by them only, I cannot imagine.

13. "Who do men say that the Son of Man is?" E. T. "Whom do men say that I the Son of Man am?" Our translators have been generally very attentive to grammatical correctness: Here they seem to have overlooked it, through attending more to the sound than to the construction of the words in Gr. and La. Τινα με λεγουσιν οἱ ανθρωποι ειναι, τον υἱον του ανθρωπου; Vul. "Quem dicunt homines esse filium hominis?" It must be τινα and *quem*, as agreeing with με and *filium hominis* in the accusative, and connected with the substantive verb ειναι, and *esse* in

* Travels, Part I. b. ii. ch. 24.

the infinitive. Thus we should say properly in Eng. 'Whom do they take me to be?' for the very same reason; *whom* agreeing with *me* in the accusative, and both suiting the verb *to be* in the infinitive. But in any of these languages, if the sentence be so construed as that the verb is in the indicative or the subjunctive mood, the pronouns must be in the nominative. We say, *Who* (not *whom*) *is he?* for the same reason that we should say, *Quis* (not *quem*) *est hic;* or τις (not τινα) εστιν οὗτος. I should not have thought this grammatical criticism worth making, had I not observed that the most of our late translators had, I suppose through mere inattention, implicitly followed the manner of the Eng. interpreters.

2 "That the Son of Man is?" E. T. "That I the Son of Man am?" This is conformable to the common reading. The με, however, was not found in any of the copies used by Jerom. The Vul. Ara. Sax. Cop. and Eth. versions have no word corresponding to it. Besides, it is unsuitable to the style of the Gospels. In no other passage, where our Lord calls himself *the Son of Man*, does he annex the personal pronoun, or express himself in the first person, but in the third.

18. "Thou art named Rock; and on this rock," συ ει Πετρος, και επι ταυτῃ τῃ πετρᾳ— E. T. "Thou art Peter; and upon this rock—" But here the allusion to the name, though specially intended by our Lord, is totally lost. There was a necessity, therefore, in Eng. in order to do justice to the declaration made, to depart a little from the letter. I say in Eng. because in several languages, La. Itn. and Fr. for instance, as well as in Sy. and Gr. the name, without any change, shows the allusion.

2 "The gates of hades." Diss. VI. Part ii. sect. 17.

19. "Whatever thou shalt bind."——"whatever thou shalt loose"—— Ch. xviii. 18. N.

20. The name *Jesus* is wanting in many MSS. and some ancient versions.

21. "Began to discover," ηρξατο δεικνυειν. Mr. v. 17. N.

22. "Taking him aside," προσλαβομενος αυτον. E. T. "Took him and—" This expression is quite indefinite. Some render the words, 'embraced him;" others, 'took him by the hand.' I can discover no authority for either. To take aside, evidently suits the meaning which the verb has in other places. In Acts xviii. 26, it cannot be interpreted otherwise; and even in other parts of that book, where the word is used to denote the admission or reception of converts, this sense may be said to be included. An admission into the church was in several respects a separation from the world.

2 "Reproved him," ηρξατο επιτιμαν αυτῳ. Some interpreters, to put the best face on Peter's conduct on this occasion, render the words thus, "Began to expostulate with him." To translate the verb in this manner, is going just as far to an extreme on one

hand, as to translate it *threaten* is going on the other. Mr. ix. 25. N. It cannot be questioned, that when the verb επιτιμαν relates to any thing past, it always implies a declaration of censure or blame: and if it be thought that this would infer great presumption in Peter, it may be asked, Does not the rebuke which he drew on himself, ver. 23, from so mild a Master, evidently infer as much? When we consider the prejudices of the disciples in regard to the nature of the Messiah's kingdom, we cannot be much surprised that a declaration such as that in ver. 22, totally subversive of all their hopes, should produce, in a warm temper, as great impropriety of behaviour as (admitting the ordinary interpretation of the word) Peter was then chargeable with.

[3] "God forbid," ἵλεως σοι. E. T. "Be it far from thee." In the common use of this phrase in the Sep. it answers exactly to a Heb. word signifying *absit*, 'God forbid.' It is thus also rendered in the common version. See 1 Sam. xiv. 45; 1 Chron. xi. 19. In the Apocrypha the use is the same. Thus, 1 Mac. ii. 21, ἵλεως ἡμιν καταλιπειν νομον και δικαιωματα, is justly rendered in the common version, "God forbid that we should forsake the law and the ordinances." In most other places it is translated "Far be it." The sense is the same.

23. "Adversary," Σατανα. Diss. VI. Part i. sect. 5.

[2] "Obstacle," σκανδαλον. Chap. v. 29. N.

24. "If any man will come," ει τις θελει ελθειν. Dod. and others, "If any one is willing to come." I acknowledge that the Eng. verb *will* does not always reach the full import of the Gr. θελειν: as *will* with us is sometimes no more than a sign of the future, it does not necessarily suggest volition. But this example does not fall under the remark. In a case like the present, if no more than the futurity of the event were regarded, the auxiliary ought to be *shall*, and not *will*, as thus: 'If it shall be fair weather to-morrow, I will go to such a place.' 'If he shall call on me, I will remind him of his engagement.' In fact, to say, 'if any man be *willing* to come,' is to say less than 'if any man *will* come.' The former expresses only a present inclination, the latter a resolution strong enough to be productive of its effect. But when put in the form of a question, it is equally good either way. L. xiii. 31. N.; J. vii. 17. N.

[2] "Under my guidance," οπισω μου. E. T. "After me." But the Eng. phrase to come after one, means quite another thing.

26. "With the forfeit of his life," την δε ψυχην ζημιωθῃ. E. T. "Lose his own soul." *Forfeit* comes nearer the import of the original word, which Dod. has endeavoured to convey by a circumlocution, "Should be punished with the loss of his life." But the chief error in the E. T. lies in changing, without necessity, the word answering to ψυχη, calling it, in the preceding verse, 'life,' and in this 'soul.' The expressions are proverbial, importing, 'It signifies nothing how much a man gain, if it be at

the expense of his life.' That our Lord has a principal eye to the loss of the soul, or of eternal life, there can be no doubt. But this sentiment is couched under a proverb, which, in familiar use, concerns only the present life. That ψυχη is susceptible of both meanings, is beyond a question.

[2] "Not give." Mr. viii. 37. N.

28. "Shall not taste death." 'To taste death,' and 'to see death,' are common Hebraisms for 'to die.'

[2] "Enter upon his reign;" to wit, by the miraculous displays of his power, and the success of his doctrine.

CHAPTER XVII.

1. "Apart," κατ' ιδιαν. As this adverbial expression immediately follows ορος ὑψηλον, some have thought that it refers to the situation of the mountain, as standing by itself, far from other mountains; and have thence concluded that the mountain meant was *Tabor* in Galilee, which exactly fits this description, being of a conical figure, surrounded by a plain. (Maundrel's Travels.) But it is more agreeable to the ordinary application of the words κατ' ιδιαν, to interpret them as denoting the privacy of persons in particular transactions, and not the situation of places.

2. "As the light," ὡς το φως. Vul. "Sicut nix." The Cam. ὡς χιων. The Eth. and Sax. versions are the only other authorities for this reading.

4. "Booths," σκηνας. E. T. "Tabernacles." The word σκηνη denotes not only what we properly call 'a tabernacle,' or moveable wooden house, and 'a tent,' which is also a sort of portable house, consisting of either cloth or skins extended on a frame, and easily put up or taken down, but also a temporary *shed* or *booth*, made of the branches of trees, which abounded in the mountainous parts of Judea, where the materials proper for rearing either *tent* or *tabernacle* could not be found on a sudden. It was of such branches that they reared booths for themselves on 'the feast of tabernacles,' which would be more properly styled 'the feast of booths,' if changing the name of a festival did not savour of affectation.

11. "To consummate the whole," και αποκαταστησει παντα. E. T. "And restore all things." The original sense of the verb αποκαθιστημι is 'instauro,' 'redintegro,' *I begin anew*. It is most properly applied to the sun and planets, in regard to which the finishing and the recommencing of their course are coincident. Besides, their return to the place whence they set out does, as it were, restore the face of things to what it was at the beginning of their circuit. Hence the word has got two meanings, which, on reflection, are more nearly related than at first they appear to be. One is 'to restore,' the other 'to finish.' In both senses the word was applicable to the Baptist, who came

as a reformer to re-establish that integrity from which men had departed. He came also as the last prophet of the old dispensation, to finish that state of things, and usher in a new one. When it is followed, as in the text, by so comprehensive a word as *παντα*, without any explanation, it must be understood in the sense of finishing. When the meaning is *to restore*, there never fails to be some addition made, to indicate the state to which, or the person to whom, the restoration is made. See ch. xii. 13; Mr. iii. 5, viii. 25; L. vi. 10; Acts i. 6; Heb. xiii. 19. But when the meaning is *to finish*, no addition is requisite. In the present instance, he shall restore all things, is, to say the least, a very indefinite expression. This remark must be extended to the verbal noun *αποκαταστασις*, which, when similarly circumstanced, ought to be rendered 'completion,' 'consummation,' or 'accomplishment,' not restoration, re-establishment, or restitution. In Acts iii. 21, Peter says concerning our Lord, as it stands in the common version, "Whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began." To me it is manifest that these words, "the restitution of all things which God hath spoken by his prophets," convey no meaning at all. Substitute 'accomplishment' for 'restitution,' and there remains not a vestige either of difficulty or of impropriety in the sentence. I have chosen the verb 'to consummate,' in the present instance, as it conveys somewhat of both the senses of *αποκαθιστημι*. It denotes *to render perfect*, which coincides with the reformation or restoration to integrity he was sent to promote, and also *to conclude*, or finish, the Mosaic economy. All the La. and most other modern translators, have implicitly followed the Vul. which renders it 'restituet.' Several Eng. interpreters have varied a little, and given at least a more definite sense, some saying 'regulate all things,' others, 'set all things right.' But some of the oriental versions, particularly the Sy. and the Per. render it as I have done.

15 "Lunacy." This man's disease we should, from the symptoms, call *epilepsy*, rather than *lunacy*. But I did not think it necessary to change the name, as the circumstances mentioned sufficiently show the case, whilst the appellation given it (*σεληνιαζεται*) shows the general sentiments at that time concerning the moon's influence on this sort of malady.

21. "This kind is not dispossessed." Mr. ix. 29. N.

22. "Is to be delivered up," *μελλει παραδιδοσθαι*. In my notion of the import of this compound future, there is much the same difference between *παραδοθησεται* and *μελλει παραδιδοσθαι* in Gr. as there is between the phrases 'will be delivered,' and 'is to be delivered,' in Eng. The latter gives a hint of the nearness of the event, which is not suggested by the other. Ch. iii. 7. N.

24. "The didrachma;" a tribute exacted for the support of

the temple, from which Jesus, as being the Son of God, whose house the temple was, ought to have been exempted.

CHAPTER XVIII.

3. "Unless ye be changed," εαν μη στραφητε. E. T. "Except ye be converted." But the Eng. term 'to convert,' denotes always one or other of these two things—either to bring over from infidelity to the profession of the true religion, or to recover from a state of impenitence to the love and obedience of God. Neither of these appears to be the meaning of the word here. The only view is, to signify that they must lay aside their ambition and worldly pursuits, before they be honoured to be the members, much more the ministers, of that new establishment, or kingdom, he was about to erect. Cas. renders it, very properly, "nisi mutati fueritis," and has in this been followed by some Fr. translators.

6. "An upper millstone," μυλος ονικος. E. T. "A millstone." All the La. translators have rendered it "mola asinaria," a millstone turned by an ass. All the foreign translations I have seen adopt this interpretation. That given by Phavorinus appears to me preferable. He explains μυλος ονικος, 'the upper millstone.' Ονος alone was the common name for the *upper*, as μυλη was for the *nether* millstone. Μυλος might denote either. Sometimes an adjective was joined to ονος, when used in this sense, to prevent ambiguity. Xenophon calls it ονος αλετης. In the same way it appears that Mt. adds to μυλος, 'millstone,' the epithet ονικος, to express the *upper*. I own that, in the version, the last mentioned term, after the example of other Eng. translators, might have been dropt, as not affecting the import of the sentence. But as Mr. has employed a different phrase, λιθος μυλινος, which expresses the thing more generally, I always endeavour, if possible, that the Gospels may not appear, in the translation, more coincident in style and manner than they are in the original.

7. "Woe unto the world." L. vi. 24, 25, 26. N.

10. "Their angels." It was a common opinion among the Jews, that every person had a guardian angel assigned to him.

12. "Will he not leave the ninety-nine upon the mountains, and go." Ουχι αφεις τα εννενηκονταεννεα επι τα ορη πορευθεις. E. T. "Doth he not leave the ninety and nine, and goeth into the mountains." Vul. "Nonne relinquit nonagintanovem in montibus, et vadit." The Sy. to the same purpose. The Gr. is susceptible of either interpretation, according as we place the comma before, or after, επι τα ορη. The parallel passage, L. xv. 4, which has no ambiguity, decides the question. What is here called ορη is there ερημος. Both terms signify a hilly country, fitter for pasture than agriculture. Mr. i. 3. N.

17. "Acquaint the congregation with it," ειπε τῃ εκκλησιᾳ. E. T.

"Tell it to the church." I know no way of reaching the sense of our Lord's instructions, but by understanding his words so as they must have been understood, by his hearers, from the use that then prevailed. The word εκκλησια occurs frequently in the Sep. and is that by which the Heb. קהל *kahal* is commonly translated. That word we find used in two different, but related senses, in the O. T. One is for a whole nation, considered as constituting one commonwealth or polity. In this sense the people of Israel are denominated πασα ἡ εκκλησια Ισραελ, and πασα ἡ εκκλησια Θεου. The other is for a particular *congregation* or *assembly*, either actually convened, or accustomed to convene, in the same place. In this sense it was applied to those who were wont to assemble in any particular synagogue; for every synagogue had its own εκκλησια. And as the word συναγωγη was sometimes employed to signify, not the house but the people, those two Gr. words were often used promiscuously. Now, as the nature of the thing sufficiently shows that our Lord, in this direction, could not have used the word in the first of the two senses above given, and required that every private quarrel should be made a national affair, we are under a necessity of understanding it in the last, as regarding the particular congregation to which the parties belonged. What adds great probability to this, as Lightfoot and others have observed, is the evidence we have that the like usage actually obtained in the synagogue and in the primitive church. Whatever foundation, therefore, there may be, from those books of Scripture that concern a later period, for the notion of a church representative, it would be contrary to all the rules of criticism to suppose, that our Lord used this term in a sense wherein it could not then be understood by any one of his hearers; or that he would say *congregation*, for so the word literally imports, when he meant a few heads or directors. L. Cl. renders this passage in the same manner, "dites le à l'assemblée." But in chap. xvi. 18, where our Lord manifestly speaks of all, without exception, who, to the end of the world, should receive him as the Messiah, the Son of the living God, I have retained the word *church*, as being there perfectly unequivocal. Simon, in effect, gives the same explanation to this verse that I do: for, though he retains the word *église* in the version, he explains it in a note as importing no more than the particular assembly or congregation to which the parties belong.

18. "Whatsoever ye shall bind," ὁσα εαν δησητε. The promise made especially to Peter, chap. xvi. 19, is made here to all the apostles. It is with them our Lord is conversing through the whole of this chapter. The Jewish phraseology seems to warrant the explanation of *binding* and *loosing*, by *prohibiting*, and *permitting*. The connexion here would more naturally lead us to interpret it of *condemning* and *absolving*, thus making it a figurative expression of what is spoken plainly, J. xx. 23, "Whose sins

soever ye remit, they are remitted to them; and whose sins soever ye retain, they are retained." It is not impossible, that under the figure of *binding* and *loosing* both may be comprehended. It is a good rule in doubtful cases to translate literally, though obscurely, rather than run the hazard of mistranslating, by confining an expression to a meaning of which we are doubtful whether it was the author's.

23. "The administration of heaven," ἡ βασιλεια των ουρανων. Diss. V. Part. i. sect. 7.

25. "That he, and his wife, and children, and all that he had, should be sold." A custom, for the satisfaction of creditors, which, how cruel soever we justly account it, was, in early ages, established by the laws of many countries in Europe as well as in Asia, republican as well as monarchical.

29. "I will pay thee." The common Greek adds παντα, 'all.' But this word is not found in many MSS. several of them of principal note, nor in some ancient versions and editions. Mill and Wetstein have both thought proper to reject it.

34. "To the jailors," τοις βασανισταις. E. T. "To the tormentors." The word βασανιστης properly denotes 'examiner,' particularly one who has it in charge to *examine by torture*. Hence it came to signify 'jailor,' for on such, in those days, was this charge commonly devolved. They were not only allowed, but even commanded, to treat the wretches in their custody with every kind of cruelty, in order to extort payment from them, in case they had concealed any of their effects; or, if they had nothing, to wrest the sum owed from the compassion of their relations and friends, who to release an unhappy person, for whom they had a regard, from such extreme misery, might be induced to pay the debt; for, let it be observed, that the person of the insolvent debtor was absolutely in the power of the creditor, and at his disposal.

35. "Who forgiveth not from his heart the faults of his brother," εαν μη αφητε ἑκαστος τῳ αδελφῳ αὑτου απο των καρδιων ὑμων τα παραπτωματα αυτων. There is nothing in the Vul. answering to the three last words. The same may be said of the Ara. the Cop. the Sax. and the Eth. versions. They are wanting also in the Cam. and three other MSS.

CHAPTER XIX.

1. "Upon the Jordan." Chap. iv. 15. N.

4. "When the Creator made man, he formed a male and a female," ὁ ποιησας, αρσεν και ϑηλυ εποιησεν αυτους. E. T. "He which made them, made them male and female." But they could not have translated the clause differently, if the Gr. expression had been αρρενας και ϑηλειας εποιησεν αυτους: yet it is manifest that the sense would have been different. All that this declaration

would have implied is, that when God created mankind, he made people of both sexes. But what argument could have been drawn from this principle to show that the tie of marriage was indissoluble? or how could the conclusion annexed have been supported, "For this cause a man shall leave father and mother"? Besides, it was surely unnecessary to recur to the history of the creation, to convince those Pharisees of what all the world knew, that the human race was composed of men and women, and consequently of two sexes. The weight of the argument, therefore, must lie in this circumstance, that God created at first no more than a single pair, one of each sex, whom he united in the bond of marriage, and in so doing exhibited a standard of that union to all generations. The very words, "and these two," show that it is implied in the historian's declaration, that they were two, one male and one female, and no more. But this is by no means implied in the common version. It lets us know, indeed, that there were two sexes, but gives us no hint that these were but two persons. Unluckily, Eng. adjectives have no distinction of number; and through this imperfection there appears here, in all the Eng. translations I have seen, something inconclusive in the reasoning, which is peculiar to them. In our idiom, an adjective construed with the pronoun *them*, or indeed with any plural noun or pronoun, is understood to be plural. There is therefore a necessity, in a case like this, if we would do justice to the original, that the defect occasioned by our want of inflections be supplied, by giving the sentence such a turn as will fully express the sense. This end is here easily effected, as the words *male* and *female*, in our language, may be used either adjectively or substantively. And when they are used as substantives, they are susceptible of the distinction of number.

5. "They two shall be one flesh," *εσονται οἱ δυο εις σαρκα μιαν.* This is a quotation from Gen. ii. 24, in which place it deserves our notice, that there is no word answering to *two* in the present Masoretic editions of the Heb. Bible. But, on the other hand, it ought to be observed, that the Samaritan copies have this word; that the Sep. reads exactly as the Gospel does. So do also the Vul. the Sy. and the Ara. versions of the O. T. It has been observed of this passage, that it is four times quoted in the N. T. to wit, here, in Mr. x. 8; 1 Cor. vi. 16; and Eph. v. 31; and in none of them is the word *δυο* wanting. The only ancient version of any consideration, wherein it is not found, is the Chaldee. But with regard to it we ought to remember, that as the Jewish rabbis have made greater use of it, in their synagogues and schools, than of any other version, they have had it in their power to reduce it, and in fact have reduced it, to a much closer conformity than any other to the Heb. of the Masorets. It is well known how implicitly the rabbis are followed by their people. And they could not have adopted a more plausible rule than that

the translation ought to be corrected by the original. But as there can be no doubt about the authenticity of the reading in the N. T. I think, for the reasons above-named, there is the greatest ground to believe that the ancient reading in the O. T. was the same with this of the New.

7. "Why did Moses command to give a writing of divorcement, and dismiss her?" By the manner in which they put the question, one would imagine that Moses had commanded both, to wit, the dismission and the writing of divorcement; whereas, in fact, he had only permitted the dismission; but, in case they should use the permission given them, commanded the writing of divorcement.

8. "Untractable disposition," σκληροκαρδιαν. Diss. IV. sect. 22.

12. "Let him act this part who can act it," ὁ δυναμενος χωρειν, χωρειτω. E. T. "He that is able to receive it, let him receive it." This expression is rather dark and indefinite. Χωρειν, amongst other things, signifies 'to receive,' 'to admit,' 'to be capable of.' It is applied equally to things speculative, and, in that case, denotes 'to understand,' 'to comprehend;' and to things practical, in which case it denotes 'to resolve,' and 'to execute.' Every body must perceive that the reference here is to the latter of these.

13. "Lay his hands upon them and pray." It appears to have been customary among the Jews, when one prayed for another who was present, to lay his hand upon the person's head.

17. "Why callest thou me good?" Τι με λεγεις αγαθον; Vul. "Quid me interrogas de bono?" Five MSS. read, in conformity to the Vul. Τι με ερωτας περι του αγαθου; With this agree also the Cop. the Arm. the Sax. and the Eth. versions. This reading is likewise approved by Origen, and some other ancients after him, and also by some moderns, amongst whom are Er. Gro. Mill, and Ben. The other reading is nevertheless, in my opinion, preferable on more accounts than one. Its evidence from MSS. is beyond comparison superior; the versions on both sides may nearly balance each other; but the internal evidence, arising from the simplicity and connexion of the thoughts, is entirely in favour of the common reading. Nothing can be more pertinent than to say, 'If you believe that God alone is good, why do you call me so?' whereas nothing can appear less pertinent than 'If you believe that God alone is good, why do you consult me concerning the good that you must do?'

[2] "That life," την ζωην. Diss. X. Part v. sect. 2.

20. "The young man replied, All these I have observed from my childhood." Λεγει αυτῳ ὁ νεανισκος, Παντα ταυτα εφυλαξαμην εκ νεοτητος μου. E. T. "The young man saith unto him, All these things have I kept from my youth up." As he was a young man who made this reply, the import of νεοτης must be 'childhood,' as relating to an earlier stage of life, and is therefore badly rendered 'youth.'

23. "It is difficult for a rich man to enter the kingdom of heaven." By *the kingdom of heaven* is sometimes understood in this history the Christian church, then soon to be erected, and sometimes the state of the blest in heaven after the resurrection. In regard to this declaration of our Lord, I take it to hold true, in which way soever the kingdom be understood. When it was only by means of persuasion that men were brought into a society, hated and persecuted by all the ruling powers of the earth, Jewish and Pagan; we may rest assured, that the opulent and the voluptuous, (characters which, in a dissolute age, commonly go together,) who had so much to lose, and so much to fear, would not, among the hearers of the gospel, be the most easily persuaded. The apostle James, ii. 5, 6, accordingly attests this to have been the fact; it was "the poor in this world whom God hath chosen, rich in faith, and heirs of the kingdom;" whereas, they were "the rich in this world who oppressed them, dragged them before their tribunals, and blasphemed that worthy name by which they were called." As little can there be any doubt of the justness of the sentiment in relation to the state of the blessed hereafter, when the deceitfulness of riches, and the snare into which it so often inveigles men, are duly considered. So close an analogy runs through all the divine dispensations, that, in more instances than this, it may be affirmed with truth that the declarations of Scripture are susceptible of either interpretation.

24. "A camel," καμηλον. The. observes, that some explain the word as signifying here 'a cable.' A good authority, however, for this signification, though adopted by Cas. who says 'rudentem,' I have never seen. The frequency of the term, amongst all sorts of writers, for representing the beast so denominated, is undeniable. Besides, *the camel* being the largest animal they were acquainted with in Judea, its name was become proverbial for denoting any thing remarkably large, and *a camel's passing through a needle's eye* came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible. Among the Babylonians, in whose country *elephants* were not uncommon, the phrase was *an elephant's passing through a needle's eye;* but the elephant was a stranger in Judea.

2 "To pass through the eye of a needle," δια τρυπηματος ῥαφιδος διελθειν. A great number of MSS. some of the most valuable, though neither the Al. nor the Cam. instead of διελθειν read εισελθειν, 'enter.' Agreeable to this are both the Sy. the Cop. Eth. and Ara. versions. The Vul. and other versions follow the common reading. Should the external evidence appear balanced on both sides, the common reading is preferable, as yielding a better sense. Passing through a needle's eye is the circumstance in which the impossibility lies. There was no occasion for suggesting whither: there is even something odd in the suggestion, which is very unlike the manner of this author. Wet. adopts the alteration.

28. "That at the renovation, when the Son of Man shall be seated on his glorious throne, ye, my followers, sitting also upon twelve thrones, shall judge," *ὅτι ὑμεῖς οἱ ακολουθησαντες μοι, εν τῃ παλιγγενεσιᾳ, ὁταν καθισῃ ὁ υἱος του ανθρωπου επι θρονου δοξης αὐτου, καθισεσθε και ὑμεις επι δωδεκα θρονους, κρινοντες.* E. T. "Ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging." In regard to which version, two things occur to be observed: 1st, That *εν τῃ παλιγγενεσιᾳ* (in which there is an ambiguity, as was remarked in Diss. XII. Part i. sect. 22,) is rendered as though it belonged to the preceding clause *ακολουθησαντες μοι*, whereas the scope of the passage requires that it be construed with the clause which follows it. 2dly, That the word *παλιγγενεσια* is, in this place, better translated 'renovation.' We are accustomed to apply the term *regeneration* solely to the conversion of individuals; whereas its relation here is to the general state of things. As they were wont to denominate *the creation* *γενεσις*, a remarkable restoration, or *renovation*, of the face of things, was very suitably termed *παλιγγενεσια*. The return of the Israelites to their own land, after the Babylonish captivity, is so named by Josephus, the Jewish historian. What was said on verse 23, holds equally in regard to the promise we have here. The principal completion will be at the general resurrection, when there will be, in the most important sense, *a renovation* or *regeneration* of heaven and earth, when all things shall become new; yet, in a subordinate sense, it may be said to have been accomplished when God came to visit, in judgment, that guilty land; when the old dispensation was utterly abolished, and succeeded by the Christian dispensation, into which the Gentiles, from every quarter, as well as Jews, were called and admitted.

CHAPTER XX.

1. This chapter, in the original, begins, *Ὁμοια γαρ*. The *γαρ* shows manifestly that what follows was spoken in illustration of the sentence with which the preceding chapter concludes, and which, therefore, ought not to have been disjoined from this parable. The Vul. has no particle answering to *γαρ*. In that version the chapter begins thus: "Simile est regnum cœlorum." But this does not seem to have sprung from a different reading, as there is no diversity here in the Gr. MSS. nor, for aught I can learn, in ancient translations. I rather think that the omission has happened after the division into chapters, and has arisen from a notion of the impropriety of beginning a chapter with the causal particle. It adds to the probability of this, that several old La. MSS. have the conjunction as well as the Gr.

2. "The administration." Diss. V. Part i. sect. 7.

6. "Unemployed," *αργους*, wanting in the Cam. and two other MSS. not in the Vul. Sax. and Cop. versions.

7. "And ye shall receive what is reasonable," *και ὁ εαν ᾖ δικαιον ληψεσθε*. This clause is wanting in the Cam. and two other MSS. and there is nothing answering to it in the Vul. and Sax. versions.

13 "Friend," *ἑταιρε*. Diss. XII. Part i. sect. 11.

15. "May not I do what I will with mine own? *ουκ εξεστι μοι ποιησαι ὁ θελω εν τοις εμοις*; Vul. "Non licet mihi quod volo facere?" Here there is no translation of the words *εν τοις εμοις*, though of manifest importance to the sense. There is the same defect in the Sax. and Arm. versions, but not in any Gr. MS. that has yet appeared, nor in any other translation.

22. "Undergo an immersion like that which I must undergo," *το βαπτισμα ὁ εγω βαπτιζομαι, βαπτισθηναι*. E. T. "To be baptized with the baptism that I am baptized with." The primitive signification of *βαπτισμα* is 'immersion,' of *βαπτιζειν* 'to immerse,' 'plunge,' or 'overwhelm.' The noun ought never to be rendered *baptism*, nor the verb *to baptize*, but when employed in relation to a religious ceremony. The verb *βαπτιζειν* sometimes, and *βαπτειν*, which is synonymous, often occurs in the Sep. and Apocryphal writings, and is always rendered in the common version by one or other of these words, 'to dip,' 'to wash,' 'to plunge.' When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, to be overwhelmed with grief, to be immersed in affliction, will be found common in most languages.

It is proper here further to observe, that the whole of this clause, and that corresponding to it in the subsequent verse, are in this Gospel wanting in the Vul. and several MSS. As they are found, however, in the far greater number both of ancient versions and of MSS., and perfectly coincide with the scope of the passage, I did not think there was weight enough in what might be urged on the opposite side, to warrant the omission of them; neither indeed does Wet. But Gro. and Mill are of the contrary opinion.

23. "I cannot give, unless to those," *ουκ εστιν εμον δουναι, αλλ' οἱς*. E. T. "Is not mine to give; but it shall be given to them." The conjunction *αλλα*, when, as in this place, it is not followed by a verb, but by a noun or pronoun, is generally to be understood as of the same import with *ει μη*, *nisi*, 'unless,' 'except;' otherwise the verb must be supplied, as is done here in the common version. But as such an ellipsis is uncommon, recourse ought not to be had to it without necessity. Of the interpretation I have given of the conjunction *αλλα*, we have an example Mr. ix. 8, compared with Mt. xvii. 8. Vul. "Non est meum dare vobis." See Mr. x. 40. N.

26. "Servant," *διακονος*. E. T. "Minister."
27. "Slave," *δουλος*. E. T. "Servant."
} In the proper and primitive sense of *διακονος*, it is a *servant* who attends his master, waits on him at table, and is always near his person to obey his orders, which was accounted a more creditable kind of service. By the

word δουλος is not only meant a *servant* in general, (whatever kind of work he be employed in,) but also *a slave*. It is solely from the scope and connexion that we must judge when it should be rendered in the one way, and when in the other. In the passage before us, the view in both verses is to signify, that the true dignity of the Christian will arise more from the service he does to others, than the power he possesses over them. We are to judge, therefore, of the value of the words, from the import of those they are contrasted with: And as desiring to be *great* is a more moderate ambition than desiring to be *chief*, we naturally conclude, that as the word opposed to the former should be expressive of some of the inferior stations in life, that opposed to the latter must be expressive of the lowest. When this sufficiently suits the ordinary signification of the words, there can hardly remain any doubt. As this is manifestly the case here, I did not know any words in our language by which I could better express a difference in degree, so clearly intended, than the words *servant* and *slave*. The word *minister* is now appropriated to the servants, not of private masters, but of the public. It is from the distinctions in private life, well known at the time, that our Lord's illustrations are borrowed.

31. "Charged them to be silent," επετιμησεν αυτοις ινα σιωπησωσιν. E. T. "Rebuked them, because they should hold their peace." The historian surely did not mean to blame the poor men for their importunity. Our Lord, on the contrary, commends such importunity, sometimes expressly in words, and always by making the application successful. But to render *ινα because*, appears quite unexampled. It answers commonly to the La. 'ut,' sometimes to 'ita ut,' but never, as far as I remember, to 'quia.' It is rendered 'ut' in this passage in all the La. versions. The import of ινα ascertains the sense of επιτιμαω, which is frequently translated 'to charge,' even in the common version. In proof of this several places might be produced; but I shall only refer the reader to the parallel passage in Mr. x. 48, where επετιμων αυτῳ πολλοι ινα σιωπησῃ is translated, "Many charged him that he should hold his peace;" and to Mr. ix. 25. N.

CHAPTER XXI.

4. "Now all this was done that the words of the prophet might be fulfilled," τουτο δε ολον γεγονεν, ινα πληρωθῃ το ῥηθεν δια του προφητου. Our Lord's perfect knowledge of all that the prophets had predicted concerning him, gives a propriety to this manner of rendering these words, when every thing is done by his direction, which it could not have in any other circumstances.

5. "The daughter of Zion," that is, "Jerusalem," so named from Mount Zion, which was in the city, and on which was erected a fortress for its defence. This poetical manner of personifying

the cities and countries to which they addressed themselves, was familiar to the prophets.

[2] From the other evangelists it would appear, that our Lord rode only on the colt: from this passage, we should be apt to think that both had been used. But it is not unusual with the sacred authors, when either the nature of the thing spoken of, or the attendant circumstances, are sufficient for precluding mistakes, to employ the plural number for the singular.

7. "Covering them with their mantles," επεθηκαν επανω αυτων τα ἱματια αὑτων. The Sy. interpreter, either from a different reading in the copies he used, or (which is more likely) from a desire to express the sense more clearly, has rendered it, "they laid their mantles on the colt."

9. "Blessed be he that cometh," ευλογημενος ὁ ερχομενος. E. T. "Blessed is he that cometh." But acclamations of this kind are always of the nature of prayers, or ardent wishes; like the Fr. "vive le roi," or our "God save the king." Nay, the words connected are entirely of this character. "Hosanna to the son of David," is equivalent to 'God preserve the son of David;' and consequently what follows is the same as 'Prosperous be the reign of him that cometh in the name of the Lord.'

[3] "In the highest heaven." L. ii. 14. N.

12. "The temple," το ἱερον. Let it be observed, that the word here is not ναος. By the latter was meant properly 'the house,' including only the vestibule, the holy place or sanctuary, and the most holy: whereas, the former comprehended all the courts. It was in the outermost courts that this sort of traffic was exercised. For want of peculiar names in European languages, these two are confounded in most modern translations. To the ναος, or temple, strictly so called, none of those people had access, not even our Lord himself, because not of the posterity of Aaron. L. i. 9. N. It may be thought strange that the Pharisees, whose sect then predominated, and who much affected to patronise external decorum in religion, should have permitted so gross a violation of decency. But let it be remembered, that the merchandise was transacted in the court of the Gentiles; a place allotted for the devotions of the proselytes of the gate, those who, having renounced idolatry, worshipped the true God, but did not subject themselves to circumcision and the ceremonial law. To the religious service of such, the narrow-souled Pharisees paid no regard. The place they did not account holy. It is even not improbable that, in order to put an indignity on those half-conformists, they had introduced and promoted this flagrant abuse. The zeal of our Lord, which breathed nothing of the pharisaical malignity, tended as much to unite and conciliate, as theirs tended to divide and alienate. Nor was there any thing in the leaven of the Pharisees which he more uniformly opposed, than that assuming spirit, the surest badge of the sectary, which

would confine the favour of the universal Parent to those of his own sect, denomination, or country. See ch. viii. 11, 12; L. iv. 23, &c., x. 29, &c.

13. "A house." Mr. xi. 17.

[2] "Of robbers," λῃστων. E. T. "Of thieves." Diss. XI. Part ii. sect. 6.

25. "Whence had John authority to baptize?" το βαπτισμα Ιωαννου ποθεν ην; E. T. "The baptism of John, whence was it?" But a man's baptism means, with us, solely his partaking of that ordinance; whereas this question relates, not to John's receiving baptism, but to his right to enjoin and confer baptism. The question, as it stands in the common version, conveys to the unlearned reader a sense totally different from the author's. It sounds as though it had been put, 'Was John baptized by an angel, sent from heaven on purpose, or by an ordinary man?' In all such cases, if one would neither be unintelligible, nor express a false meaning, one must not attempt to trace the words of the original. Diss. XII. Part i. sect. 14.

31. "The first," ὁ πρωτος. In the old Itc. it was "novissimus." The Cop. Arm. Sax. and Ara. read in the same manner. In the Cam. and two other Gr. MSS. it is ὁ εσχατος. This is one of those readings which it would require more than ordinary external evidence to authorize.

32. "In the way of sanctity," εν ὁδῳ δικαιοσυνης. E. T. "In the way of righteousness." This is one proof among many of the various significations given to the word δικαιοσυνη in the N. T. There can be no doubt that this is spoken principally in allusion to the austerities of John's manner of living in the desert, in respect of food, raiment, and lodging. The word *sanctity*, in our language, though not quite so common, suits the meaning here better than *righteousness*.

33. "Went abroad," απεδημησεν. E. T. "Went into a far country." This is an exact translation of what is said of the prodigal, L. xv. 13, απεδημησεν εις χωραν μακραν, but not of what is said here. The word απεδημησεν implies barely that it was a foreign country he went to; nothing is added to inform us whether it was *far* or *near*.

35. "Drove away with stones another," ὁν δε ελιθοβολησαν. E. T. "Stoned another." But λιθοβολειν does not always denote to kill by stoning, as the Eng. word *stoned* seems to imply. That it does not signify so in this place, is evident from the distinction made in the treatment given, ὁν δε απεκτειναν.

36. "More respectable," πλειονας των πρωτων. E. T. "More than the first:" πλειονας means *more*, either *in number* or *in value*. As vouchers for the latter use in the N. T. see Mt. v. 20, vi. 25, xii. 41, 42; Mr. xii. 33; L. xi. 31, 32; Heb. xi. 4. The Heb. *rab* signifies both *many* and *great*. The reasons which have induced me, on reconsidering this passage, to prefer, with Mark-

land, the second meaning, are these: 1. If the number of servants first sent had been mentioned, or even alluded to by an epithet, as *many*, or *few*, πλειονας could not have been rendered otherwise than 'in greater number;' but not where there is neither mention of number, nor allusion to it. 2. A climax is evidently intended by the historian, in representing the husbandmen as proceeding from evil to worse. Now the climax is much better supported by making πλειονας relate to dignity than by making it refer to number. He first sent some inferior servants; afterwards the most respectable; last of all, his son.

41. "He will put those wretches to a wretched death," κακους κακως απολεσει αυτους. E. T. "He will miserably destroy those wicked men." This idiom is entirely Grecian. Lucian says, κακοι κακως απολουνται, *Icaromenippus*. Several other examples have been produced by Sc. and Wa. I have been lucky enough here to express the meaning without losing the paronomasia, which is not without its emphasis. *Wretches* and *wretched*, like κακους and κακως, are equally susceptible of both significations, *wicked* and *miserable*. It is not possible always, in translating, to convey both the sense and the trope. And when both cannot be done, no reasonable person will be at a loss which to prefer.

43. "Know therefore." This is one of the clearest predictions of the rejection of the Jews, and of the call of the Gentiles, which we have in this history.

[2] "To a nation," εθνει. Some render the word, "To the Gentiles." That the Gentiles are meant, cannot be doubted. But the Eng. (especially where there is no risk of mistake) ought not to be more explicit than the Gr. Had it been our Lord's intention flatly to tell them this, his expression would have been τοις εθνεσι. The article and the plural number are invariably used in such cases. They are here called "a nation," because, though collected out of many nations, they will as Christians constitute *one nation*, the εθνος ἁγιον mentioned 1 Pet. ii. 9.

CHAPTER XXII.

12. "Friend," ἑταιρε. Diss. XII. Part i. sect. 11.

14. "For there are many called, but few chosen," πολλοι γαρ εισι κλητοι, ολιγοι δε εκλεκτοι. E.T. "For many are called, but few are chosen." The difference in these two ways of rendering is to appearance inconsiderable, but it is real. Let it be observed, that the Gr. words κλητοι and εκλεκτοι are merely adjectives; *called* and *chosen* in the E. T. can be understood no otherwise than as participles; insomuch that, if we were to turn the Eng. into Gr. we should use neither of those words, but say, Πολλοι γαρ εισι κεκλημενοι, ολιγοι δε εκλελεγμενοι, which does not perfectly coincide in meaning with the expression of the Evangelist. I acknowledge, it is impossible to mark the difference, with equal precision,

in any language which has only one term for both uses. The distinction with us is similar, and nowise inferior to that which is found between Olivetan's and more modern Fr. versions. The former says, "Plusieurs sont appellés, mais peu sont elus;" the latter, "Il y a beaucoup d'appellés, mais peu d'elus."

16. "Herodians." Probably partisans of Herod Antipas, tetrarch of Galilee; those who were for the continuance of the royal power in the descendants of Herod the Great. This was an object which, it appears, the greater part of the nation, especially the Pharisees, did not favour. They considered that family, not indeed as idolaters, but as great conformists to the idolatrous customs of both Greeks and Romans, whose favour it spared no pains to secure. The notion adopted by some, that the Herodians were those who believed Herod to be the Messiah, hardly deserves to be mentioned, as there is no evidence that such an opinion was maintained by any body.

18. "Malice," πονηριαν. Ch. xxv. 26. N.

"Dissemblers," ὑποκριται. E. T. "Hypocrites." Diss. III. sect. 24.

19. "A denarius." Diss. VIII. Part i. sect. 4.

23. "Who say that there is no future life," οἱ λεγοντες μη ειναι αναστασιν. E. T. "Which say that there is no resurrection." The word αναστασις, or rather the phrase αναστασις των νεκρων, is indeed the common term by which the *resurrection*, properly so called, is denominated in the N. T. Yet this is neither the only, nor the primitive import of the word αναστασις: it denotes simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption. The verb ανιστημι has the like latitude of signification; and both words are used in this extent by the writers of the N. T. as well as by the Seventy. Agreeably therefore to the original import, *rising* from a seat is properly termed αναστασις, so is *awaking* out of sleep, or *promotion* from an inferior condition. The word occurs in this last sense, L. ii. 34. In this view when applied to the dead, the word denotes, properly, no more than a *renewal of life* to them, in whatever manner this happen. Nay, that the Pharisees themselves did not universally mean, by this term, the re-union of soul and body, is evident from the account which the Jewish historian gives of their doctrine, as well as from some passages in the Gospels; of both which I had occasion to take notice in Diss. VI. Part ii. sect. 19. To say therefore in Eng. in giving the tenets of the Sadducees, that "they deny the resurrection," is at least to give a very defective account of their sentiments on this very topic. It is notorious, not only from Josephus, and other Jewish writers, but from what is said Acts xxiii. 8, that they denied the existence of angels, and all separate spirits. In this they went much farther than the Pagans, who did indeed deny what Christians call "the resurrection of the body," but acknowledged a

state after death, wherein the souls of the departed exist, and receive the reward, or the punishment, of the actions done upon the earth. But not only is the version here given a juster representation of the Sadducean hypothesis, at the same time that it is entirely conformable to the sense of the word; but is the only version which makes our Lord's argument appear pertinent and levelled against the doctrine he wanted to refute. In the common version, they are said to deny the resurrection, that is, that the soul and the body shall hereafter be re-united; and our Lord brings an argument from the Pentateuch to prove —— What? not that they shall be re-united, (to this it has not even the most distant relation,) but that the soul survives the body, and subsists after the body is dissolved. This many would have admitted, who denied the resurrection. Yet so evidently did it strike at the root of the scheme of the Sadducees, that they were silenced by it, and, to the conviction of the hearers, confuted. Now this, I will take upon me to say, could not have happened, if the fundamental error of the Sadducees had been barely the denial of the resurrection of the body, and not the denial of the immortality of the soul, or rather of its actual subsistence after death; for I speak not here of what some call the natural immortality of the soul. If possible, the words in L. xx. 38, *παντες αυτῳ ζωσιν*, make it still more evident, that our Lord considered this as all that was incumbent on one who would confute the Sadducees, to prove, namely, that the soul still continued to live after the person's natural death. Now, if this was the subversion of Sadduceism, Sadduceism must have consisted in denying that the soul continues to live separated from the body, or, which is nearly the same, in affirming, that the dissolution of the union is the destruction of the living principle. It may be objected, that in ver. 28, there is a clear reference to what is specially called *the resurrection*, which, by the way, is still clearer from the manner wherein it is expressed Mr. xii. 23, *εν τῃ ουν αναστασει, ὁταν αναστωσι*. This mode of expression, so like a tautology, appears to me to have been adopted by that evangelist, on purpose to show, that he used the word *αναστασις* here in a more confined sense than he had done in the preceding part of the story. The Sadducee, as is common with disputants, thinks it sufficient for supporting his own doctrine, to show some absurdity in that of his antagonist; and he considers it as furnishing him with a better handle for doing this, to introduce upon the scene the woman, and the seven claimants, all at once, who are no sooner raised than they engage in contests about their property in her. But this is no reason why we should not interpret our Lord's words, and the words of the historian, relating to the opinions of the sect, in all the latitude which the nature of the subject, and the context, evidently show to belong to them. The only modern version I have seen, wherein *αναστασις* is rendered *future life*, is the Eng. An.

24. "Leave no children," μη εχων τεκνα. Vul. "Non habens filium." It may be doubted whether this version has proceeded from a different reading, as it is quite unsupported either by MSS. or by other translations. But it agrees exactly with the Heb. in the passage of Deut. xxv. 5, referred to. The words are there בן אין לו. The sense is the same in both, as in several instances the Heb. *ben* is used for a child indefinitely, of either sex. In the place quoted, the words are rendered in the Vul. "absque liberis," and in the E. T. "have no child."

32. "God is not a God of the dead," ουκ εστιν ὁ Θεος, Θεος νεκρων. Vul. "Non est Deus mortuorum." The Sy. Sax. and Cop. agree with the Vul. in using no word answering to the first ὁ Θεος, which is also omitted in the Cam. Dr. Priestley says, (Harmony, sect. lxxii.) "This argument of our Saviour's evidently goes on the supposition of there being no intermediate state." Now, to me it is evident, that the direct scope of the argument is to prove that there is such a state, or, at least, that the soul survives the body, and is capable of enjoyment after the natural death. The reason which the Doctor has subjoined, is, if possible, more wonderful still. "For admitting," says he, "this [intermediate state,] God might, with the strictest propriety, be said to be the God of those patriarchs, as they were then living, and happy, though their bodies were in the grave." Is it then a maxim with this learned gentleman, that nothing can be admitted which would show the words to be strictly proper, and the reasoning conclusive? So it appears; for, in perfect consistency with this maxim, he concludes his explanation (if I may so call it) with these remarkable words: "There does not, however, seem to be much force in the argument, except with the Jews, to whom it was addressed, and who admitted similar constructions of Scripture. For, though Abraham, Isaac, and Jacob, were perished, the person who spake to Moses might make himself known to him, as he whom they had worshipped." If so, this critic should have said, not that there was not much force, but that there was no force at all in the argument. The whole then of this memorable confutation amounts, according to him, to no more than an argument *ad hominem*, as logicians term it, that is, a fallacious argument, which really proves nothing, and is adopted solely because the medium, though false, is admitted by the antagonist, who is therefore not qualified to detect the fallacy. But unluckily, in the present case, if the argument be inconclusive, it has not even that poor advantage of being an argument *ad hominem*. The Doctor should have remembered that our Lord, in this instance, was disputing with Sadducees, who paid no regard to the traditionary interpretations and mystical constructions of Scripture admitted by the Pharisees. Yet even these Sadducees were put to silence by it. The truth is, our Lord's argument stands in no need of such a lame apology, as that it is an argument *ad*

hominem. Consider it as it lies, without the aid of artificial comments, and it will be found evidently decisive of the great point in dispute with the Sadducees, whether the soul perished with the body. "God," says our Lord, "when he appeared to Moses in the bush, which was long after the death of the patriarchs, said to him, *I am the God of Abraham, and of Isaac, and of Jacob; now God is not a God of the dead,* of those who, being destitute of life, and consequently of sensibility, can neither know nor honour him; he is the God of those only who love and adore him, and are, by consequence, alive." These patriarchs, therefore, though dead, in respect of us, who enjoy their presence here no longer, are alive, in respect of God, whom they still serve and worship. However true then it may be, as the Doctor remarks, that "though Abraham, Isaac, and Jacob, were perished, the person who spoke to Moses might make himself known to him as he whom they had worshipped," this remark does not suit the present case: nor could the words of God, on that supposition, have been the same with those which we find recorded by the sacred penman. For, God, as in the passage quoted, made himself known to Moses, not as he whom the patriarchs had worshipped, but expressly as he whom they then worshipped; for he says not, I *was* the God of Abraham, and of Isaac, and of Jacob, to wit, when the patriarchs lived upon the earth, but, I *am* their God at present. It is manifestly from this particularity in the expression, which cannot, without straining, be adapted either to the past or to the future, that Jesus concludes they were then living. Nor let it be thought too slight a circumstance for an argument of this importance to rest upon. The argument is, in effect, founded, as all reasoning from revelation, in the veracity of God; but the import of what God says, as related in Scripture, we must, not in this instance only, but in every instance, infer from the ordinary construction and idioms of language. When the Creator, in treating with his creatures, condescends to employ their speech; as his end is to inform, and not to deceive, his words must be interpreted by the common rules of speaking, in the same way wherein we should interpret what is said by any of our fellow-creatures. Now, if we should overhear one man say to another, 'I wish to have you in my service, and to be your master, as I am your father's, and your grandfather's master;' should we not conclude that the persons spoken of are alive, and his servants at this very moment? And would it not be reasonable to insist, that, if they were dead, his expression would be, 'As I was your father's and your grandfather's master?' This is, in effect, the explanation given of the reasoning in this passage by the most ancient Gr. expositors, Chr. Euth. and The. I know it is urged, on the other side, that though the verb εἰμι is used in the Gr. of the evangelist, and in the Sep. there is nothing which answers to it in the Heb. and conse-

quently, the words of Moses might as well have been rendered *I was*, as *I am*. But this consequence is not just. The Heb. has no present of the indicative. This want, in active verbs, is supplied by the participle; in the substantive verb, by the juxtaposition of the terms to which that verb in other languages serves as the copula. The absence of the verb, therefore, is as much evidence in Heb. that what is affirmed or denied is meant of the present time, as the form of the tense is in Gr. or La. Wherever either the past or the future is intended by the speaker, as the orientals are not deficient in these tenses, the verb is not left to be supplied by the hearer. Thus God says to Joshua, (ch. i. 5,) "As I was with Moses," that is, when he was employed in conducting the sons of Israel in the wilderness, "so will I be with thee." The verb is expressed in both clauses. See also ver. 17, and 1 Kings viii. 57. All which examples are, except in the single circumstance of time, perfectly similar to this of the evangelist; and are sufficient evidence, that, where the substantive verb is not expressed, but the personal pronoun is immediately conjoined with what is affirmed, the sense must, in other languages, be exhibited by the present. Now, to make the force of the argument, as certain expositors have done, result from something implied in the name of *God*, is to convert it into a mere sophism. To affirm that the term itself includes the perpetual preservation of the worshippers, is to take for granted the whole matter in dispute. To have argued thus with a Sadducee, would have been ridiculous. In Scripture, as every-where else, the God of any persons or people, means simply that which is acknowledged by them, and worshipped as such. Thus, Dagon is called the god of the Philistines, Judg. xvi. 23; and Baalzebub the god of Ekron, 2 Kings i. 3. But the sacred writers surely never meant to suggest, that these gods were the authors of such blessings to their worshippers. Nay, it is not even clear that the latter ever expected such blessings from them. What seems to have occasioned the many unnatural turns that have been given to this argument by later commentators, is solely the misunderstanding of the word *αναστασις*, through not attending to the latitude of signification wherein it was often used in the days of the apostles. Nor is this the only term in which the modern use does not exactly tally with the ancient.

34. "Flocked about him," *συνηχθησαν επι το αυτο*. E. T. "Were gathered together." In this interpretation, the clause, *επι το αυτο*, is a mere pleonasm, as *συνηχθησαν* alone implies the whole. Now let it be observed, that thus much might have been affirmed, in whatever place the Pharisees had met; whereas it is the manifest design of the evangelist to acquaint us, that the preceding confutation of the Sadducees occasioned a concourse of Pharisees to him, which gave rise to the following conversation. I approve, therefore, the way in which Cas. has understood the

words επι το αυτο, who says "coiverunt eodem;" and not that which has been adopted by the Vul. and Er. who say, "convenerunt in unum;" or by the Zu. translator, who says, "convenerunt simul;" which has been followed by our translators, and which in effect destroys the connexion of the passages. The Cam. reads επ' αυτον; but as in this it is singular, we can lay no stress on it. We can only say, that it is of the less consequence, as it makes no difference on the sense. Be. who adopts that reading, says, "aggregati sunt apud eum."

35. "A lawyer," νομικος. Diss. VII. Part ii. sect. 2, 3, and Diss. XII. Part v. sect. 12.

42. "Whose son should he be?" τινος υἱος εστι; E. T. "Whose son is he?" The indicative mood, in the Gr. of the N. T. has often all the extent which is given to that mood in Heb. where it supplies most of the other moods. The import of it in this place is justly rendered in Fr. both by L. Cl. and by Beau. "De qui doit-il être fils?" which answers exactly to the way I have translated it.

43. "Call him his Lord." Diss. VII. Part i. sect. 8.

CHAPTER XXIII.

2. "Sit in Moses' chair." The Jewish doctors always taught sitting.

5. "Phylacteries," φυλακτηρια. A Gr. word exactly corresponding in etymology to the word *conservatories*. They were scrips of parchment, used for preserving some sentences of the law written on them, which, from the literal interpretation of Deut. vi. 8, they thought themselves obliged, on several occasions, especially at their prayers, to wear bound upon their forehead, and on their left arm.

8. "Assume not the title of rabbi, for ye have only one teacher," μη κληθητε ῥαββι, εἱς γαρ εστιν ὑμων ὁ καθηγητης. E. T. "Be not ye called rabbi, for one is your master." Vul. "Vos nolite vocari rabbi, unus est enim magister vester." The Vul. seems to have read διδασκαλος, where it is in the common Gr. καθηγητης; for διδασκαλος is commonly rendered in that version *magister;* and διδασκαλος is given by John (i. 39.) as an interpretation into Gr. of the Sy. *rabbi*. At the same time it must be owned, this conclusion, in regard to the reading found in the copies used by the La. translator, does not possess a high degree of probability, inasmuch as the word καθηγητης is twice rendered by him *magister* in ver. 10. The same may be said of the Sax. and perhaps some other versions. But it is equally evident, that the Sy. interpreter has read differently. For the word καθηγητης, in ver. 10, (where there is no such difference of reading,) is by him, as it ought to be, rendered by a word signifying *leader*, or guide; whereas the term *rabbi* is repeated in ver. 8, agreeably to his

uniform practice in rendering the Gr. διδασκαλος. Besides this evidence of a different reading, there is a great number of Gr. MSS. which read διδασκαλος, ver. 8. This reading is approved by Orig. and Chr. and many modern critics; amongst whom are Gro. Drusius, Be. Selden, De Dieu, Mill, and Ben. The internal evidence is entirely in favour of this reading. The sense requires that the term, in the latter clause, be equivalent to *rabbi* in the former. That διδασκαλος is such a term, we learn not only from the Evangelist John, in the place above quoted, but from the use of the Sy. interpreter, who always renders the one term by the other; whereas καθηγητης has, in that version, a distinct interpretation in ver. 10. Further, in ver. 10, in the common Gr. we find the disciples prohibited from assuming the title of καθηγητης, for the very reason repeated which we find given in ver. 8, for their not assuming the title of rabbi. Thus it stands in the two verses; "Assume not the title of rabbi, for ye have only one cathegetes; assume not the the title of cathegetes, for ye have only one cathegetes." For my part, I have seen no instance of such a tautology, or so little congruity of expression, in any of the instructions given by our Lord. I therefore approve in ver. 8, the reading of the Sy. interpreter, which is also the reading of many MSS. replacing διδασκαλος, which is perfectly equivalent to *rabbi*. I also think with that interpreter, that our Lord meant, in the 10th verse, to say something further than he had already said in the 8th. I acknowledge that the sentiments are nearly related; but if there had not been some difference, there would have been no occasion for recurring to a different, and even unusual term. Our Lord, in my opinion, the more effectually to enforce this warning against an unlimited veneration for the judgments and decisions of men, as a most important lesson, puts it in a variety of lights, and prohibits them from regarding any man with an implicit and blind partiality, as teacher, father, or guide. Now this end is not answered, if all or any two of them be rendered as synonymous. The very uncommonness of the word καθηγητης, (for it occurs in no other place of the N. T.,) shows an effort to say something more than was comprehended in the preceding words. And let it be observed, that whatever serves to prove that its meaning is not coincident with διδασκαλος, serves also to prove that it is not the authentic reading in ver. 8.

[2] "The Messiah," ὁ Χριστος. This is wanting in the Sy. Vul. Cop. Sax. and Eth. versions, and in a few MSS.; but the authorities, both in weight and in number, are greatly in its favour. It makes, however, no difference in the sense; because, if not read, the context manifestly supplies it.

9. "And all ye are brethren." In the common Gr. the words answering to these, to wit, παντες δε ὑμεις αδελφοι εστε, are placed in the end of the preceding verse, with which they have little connexion. I have followed a considerable number of copies, in

transposing them to the end of ver. 9, immediately after "he alone is your Father who is in heaven," with which they are intimately connected. The arrangement is manifestly more natural, gives a closer connexion to the sentiments, and throws more light on the passage than the common arrangement, which places this clause at the end of ver. 8, and thereby adds an abruptness to the whole. The intrinsic evidence is therefore entirely in favour of the change.

12. "Whoever will exalt himself, shall be humbled; and whosoever will humble himself, shall be exalted," ὅστις ὑψωσει ἑαυτον, ταπεινωθησεται· και ὅστις ταπεινωσει ἑαυτον, ὑψωθησεται. E. T. "Whosoever shalt exalt himself, shall be abased; and he that shall humble himself, shall be exalted." What has induced our translators to render the verb ταπεινοειν differently in these two clauses, in one 'to abase,' in the other 'to humble,' it would not be easy to say. To *humble* is, in respect of meaning, equally well adapted to both. When that is the case, a change, by weakening the antithesis, hurts the energy of the expression. In the parallel passages, L. xiv. 11, xviii. 14, they make the same variation. I do not find this mode of rendering adopted by any ancient, or any foreign interpreter. It seems peculiar to Eng. translators, some of whom before, and some since, the publication of the common version, have taken this method.

13, 14, 15, 16, 23, 25, 27, 29. "Woe unto you," ουαι ὑμιν. L. vi. 24, 25, 26. N.

14. "Use long prayers for a disguise," προφασει μακρα προσευχομενοι. E. T. "For a pretence make long prayer." This is rather too elliptical, and consequently obscure. Otherwise it does not differ in import from that here given. For what is a *pretence*, but a false appearance employed for concealing the truth? The true motive of their attention and assiduities was avarice: devotion was only their mask. This verse is wanting in some MSS. in others it is transposed, being placed before the 13th.

[2] "Punishment," κριμα. E. T. "Damnation," Mr. xii. 40. N.

16, 18. "Bindeth not," ουδεν εστιν. E. T. "It is nothing;" that is, 'Though it is in appearance, it is not in reality an oath; it has not the power of binding."

19. "Foolish and blind," μωροι και τυφλοι. The words μωροι και are wanting in the Cam. and two other MSS. The like defect is found in the Vul. and Sax. versions.

23. "Dill," το ανηθον. E. T. "Anise." In the same way it is rendered in all the Eng. versions I have seen. Yet ανηθον does not mean *anise* but *dill*. Our translators have been first misled by a mere resemblance in sound, and afterwards implicitly copied by all their successors. This mistake, though of small consequence, is the more remarkable, as no other but Eng. translators seem to have fallen into it. All the La. interpreters say rightly 'anethum,' the Itn. 'aneto,' the Fr. 'aneth,' Lu. in his Ger. version says till, and the Sax. version is ðile. It is the more

observable, as, in most of those languages, the word for *anise* has the like resemblance in sound to *ανηθον* with the Eng. word though with them it has occasioned no mistake. Thus, 'anise' is, in Gr. *ανισον*, in La. 'anisum,' in Itn. 'aniso,' and in Fr. 'anis.'

[2] "Justice, humanity, and fidelity," *την κρισιν, και τον ελεον, και την πιστιν*. E. T. "Judgment, mercy, and faith." The word *judgment*, in our language, when it has any relation to the distribution of justice, never means the virtue or duty of judging justly, but either the right of judging, the act of judging, or the result of judging, that is, the doom or sentence given, right or wrong; sometimes when spoken in reference to the celestial Judge, it means the effect of that sentence, the punishment inflicted. To this the Gr. word *κριμα* more properly corresponds; though it must be owned, that the word *κρισις* which, by analogy, should be rather *judicatio* than *judicium*, is also often used to denote it. But it is evident that the word *κρισις* likewise signifies 'distributive justice,' and even sometimes 'justice' in the largest acceptation. It is in this place rendered by Cas. 'jus,' and by the five Fr. translators, P. R. Si. Sa. L. Cl. and Beau. 'la justice.' For the meaning of *τον ελεον*, see ch. ix. 13. [2] N. 'Fidelity,' or faithfulness is agreed, on all sides, to be the meaning of *την πιστιν* here, where it is ranked among the social virtues.

24. "Who strain your liquor, to avoid swallowing a gnat," *οἱ διϋλιζοντες τον κωνωπα*. E. T. "Who strain at a gnat." I do not understand the import of this expression. Some have thought that it has sprung originally from a mere typographical error of some printer, who has made it *strain at*, instead of *strain out*. Accordingly, most of the late Eng. translators have said *strain out*. Yet this expression, *strain out a gnat*, it must be confessed, sounds very oddly; and it may be justly questioned, whether any good Eng. authority can be produced for such a manner of construing the verb. For this reason, I thought it safer here, though with the aid of circumlocution, to give what is evidently the sense.

25. "Which within are laden," *εσωθεν δε γεμουσιν*. Vul. "Intus autem pleni estis." This has, doubtless, sprung from a different reading, but is quite unsupported.

[2] "Iniquity," *ακρασιας*. Vul. "Immunditia." E. T. "Excess." But there is such a general consent of MSS. and Fathers, with the Sy. Ara. and Eth. versions, for the word *αδικιας*, that it is hardly possible to doubt of its being the genuine reading. Besides, it suits much better with all the accounts we have, in other places, of the character of the Pharisees, who are never, as far as I remember, accused of intemperance, though often of injustice. The former vice is rarely found with those who, like the Pharisees, make great pretensions to religion.

32. "Fill ye up then," *και ὑμεις πληρωσατε*. A very few copies, and those not of the highest value, read *επληρωσατε*. "Ye have

filled up;" or interrogatively, "Do ye fill up?" But as they are unsupported alike by ancient versions and ecclesiastical writers, this reading cannot be admitted. I see no difficulty in considering the words as an ironical order, which is always understood to be a severe reproach, like that in the Æneid, lib. v. "I, sequere Italiam ventis." Irony is a trope which several times occurs in Scripture; and we have at least one other instance, Mr. vii. 9, of its having been used by our Saviour. Ch. xxvi. 45. N.

34. "Banish from city to city," διωξετε απο πολεως εις πολιν. E. T. "Persecute them from city to city." That διωκω has both significations, cannot be doubted. But the words in construction commonly remove all ambiguity. Διωκειν απο πολεως is unquestionably to banish from, or drive out of a city. If it had been, as in ch. x. 23, where the expression is, οταν διωκωσιν ὑμας εν τῃ πολει, not απο της πολεως, it ought to have been rendered 'persecute.' See note on that verse. This distinction seems not to have been attended to by modern translators.

35. "Son of Barachiah." In the book of Chronicles, to which this passage plainly alludes, Zechariah is called *son of Jehoiada.* But no Gr. MSS. extant, or ancient version of this Gospel, has *Jehoiada.* Jerom indeed acquaints us, that he found it so in the Heb. Gospel of the Nazarenes. But, considering the freedoms which have been taken with that Gospel in other places, we cannot account it sufficient authority for changing a term which is supported by the amplest evidence. It is more reasonable to think, with Father Si. that though not mentioned in the O. T. *Jehoiada* must have also had the name *Barachiah.* To have two names was not then uncommon.

[2] "The sanctuary," του ναου. L. i. 9. N.

36. "All shall be charged upon this generation." As I understand it, this expression must not be interpreted as implying that those individual crimes, which happened before the time of the people then living, would be laid to their charge; but that, with every species of cruelty, oppression, and murder, which had been exemplified in former ages, they of that age would be found chargeable; inasmuch as they had permitted no kind of wickedness to be peculiar to those who had preceded them; but had carefully imitated, and even exceeded all the most atrocious deeds of their ancestors from the beginning of the world. There is no hyperbole in the representation. The account given of them by Josephus, who was no Christian, but one of themselves, shows, in the strongest light, how justly they are here characterized by our Lord.

CHAPTER XXIV.

[2] "All this ye see," ου βλεπετε παντα ταυτα. E. T. "See ye not all these things?" The ου is wanting in many MSS. The Vul.

Eth. Cop. Ara. and Sax. versions have no negative particle in this place. As the expression must be read interrogatively if we admit the negative, and affirmatively if we reject it, the difference cannot be said to affect the sense. The composition is rather simpler without it. I have, therefore, with many modern critics, omitted it.

3. "The conclusion of this state." Ch. xii. 32. N.

5. "Many will assume my character," πολλοι ελευσονται επι τῳ ονοματι μου. E.T. "Many shall come in my name." But to come in one's name, signifies with us, more properly, to come by one's authority or order, real or pretended. Thus, "Blessed be he who cometh in the name of the Lord." In this sense, as the Messiah came in the name of God, the apostles came in the name of the Messiah. This is far from being the sense of the phrase in the passage under review. Here it plainly signifies, that many would usurp his title, make pretensions to his office and character, and thereby lead their followers into the most fatal delusion. That this is the sense here, is plain from what is immediately subjoined, λεγοντες, Εγω ειμι ὁ Χριστος. The expression is rendered not badly into Itn. by Dio. "Molti verranno sotto il mio nome;" which has been followed in Fr. by the translators of P. R. Si. Sa. and Beau. who say, "Plusieurs viendront sous mon nom;" but L. Cl. says more explicitly, "Il viendra bien des gens qui prendront mon nom."

10. "Will be insnared," σκανδαλισθησονται. Ch. v. 29. N.

15. "On holy ground," εν τοπῳ ἁγιῳ. E. T. "In the holy place." But this expression, with us, invariably denotes *the sanctuary*, or the outer part of the ναος, or temple, strictly so called. This is not the meaning here; neither is τοπος ἁγιος the name by which *the sanctuary* is ever distinguished in the N.T. It is called simply το ἁγιον, or ἡ σκηνη πρωτη, or ἁγια; the inner part of the house, or most holy place, being distinguished by the appellation ἡ σκηνη δευτερα, or ἁγια ἁγιων. Τοπος ἁγιος, therefore, denotes any place which, comparatively, may be denominated *holy*. The whole temple, το ἱερον, including all the courts, is twice so termed in the Acts. Nay, the whole city Jerusalem, with its suburbs and environs, was *holy*, compared with other cities; and such, also, was the whole land of Judea, compared with other countries. Besides, it deserves to be remarked, that the expression here is indefinite, as it wants the article, and is therefore more justly, as it is more literally rendered by Sc. 'a holy place,' than in the common version. The place or ground here called *holy* is, undoubtedly, the environs of Jerusalem. Accordingly, in the parallel passage in L. we are told: "When ye shall see Jerusalem compassed with armies, know that the desolation thereof is nigh."

[2] "The desolating abomination," το βδελυγμα της ερημωσεως. E.T. "The abomination of desolation;" that is, when expressed in the common idiom, 'the abomination which desolateth,' or

maketh desolate. By *abomination*, nothing is more commonly understood, in the language of Scripture, than idols of every kind. It is here generally, and I think justly, supposed to refer to the Roman standards to be erected round the city, when it would be besieged by Titus Vespasian. The expressions used here, and in the parallel passages, especially when compared with the history of the siege as related by Josephus, who, though a Jew, is the best commentator on this prophecy, add the highest probability to the interpretation now given. Those standards had images on them, which were adored by the Romans. Nothing could be more properly styled a desolating abomination, as they accompanied the armies which came for the utter destruction of the place; and as the appearance of those detested ensigns was rendered, to all who received this prophecy, a sure signal of the impending ruin.

[3] "(Reader, attend!)" (ὁ αναγινωσκων νοειτω.) E. T. "(Whoso readeth, let him understand.)" The verb νοειν signifies not only 'to understand,' but 'to consider,' 'to mind,' 'to attend.' See 2 Tim. ii. 7. In regard to the words themselves, after the strictest examination, I cannot help concluding that they are not the words of our Lord, and consequently make no par tof this memorable discourse, but the words of the evangelist, calling the attention of his readers to a very important warning and precept of his Master, which he was then writing, and of which many of them would live to see the utility, when the completion of these predictions should begin to take place. I have, therefore, given them in the character by which I always distinguish the words of the writer. My reasons for ascribing them rather to him than to the speaker, are as follows: First, The words are too abrupt, and too much out of the syntactic order for a common parenthesis: for if this had been a clause immediately connected with the preceding, (as those must imagine who think that *the reader* here means the reader of Daniel's prophecy,) the τοτε, which follows, should have preceded; and the whole would have run thus: Ὅταν ιδητε το βδελυγμα το ῥηθεν δια Δανιηλ,—ἑστως εν τοπῳ ἁγιῳ· τοτε ὁ αναγινωσκων νοειτω, οἱ εν τῃ Ιουδαιᾳ φευγετωσαν,—ὁ επι του δωματος μη καταβαινετω,—και ὁ εν τῳ αγρῳ μη επιστρεψατω— With so small an alteration, the sentence would have been grammatical and perspicuous. As it stands, nothing can be more detached than the clause under review. At the first glance one is apt to think that there should be a full stop at νοειτω. And indeed, if the latter part were entirely away, the former would make a complete sentence. It is not necessary that the second member of a sentence beginning with ὅταν, should be introduced with τοτε; though this adverb is sometimes used for rendering the expression more energetic. The clause, therefore, ὁ αναγινωσκων νοειτω, is here thrust in between the two constituent parts of the sentence, and properly belongs to neither. That it does not belong to the first member, it is evident

from the mood, as well as the want of the copulative; and it is excluded from the second by the following τοτε, which, wherever it is used, ushers in all the subjunctive part of the sentence. But though it cannot be made to coalesce with our Lord's words, it appears, when understood as a call to attention from the evangelist, extremely pertinent. Let it be observed, that our Lord pronounced this prophecy about forty years before the fulfilment of what related to Jerusalem. As this evangelist is supposed to have written at least eight or ten years after our Lord's crucifixion, this would be about thirty years before the accomplishment. Jesus said, when he spoke this discourse, that there were of his hearers who would live to see the things happen which he had predicted: now, as the time was still nearer when the evangelist wrote, it was natural for him to conclude, that a great proportion of his readers would be witnesses of the fatal catastrophe, and, therefore, that it was of the last importance to them to fix their attention on a warning, wherein the time is so critically marked, and on the proper use of which, not only their temporal safety, but their conviction of the truth of the gospel, and consequently their spiritual interest, might much depend. In this view, this apostrophe is, though short, a complete sentence, and inserted in the only proper place, between the infallible signs of immediate danger, and the conduct then to be pursued. This makes the τοτε, which ushers in the sequel of the sentence, particularly emphatical, as serving to recall the former part. Nor is this at all unconformable to the best use in writing. Such short interruptions as, *Now, mark what follows!* or, *Would God this were duly weighed!* when suitable, serve to awaken attention, and do not suspend the sense long enough to create obscurity. Perhaps it will be said, If there be nothing unsuitable in the figure, ought we not rather to think it has been used by our Lord than by the evangelist? The answer is obvious. Our Lord did not write, but speak. Those who received instruction immediately from him, were not readers, but hearers. Had the expression been ὁ ακουων νοειτω, it must have been part of the discourse; as it is, it ought to be regarded as a call from the writer, and consequently no part of the discourse. There is another objection. The evangelist Mr. uses the expression exactly in the same situation. This, if it was spoken by our Lord, is no more to be wondered at, than their coincidence in any other part of the narrative; but, if it was a sentiment of the writer, that it should have struck both precisely in the same part of the narration, may appear extraordinary. That this should have happened to two writers, neither of whom knew of the writings of the other, is no doubt improbable. But this is not the case here. Mt. who was an apostle, and an eye and ear-witness of most of the things which he relates, doubtless wrote first. That Mr. who had not the same advantages, but drew his knowledge in a great measure from the

apostles of our Lord, particularly Peter, had read with attention Mt.'s Gospel, there is no reason to doubt. And though he does not copy or follow him implicitly, (for there is a considerable difference of circumstances in several parts of the narrative,) the coincidence, in many things, is so great, as could not otherwise be accounted for. And if this acquaintance with our apostle's history be admitted, it will account sufficiently for adopting a figure so apposite to the occasion.

17. "To carry things," *αραι τι*. E. T. "To take any thing." This is a just version of the common reading. But there is a very general consent of the MSS. early editions, ecclesiastical writers, and some ancient versions, which read *τα* instead of *τι*. This reading I have, after Mill and Wet. preferred.

20. "Nor on the sabbath," *μηδε εν σαββατῳ*. E.T. "Neither on the sabbath day." There is no word in the original to which the term *day* corresponds. Now, as some expositors maintain that it is the sabbatical year, and not the weekly sabbath, which is here meant, the translator ought to preserve, if possible, all the latitude of expression employed by the author.

22. "If the time were protracted," *ει μη εκολοβωθησαν αἱ ἡμεραι εκειναι*. E. T. "Except those days should be shortened." To shorten any thing, means always to make it shorter than it was; or, at least, to make it shorter than was intended. Neither of these meanings is applicable here. The like exception may be made to the Gr. verb in this place, which is used in the idiom of the synagogue. See a similar use of *μεγαλυνω* and *πλατυνω*, ch. xxiii. 5.

24. Will perform great wonders and prodigies," *δωσουσι σημεια μεγαλα και τερατα*. Wa. "Will propose great signs and wonders." No other interpreter that I know, ancient or modern, has so rendered the word *δωσουσι*. They all represent the signs or wonders, as given or shown (not proposed or promised) to the people. This author, indeed, uses as little ceremony as Beza in assigning his reason for this singularity—no other version, it seems, could be made to suit his doctrine of miracles. It may be so: but as the only topics which ought to weigh with a critic, are the import of the words and the scope of the passage; the question is, what meaning do these indicate? As to the first, the words *διδοναι σημεια και τερατα*, which literally represent the Heb. first occur in the Sep. in Deut. vi. 22, Εδωκε Κυριος σημεια και τερατα, μεγαλα και πονηρα εν Αιγυπτῳ, "The Lord showed signs and wonders, great and sore, upon Egypt." Again, in a public address to God by the Levites, on a solemn fast, Nehem. ix. 10, Εδωκας σημεια και τερατα εν Αιγυπτῳ, "Thou showedst signs and wonders in Egypt. Did the sacred penmen mean to tell us, that God only proposed, but did not exhibit signs and wonders; that he threatened Egypt with plagues, but did not inflict them? I cannot suppose that even Mr. Wa. will affirm this. That *δουναι σημειον* invariably de-

notes to exhibit, not to promise a miracle, might be proved by examples both from the O. T. and from the N. The only passage which this author quotes as favouring his hypothesis, is Deut. xiii. 1, &c. "If there arise among you a prophet or a dreamer, who giveth thee a sign or a wonder, and the sign or the wonder come to pass," &c. Is any one at a loss to discover that the sign here meant is the prediction of some event that exceeds human sagacity to foresee? Such a prediction is a miracle, which, though in fact performed when it is uttered, cannot be known to others as miraculous till the accomplishment. The names *prophet* and *dreamer* serve to confirm this explanation. As to the scope of the passage in the Gospel, every body sees that it is to warn the disciples against the artifices of false teachers. Now, if all the art of these teachers consisted in promising great things which they never performed, it could not surely have been spoken of as enough to seduce, if possible, even the elect. To promise much and do nothing, far from fitting those impostors to be successful antagonists to men endowed with supernatural powers, did not qualify them as rivals to an ordinary juggler, who, if he have not the reality, has at least the appearance of a wonder-worker. Mere proposers or promisers are fitted for deceiving only the weakest and the most credulous of the people.

30. "Then shall appear the sign of the Son of Man in heaven," *τοτε φανησεται το σημειον του υἱου του ανθρωπου εν τῳ ουρανῳ.* The Gr. *σημειον*, like the La. 'signum,' means not only 'sign' in general, but 'standard,' 'banner,' which is indeed one species of sign. As the Eng. word *ensign* is equivocal in the same way, the passage may be rendered, 'Then shall the ensign of the Son of Man be displayed in heaven.' Such military ideas are not unsuitable to the prophetic style, or even to the tenor of this prophecy, which is highly figurative. But as there appears in the words a plain reference to the question put by the disciples, ver. 3, "What will be the sign (*το σημειον*) of thy coming?" I judged it better to follow the E. T. and retain the reference. We have no reason to think that a particular phenomemon in the sky is here suggested. The striking evidences which would be given of the divine presence, and avenging justice, are a sufficient justification of the terms.

38. "But, of that day and that hour," *περι δε της ἡμερας εκεινης και της ὡρας.* Bishop Newton, in his excellent work on the prophecies, (Diss. xxi.) says, "It seemeth somewhat improper to say, *Of that day and hour knoweth no man;* for if the *day* was not known, certainly the *hour* was not; and it was superfluous to make the addition;" he therefore prefers the word *season* to *hour*. In my opinion the sentence has less the appearance of redundancy when *ὡρα* is rendered *hour*. One who says he knows the day when such a thing will be done, is understood to mean the day of the year, suppose the 7th of April; now, if that be known, the sea-

son is known. But a man may know the *day*, who knows not the *hour* or time of the day when a particular event shall take place.

[2] Three MSS. after ουρανων read ουδε ὁ υἱος. The Eth. version has read so. Some MS. copies of the Vul. have "neque filius," and some of the Fathers seem to have read so. But it is the general opinion of critics, (and I think is probable), that this clause has been borrowed from the parallel place in Mr. where there is no diversity of reading.

38. "Marrying," γαμουντες και εκγαμιζοντες. The Eng. word comprehends the sense of both the Gr. words, and therefore needs no addition.

40. "Two men."
41. "Two women." } Diss. XII. Part iv. sect. 7, 8, 9.

Immediately after ver. 41, we find, in two or three MSS. only, εσονται δυω επι κλινης μιας, as in L. xvii. 34, from which it has doubtless been taken.

48. "Vicious," κακος. E. T. "evil." Ch. xxv. 26. N.

49. "Shall beat," αρξηται τυπτειν. Mr. v. 17. N.

51. "Having discarded him," διχοτομησει αυτον. E. T. "Shall cut him asunder." But this ill suits with what follows of his punishment, which supposes him still alive. It is no answer to say, that the punishment of the wicked will affect both the present life and the future. Let it be remembered, that this is a parable wherein our Lord represents to us, under the conduct of earthly rulers and masters towards their subjects and servants in regard to the present state only, what will be the conduct of our Lord and Master in heaven in regard to both, but principally the future. Now, to mingle thus, and confound the letter and the spirit of the parable, or the story and the application, and to ascribe to the earthly master the actions peculiar to the heavenly, would be as contrary to all propriety as it is repugnant to our Lord's manner. In regard to the word διχοτομεω, we have little or no light from scriptural use. In the N. T. it occurs only here and in the parallel passage in L., and in the Sep. it occurs only once. But it has been observed, that the Sy. uses the same word to express the sense of διχοτομεω here and in L. which it employs in other places for rendering διχαζω and μεριζω, 'to divide,' 'to make a breach,' 'to separate.' Now, the language spoken by our Lord was a sister-dialect of the Sy. Bishop Pearce has observed, that αποτεμνω is used by the son of Sirach, Ecclus. xxv. 26, and εκκοπτω and αποκοπτω by the apostle Paul, Rom. xi. 22; Gal. v. 12, in the same signification, for *discarding*, cutting off from one's family or society. Nor needs there stronger evidence, especially when the absurdity implied in the other interpretation is considered, to satisfy us that this is no more than a Syriasm, to denote, he will deprive him of his office, and so cut him off from his family. Be. has therefore justly rendered it 'separabit eum,' in which he has been followed by Pisc. as well

as by all the Fr. translators I am acquainted with, whether they translate professedly from the Gr. or from the Vul. They also say 'le separera;' for the Vul. which says 'dividet eum,' will bear this version. All the Eng. translators of this century, except An. who says, 'shall turn him out of his family,' have followed the common version.

[2] "With the perfidious," *μετα των ὑποκριτων*. E. T. "With the hypocrites." But this word with us is confined to that species of dissimulation which concerns religion only. It is not so with the Gr. term, which is commonly and not improperly rendered by Cas. *simulator, dissembler*. Nay, from the use of *ὑποκριτης* and its conjugates, in the Sep. and in the Apocrypha, it appears to have still greater latitude of signification, and to denote sometimes what we should call an unprincipled person, one unworthy of trust. I acknowledge that in the N. T. it commonly, not always, refers to religious dissimulation: but in a parable whose literal sense regards secular affairs, the term ought not to be so much limited.

CHAPTER XXV.

1. "To meet the bridegroom," *εις απαντησιν του νυμφιου*. Vul. "Obviam sponso et sponsæ:" "to meet the bridegroom and the bride." The Sy. Arm. and Sax. versions have the like addition; *και της νυμφης* is found in three MSS. of which the Cam. is one. This is no support. The internal evidence arising from the customs is clearly against the addition. The virgins conducted the bride as her companions from her father's house. The bridegroom went out from his own house to meet them, and to bring her home with joy and festivity.

9. "Lest there be not enough for us and you; go rather to them who sell, and buy for yourselves," *μηποτε ουκ αρκεσῃ ἡμιν και ὑμιν· πορευεσθε δε μαλλον προς τους πωλουντας, και αγορασατε ἑαυταις*. E. T. "Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." Vul. "Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis." Several interpreters have thought that there is an ellipsis in the original. Our translators, who were of this number, have supplied it by the words *not so*. Elsner and others suppose that it ought to be supplied by the word *ὁρατε* or *βλεπετε*, before *μηποτε*, and therefore render the expression "take care, lest there be not enough." But it concerned themselves surely (not those who asked the favour) to take care, before granting it, that there should be a sufficiency for both. Such an answer as this would not be a refusal, as was plainly the case here, but a conditional grant of the request, the askers themselves being made the judges of the condition. The quotation from Acts v. 39, is nowise applicable. The supply of *ὁρατε* before *μηποτε και θεομαχοι εὑρεθητε*,

nobody can doubt to be pertinent, because it was entirely the concern of those to whom Gamaliel addressed himself, to take care that they did nothing which might imply fighting against God. It is evident therefore, that, to make the words before us suit the sense, it would be necessary to supply δει ἡμας σκοπειν, we must take care. But an ellipsis such as this, is unexampled in these writers. I have judged it, therefore, more reasonable, to follow the authors of the Vul. who have not discovered any ellipsis in this passage. The only thing which can be considered as an objection is the δε in the second clause. Suffice it for answer, that this particle is wanting in the Al. Cam. and other MSS. of principal note, as well as in the Vul. and is rejected by some critics of eminence, ancient and modern. And, even were it allowed to stand, it would not be impossible to show that in some instances it is redundant.

13. To this verse there is, in the common editions, a clause annexed, which I have not translated, εν ῃ ὁ υἱος του ανθρωπου ερχεται. E. T. "Wherein the Son of Man cometh. But it is wanting in so many MSS. and in the Vul. Sy. and most of the ancient versions, as well as the early ecclesiastical writers who commented on the Gospel, that it cannot, in a consistency with the rules of criticism, be received. There is an evident defect in the next verse,

14. Which is the beginning of a new paragraph. Something (it is not said what) is compared to a man who went abroad. This defect is supplied in the common version by these words, "The kingdom of heaven is." In my opinion, it has been originally, "The Son of Man is;" and, from the mistake of supposing this to refer to the words preceding, (for in the ancient manner of writing they had neither points nor distances between the words,) has arisen the interpolation of some words in the 13th verse, and the want of some in the 14th. This, I acknowledge, is but conjecture, though I think a very probable one. At any rate, as a supply of some words must be made to ver. 14, those I have used are at least as well adapted to the words in connexion, as any other that have been employed for the purpose.

26. "Malignant and slothful servant," πονηρε δουλε και οκνηρε. E. T. "Thou wicked and slothful servant." There are several words in Gr. and indeed in all languages, which may be justly said to be nearly synonymous, but not entirely so. Of this kind especially are those epithets which relate to character, as κακος, πονηρος, ανομος, αδικος, and some others. That they are sometimes used promiscuously, there can be no doubt. And when a translator renders any of them by a general term, as *evil*, *bad*, *wicked*, he cannot be said to mistranslate them. Nay, sometimes, when used without reference to a particular quality in character or conduct, they ought to be so translated. There is, nevertheless, a real difference among them; and one of them is fitted for marking, more especially, one species or one degree of depra-

vity, and another for marking another. Αδικος, for example, in its strictest signification, is 'unjust;' ανομος, 'lawless,' 'criminal.' The first relates more to a man's principles of acting, the second to his actions themselves, considered as open violations of law. Κακος, when applied to character, answers nearly to our word 'vicious,' and πονηρος, to 'malicious,' or 'malignant:' κακος is accordingly properly opposed to εναρετος, 'virtuous,' or δικαιος, 'righteous,' for the former term does not occur in Scripture; πονηρος to αγαθος, 'good.' Κακια is 'vice,' πονηρια, 'malice' or 'malignity.' The use of these words in the Gospel, will be found pretty conformable to the account now given. Thus, in chap. xxiv. 48, the servant, who not only neglected his master's business, but ill-treated his fellow-servants, and rioted with debauchees, is very properly denominated κακος δουλος, 'a vicious servant.' The bad servant, in this parable, appears in a different light. We learn nothing of his revellings or debaucheries; but, first, of his *sloth*, which entitles him to the epithet οκνηρε, and, secondly, of the *malignity* of his disposition, shown in the unprovoked abuse which, under pretence of vindicating his own conduct, he threw upon his master. The cruel and inexorable is also called πονηρος, chap. xx. 32. Let it be remarked also, that a *malignant*, that is, *an envious eye*, is πονηρος, not κακος οφθαλμος; that the disposition of the Pharisees to our Lord is, chap. xxii. 18, called πονηρια, and that the devil is commonly called ὁ πονηρος, not ὁ κακος. *Malice* is the most distinguishing feature in his character; but *vice*, which seems more connected with human nature, is not so properly applied to an unembodied spirit. It may be said, Is not then the *evil one* too vague a translation of ὁ πονηρος? I acknowledge it is; but have adopted it merely because it is hazardous, in a term become so common, to depart from established custom. The Gr. ὁ διαβολος does not correspond exactly to the Heb. *Satan*; yet, as the Seventy had employed it, the penmen of the N. T. did not judge it necessary to change it. It is true, however, in general, that there is much more justness in the epithets employed in the Gospel, than is commonly attended to. Too many, in translating, seem to have no other aim in regard to these, than, when the epithet is expressive of a bad quality, to select one to answer to it, as opprobrious as the language they write can afford them. I am far from saying that this was the way of those to whom we owe the common version. Though sometimes the import of an original term might have been more exactly hit, they rarely fail to express themselves so as to preserve propriety with regard to the speaker. Now, it deserves to be remarked, that though our Lord, in his rebukes of the hardened offender, (for it is only of such I am speaking,) often expresses himself with sharpness, it is always with justice and dignity. In some translations, on the contrary, he is made to express himself so as we should rather call passionately. In the passage under review, one makes him

begin his reply with, "Thou base and indolent slave;" another with, "Thou vile slothful wretch." But do we ever hear such expressions, except from one in a violent passion? And can any body seriously imagine that it adds weight to the sentence of a Judge, to suppose that he spoke it in a rage? Our Lord spoke the language of reproof; such interpreters make him speak the language of abuse. Allow me to add, that, in his language, there is more of pointed severity than in theirs. The reason is, his words touch the particular evils; theirs signify only evil in general, in a high degree; and are much more expressive of the resentment and contempt of the speaker, than even of the demerit of the person addressed. The terms, *base, vile, slave, wretch*, used thus, are manifestly of this sort. Like *rascal, villain, scoundrel*, they are what we properly call scurrility. To abound in appellatives of this sort, is not to be severe, but abusive. Such translators invert that fundamental rule in translating, to make their pen the organ of their author for conveying his sentiments to their readers: they, on the contrary, make their author, and the most dignified characters recorded by him, their instruments for conveying to the world, not only their opinions, but even the asperities of their passions.

27. "With interest," *συν τοκῳ*. E. T. "With usury." Anciently the import of the word *usury* was no other than profit, whether great or small, allowed to the lender for the use of borrowed money. As this practice often gave rise to great extortion, the very name at length became odious. The consideration, that the Jews were prohibited, by their law, from taking any profit from one another for money lent, (though they were allowed to take it from strangers,) contributed to increase the odium. When Christian commonwealths judged it necessary to regulate this matter by law, they gave to such profit as does not exceed the legal, the softer name of *interest;* since which time *usury* has come to signify solely extravagant profit disallowed by law; and which, therefore, it is criminal in the borrower to give, and in the lender to take. As it is not this kind of profit that is here meant, the word *usury* is now become improper.

29. "From him that hath not." Mr. iv. 24, 25. N.

2 "That which he hath," *ὁ εχει*. In a considerable number of MSS. but few of any note, it is *ὁ δοκει εχειν*. Agreeable to which is the Vul. "quod videtur habere," also the second Sy. and the Sax. This expression has probably been borrowed by some copyist, as more correct, from L. viii. 18, where its genuineness cannot be questioned.

34. "From the formation of the world," *απο καταβολης κοσμου*. E. T. "From the foundation of the world." Vul. "A constitutione mundi." Ar. "A fundamento mundi." Er. "Ab exordio mundi." Zu. "A primordio mundi." Cas. "Ab orbe condito." Be. "A jacto mundi fundamento." It is very uncommon

to find every one of these translators adopting a different phrase, and yet perhaps more uncommon to find, that, with so great a variety in the expression, there is no difference in the sense. If any of the above-mentioned versions be more exceptionable than the rest, it is that which renders καταβολη 'foundation:' for, first, this term, except in the sublimer sorts of poetry, is not very happily applied to the world, in which there is nothing that can be said to correspond to the foundation of a house. Secondly, the word is never used in Scripture to express that part of a house, or edifice of any kind, which we call *the foundation;* for though there is frequent mention of this part of a building, the word is never καταβολη, but always θεμελιος, or some synonymous term: and this observation holds equally of the N. T. the Sep. and the Jewish Apocryphal writings. I admitted that, in the highly figurative style of the Heb. poets, such an image as that of laying the foundation might be applied to the world. I find it in the O. T. twice applied to the earth, which is nearly the same; but it deserves our notice, that in neither of the places is the word in the Sep. καταβολη, or any of its derivatives. One of the passages is Psal. cii. 25, (in the Sep. ci. 26,) "Of old thou hast laid the foundation of the earth," Κατ' αρχας την γην εθεμελιωσας: the other quite similar, Isa. xlviii. 13, where the same verb is used. Thirdly, in the only place where καταβολη occurs in Hellenistic use, as applied to a house, (which is in the Apocrypha, 2 Mac. ii. 29,) it is so far from meaning the foundation, that it denotes the whole structure, as contradistinguished to the several parts. See the passage in Gr. and in the common translation, where καταβολη is rightly rendered 'building.'

36. "Ye assisted me," επεσκεψασθε με. E. T. "Ye visited me." The Eng. word *visited* does not sufficiently express the import of the Gr. verb, when the subject of discourse is a sick person, or one in distress. In such cases, επισκεπτομαι is strictly 'visito ut opem feram.' That more is meant here than a visit of friendship, for giving consolation, is probable from the expression used in the next clause, ηλθετε προς με, which is intended to denote such friendly visits being often all that a Christian brother can do for prisoners. Some late translators render επεσκεψασθε με, "ye took care of me." This, I think, is in the opposite extreme, as it is hardly applicable to any but the physician or the nurse.

CHAPTER XXVI.

3. The clause και οι γραμματεις is wanting in a few noted MSS. The authors of the Vul. and of some other versions have not read it in their copies. But as it is found in the Sy. and the much greater number both of MSS. and of ancient versions, and is not unsuitable to the scope of the place, I have retained it.

2 "Palace," αυλην. Though αυλη strictly signifies an open court before the entry of a house or palace, (see note on ver. 58,) it is not uncommon to employ it by synecdoche for the palace.

5. "Not during the festival," μη εν τη ἑορτη. "E. T. Not on the feast-day." As there is nothing in the original answering to the word *day*, the term ἑορτη may include the whole *festival*; to wit, the day of the paschal sacrifice, and the seven days of unleavened bread that followed it. As, therefore, it is not certain that one day only is spoken of, it is better to leave it in the same latitude in which we found it. *Festival* may either denote the first day, which was properly the day of celebrating the passover, or it may include all the eight days.

7. "Balsam," μυρον. E. T. "Ointment." But it is evident, from what is said here, and in other places, both in the O. T. and in the New, that their μυρα were not of the consistency of what we denominate *ointment*, but were in a state of fluidity like oil, though somewhat thicker.

12. "It is to embalm me," προς το ενταφιασαι με. E. T. "For my burial." The προς το, in several instances, expresses rather the intention of Providence, than the intention of the person spoken of. This circumstance is mentioned by our Lord here, with a view to suggest the nearness of his funeral. For the import of the word ενταφιασαι, see the note on J. xix. 40.

15. "Thirty shekels," τριακοντα αργυρια. Diss. VIII. Part. i. sect. 10.

16. "To deliver him up," ἱνα αυτον παραδῳ. E. T. "To betray him." We say a man has sold what he has concluded a bargain about, though he has not delivered it to the purchaser. In like manner, Judas *betrayed* his master to the pontiffs, when the terms were settled between them, though he did not then put them in possession of his person.

22. "Began every one of them to say," ηρξαντο λεγειν αυτῳ ἑκαστος αυτων. Mr. v. 17. N.

26. "The loaf," τον αρτον. E. T. "Bread." Had it been αρτον, without the article, it might have been rendered either 'bread,' or 'a loaf;' but as it has the article, we must, if we would fully express the sense, say 'the loaf.' Probably, on such occasions, *one loaf*, larger or smaller, according to the company, was part of the accustomed preparation. This practice, at least in the apostolic age, seems to have been adopted in the church in commemorating Christ's death. To this, it is very probable the apostle alludes, 1 Cor. x. 17. Ὁτι εἱς αρτος, ἑν σωμα οἱ πολλοι εσμεν· οἱ γαρ παντες εκ του ἑνος αρτου μετεχομεν. That is, 'Because there is one loaf, we, though many, are one body; for we all partake of the one loaf.' It is in the common translation, "For we, being many, are one bread and one body; for we are all partakers of that one bread." Passing at present some other exceptions which might be made to this version, there is no propriety in saying *one bread*, more than in saying *one water*, or *one wine*. Ch. iv. 3. N.

[2] "Having given thanks," ευλογησας. But the number of MSS. many of them of principal note, editions, fathers, &c. that read ευχαριστησας, is so great, as to remove every doubt of its being genuine. Mill and Wet. both receive it. Indeed it may be said to be of little consequence here which way we read, as the two words are admitted by critics to be, in this application, synonymous. Ch. xiv. 19. N.

28. "Of the new covenant," της καινης διαθηκης. Diss. V. Part iii.

29. "Of the product of the vine," εκ τουτου του γεννηματος της αμπελου. E. T. "Of this fruit of the vine." But the Gr. term for fruit is καρπος. The word γεννημα I have literally rendered. Besides, *the fruit of the vine* is not *wine*, but *grapes;* and we speak of *eating*, but never of *drinking*, *fruit*. In the phrase corresponding to this in the Heb. rituals, a term is employed that commonly signifies *fruit*. But our original is the language of the evangelists, not that of the rabbis. *The product* is here equivalent to *this product;* because it cannot be this individual, but this in kind, that is meant.

[2] "Until the day when I shall drink it with you in my Father's kingdom." I confess I do not see the difficulty which some fancy they see in these words. That the expression is figurative, will not, I believe, be denied; yet no more so than the terms *fire* and *brimstone*, as applied to the future doom of the wicked. If we have not positive evidence that there will be any thing in heaven analogous to eating and drinking, as little have we, that there will not. And there is at least no absurdity in the supposition. As far as our acquaintance with living creatures extends, means are always necessary for the support of life. That no means are requisite in heaven, (if it be a truth,) is not self-evident. It will hardly be pretended that it is expressly revealed; and as yet we have no experience on the subject. We know there will be nothing analogous to marriage. Where the inhabitants are immortal, there is no need of fresh supplies. But it does not appear implausible, that the use of means for the preservation of life may constitute one distinction between the immortal existence of angels and men, and that of him who, by way of eminence, is said (1 Tim. vi. 16.) "alone to have immortality." Difficulties in Scripture arise often from a contradiction neither to reason nor to experience; but to the presumptions we have rashly taken up, in matters whereof we have no knowledge.

30. "After the hymn," ὑμνησαντες. E. T. "When they had sung an hymn." But ὑμνεω may be either 'I sing,' or 'I recite a hymn.' In the latter way it has been understood by the author of the Vul. and by Ar. who render it "Et hymno dicto." Cas. to the same purpose, "Deinde dictis laudibus." But Er. Zu. Be. Pisc. and Cal. "Quum hymnum cecinissent." All the modern trans-

lations I have seen, except Lu.'s, and such as are made from the Vul. follow these last: the Sy. is equally ambiguous with the original, and so are most of the oriental versions, and the M. G. As it is evident, however, that the words are susceptible of either interpretation, I have followed neither, but used an expression of equal latitude with the original. I have chosen to say *the hymn*, rather than *a hymn;* as it is a known fact, that particular Psalms, namely the cxiv. and four following, were regularly used after the paschal supper.

31. "I shall prove a stumbling-stone to you all," παντες ὑμεις σκανδαλισθησεσθε εν εμοι. E. T. "All ye shall be offended because of me." The word *snare* answers equally well with *stumbling-stone* for conveying the sentiment, (ch. v. 29. N;) yet as there may be here an allusion to the passage in the Psalms (so often quoted in the N. T.) representing our Lord as a select and chief corner-stone, which to many would prove a stone of stumbling, πετρα σκανδαλου, I have been induced to prefer a closer interpretation in this place.

38. "My soul is overwhelmed with a deadly anguish," περιλυπος εστιν ἡ ψυχη μου ἑως θανατου. E. T. "My soul is exceeding sorrowful, even unto death." But this expression, *unto death*, is rather indefinite, and seems to imply a sorrow that would continue till death; whereas the import of the original is, such a sorrow as is sufficient to cause death, that is, *deadly*. Cas. has expressed the sense thus, "In tanto sum animi dolore ut emoriar." The last clause sufficiently explains ἑως θανατου.

39. "Not as I would, but as thou wilt," ουχ ὡς εγω θελω, αλλ' ὡς συ. E. T. "Not as I will, but as thou wilt." As the Heb. has no subjunctive or potential mood, the indicative, in conformity to the oriental idiom, is frequently used by the penmen of the N. T. in the sense of the subjunctive. Our Lord's *will*, in effect, perfectly coincided with his Father's; because it was his supreme desire that his Father should be obeyed, rather than that any inclination of his own should be gratified. The first clause, therefore, ought to express, not what was in reality, as matters stood, but what would have been his desire, on the supposition that his Father's will did not interfere. This is properly expressed by L. Cl. "Non comme je le voudrois, mais comme tu le veux," which is the way I have adopted.

45. "Sleep on now, and take your rest," καθευδετε το λοιπον, και αναπαυεσθε. Some late interpreters translate this with an interrogation, thus, "Do ye still sleep on, and take your rest?" This appears, at first, to suit better the words which follow, "Arise, let us be going." I cannot, however, help favouring the more common, which is also the more ancient translation. The phrase το λοιπον, and simply λοιπον, when it relates to time, seems always to denote the future. There are only three other places in Scripture where it has clearly a relation to time; and in regard to

these there can be no doubt. The first is Acts xxvii. 20. Λοιπον περιῃρειτο πασα ελπις του σωζεσθαι ἡμας. E. T. "All hope that we should be saved was then taken away." The version would have been still better if closer, and instead of *then*, it had been said *thenceforth*. It is rendered by Cas. "Cætero spes omnis salutis nostræ sublata erat." 2 Tim. iv. 8, where it is rendered by our translators "henceforth;" and Heb. x. 13, where it is rendered "from henceforth." There is reason, therefore, here to retain the common version; nor is there any inconsistency between this order, which contains an ironical reproof, very natural in those circumstances, and the exhortation which follows, "Arise." Ch. xxiii. 32. N.

[1] "Of sinners," ἁμαρτωλων. The Gr. word expresses more here than is implied in the Eng. term. Our Lord thereby signified that he was to be consigned to *the heathen*, whom the Jews called, by way of eminence, ἁμαρτωλοι, because *idolaters*. See Gal. ii. 15. For a similar reason they were also called ανομοι, 'lawless,' 'impious,' as destitute of the law of God. The expression δια χειρων ανομων (Acts ii. 23,) ought therefore to be rendered, not as in the E. T. "by wicked hands," but *by the hands of the wicked*, or rather *impious*.

47. "Clubs," ξυλων. L. xxii. 52. [2] N.

50. "Friend," ἑταιρε. Diss. XII. Part i. sect. 11.

52. "Whoever hath recourse to the sword"—a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended.

55. "A robber," λῃστην. E. T. "A thief." Diss. XI. Part ii. sect. 6.

58. "The court of the high-priest's house," της αυλης του αρχιερεως. E. T. "The high-priest's palace." From ver. 69, as well as from what we are told in the other Gospels, it is evident that Peter was only in the court without, which, though enclosed on all sides, was open above, nor was it anywise extraordinary to kindle a fire in such a place. L. xxii. 55. N.

[1] "Officers," ὑπηρετων. E. T. "Servants." Ὑπηρεται means, commonly, servants of the public, or official servants of those in authority, the officers of a judicatory.

59. "And the elders," και οἱ πρεσβυτεροι. This clause is wanting in the Vul. Cop. and Arm. versions. and in two or three MSS. It is not wanting in the Sax. which makes it probable that the Itc. read as we do.

60. "But though many false witnesses appeared, they found it not," και ουχ εὑρον, και πολλων ψευδομαρτυρων προσελθοντων, ουχ εὑρον. The repetition of ουχ εὑρον, in the common copies, is very unlike the manner of this writer. In the Vul. Sy. Cop.

Ara. and Sax. the phrase is found only once. It is not repeated in the Com. nor in some ancient MSS. As it makes no addition to the sense, and does not perfectly agree with the strain of the narrative, I have followed the example of some of the best ancient translators, in avoiding the repetition.

63. "I adjure thee," εξορκιζω σε. This appears to have been the Jewish manner of administering an oath. The Heb. השביע *hishbiang*, which in the O. T. is commonly, by our interpreters, rendered 'to make one swear,' is justly translated by the Seventy ὁρκιζω, or εξορκιζω. The name of the deity sworn by was subjoined, sometimes with, sometimes without, a preposition. Thus Gen. xxiv. 3, where we have an account of the oath administered by Abraham to his steward, which is rendered in the Eng. Bible, "I will make thee swear by the Lord, the God of heaven, and the God of the earth," is thus expressed in the Sep. εξορκιω σε Κυριον τον Θεον του ουρανου και της γης, "I adjure thee by Jehovah, the God of heaven and earth." After such adjuration, by a magistrate or lawful superior, the answer returned by the person adjured was an answer upon oath: a false answer was perjury; and even the silence of the person adjured was not deemed innocent. Many examples of this use of the simple verb ὁρκιζω, which is of the same import with the compound, may be discovered by consulting Trommius' Concordance. Mr. v. 7. N.

64. At the right hand of the Almighty," εκ δεξιων της δυναμεως. E. T. "On the right hand of power." The Heb. word הגבורה, *hageburah*, *power*, or *might*, in the abstract, that is, *omnipotence*, or supreme power, was become, with Jewish writers, a common appellation for God. As the abstract here does not suit the idiom of our tongue, and as, in meaning, it is equivalent to our word 'the Almighty,' I have used this term in the translation. The Vul. says, "Virtutis Dei."

65. "Blasphemy." Diss. X. Part ii.

68. "Divine to us," προφητευσον ἡμιν. E. T. "Prophesy unto us." But the Eng. verb *to prophesy*, always denotes to foretell what is future: here a declaration is required concerning what was past. The verb *to divine* is applicable to either, as it denotes simply to declare any truth not discoverable by the natural powers of man. From the evangelists Mr. and L. we learn that our Lord was at this time blindfolded.

71. "Said to them, This man too was there," λεγει τοις εκει· Και ούτος ην. E. T. "Said unto them that were there, This fellow was also." But a very great number of MSS. amongst which are some of the most ancient, read λεγει αυτοις· Εκει και ούτος ην. The Sy. and Go. have read so. It is in the Com. and Ald. editions. It is supported by Origen and Chr. and preferred by Gro. Mill, and Wetstein. I might add, that in the common reading the adv. εκει is absurdly superfluous; for, who can imagine that she addressed herself to those who were not there?

CHAPTER XXVII.

2. "The procurator." Diss. VIII. Part iii. sect. 17.

5. "Strangled himself," απηγξατο. E. T. "Hanged himself." The Gr. word plainly denotes *strangling;* but does not say how, by hanging, or otherwise. It is quite a different term that is used in those places where *hanging* is mentioned. It may be rendered, 'was strangled,' or 'was suffocated.' I have, in the above version, followed the Sy. The common translation follows the Vul. which says, "laqueo se suspendit:" Wa. "was choked with grief." This interpreter does not deny that *strangled* expresses the common meaning of the Gr. word in classical authors. The examples he produces in support of his version serve only to show, that, in a few obscure instances, the word *may* (not *must*) have the signification which he assigns to it. There are only two examples wherein it occurs in the Sep. One is 2 Sam. xvii. 23, where it is applied to Ahithophel, in which he does not seem to question the justness of the common version; the other is Tob. iii. 10, where it is spoken of Sara the daughter of Raguel. This passage, that interpreter thinks, clearly confirms (and I think it clearly confutes) his version. That the daughter's suicide would bring dishonour on the father may be understood by any body; but her dying of grief, in consequence of the bad treatment she received from strangers, might be to a parent a subject of affliction, but could not be a matter of reproach.

6. "The sacred treasury," τον κορβαναν. E. T. "The treasury." The word in the original occurs in no other passage in Scripture. Josephus makes use of it, and interprets it, τον ἱερον θησαυρον. It is formed from κορβαν, originally Heb. which also occurs but once in the Gr. form, Mr. vii. 11, and signifies that which is given or *devoted to God.* The unlawfulness of putting the thirty shekels into this repository, arose from this single circumstance, that it contained the treasure consecrated to God.

8. "That field is called the field of blood," εκληθη ὁ αγρος εκεινος αγρος αἱματος. Vul. "Vocatus est ager ille Haceldama, hoc est, ager sanguinis." To the words, "Haceldama, hoc est," as there is nothing that corresponds in any MS. or translation, except the Sax. and as they are quite superfluous, there can be no doubt that they are an interpolation from Acts i. 19. With insertions of this kind the Latins have been thought, even by some of their own critics, more chargeable than the Greeks.

9. "Jeremiah." The words here quoted are not in any prophecy of Jeremiah extant; but they bear a strong resemblance to the words of Zechariah, xi. 12, 13. One MS. not of great account, has Ζεχαριου. Another add no name to προφητου. There is none added in the first Sy. version. And it would seem, from a remark of Augustine, that some copies in his time named no prophet. But as all the other MSS. now extant, even those of

the greatest antiquity, the Vul. and the other ancient versions, the Sy. alone excepted, all the earliest ecclesiastical writers, read just as we do in the common editions, I did not think a deviation from these could be denominated other than an emendation merely conjectural.

9, 10. "The thirty shekels, the price at which he was valued, I took, as the Lord appointed me, from the sons of Israel, who gave them for the potter's field." Ελαβον τα τριακοντα αργυρια, την τιμην του τετιμημενου, ὁν ετιμησαντο απο υἱων Ισραηλ· και εδωκαν αυτα εις τον αγρον του κεραμεως, καθα συνεταξε μοι ὁ Κυριος. E. T. "They took the thirty pieces of silver, the price of him that was valued; whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me." Ελαβον may be either the first person singular, or the third person plural. The latter hypothesis has been adopted by the Vul. and the majority of translators, ancient and modern: the former has been preferred by the Sy. and the Per. translators. There can be no doubt, that their way of rendering gives more perspicuity, as well as more grammatical congruity to the sentence. As the words stand in most versions, they appear to represent the action of one, as the obedience of an appointment given to another. Thus: "They took the silver pieces, and gave them——as the Lord appointed [*not* them, *but*] me." This incongruity, and the obscurity arising from it, are entirely removed by the other interpretation, which has also this advantage, that it is more conformable to the expression of Zechariah referred to, ελαβον τους τριακοντα αργυρους. So it runs in the Sep. Now there is no ambiguity in the Heb. verb, as there is in the Gr. The former cannot be rendered but by the first person singular. This would certainly have determined all translators to prefer this manner, as being at once more conformable to syntax, to common sense, and to the import of the passage, to which the allusion is made. But there arose a difficulty from the verb εδωκαν, which appears to be coupled in construction with ελαβον. Now, on the supposition that it was so construed, as εδωκαν could be no other than the third person plural, ελαβον must be so too. In one of the copies called Evangelistaries, (which are MSS. of the Gospels, divided according to the manner of reading them in some church or churches,) it is εδωκα, in the first person singular. The Sy. interpreter seems also to have read εδωκα, in the copy or copies used by him. But this is too slight an authority, in my opinion, for deserting the common reading. I therefore entirely approve the ingenious solution that has been given by Knatchbull, and read εδωκαν in the third person plural, not as coupled by the conjunction with ελαβον, but as belonging to a separate clause; in which case the version will be literally as follows: 'I took the thirty shekels (the price of him that was valued, whom they valued) from the sons of Israel, (and they gave them for the potter's field,) as the Lord appointed me.' The

version given in the text is the same in meaning, but more perspicuously expressed. Here, indeed, the words *and they* supply the place of the relative *who*, a very common Hebraism. It is surely much less usual, though I will not say unexampled, to make, as our translators do, the phrase *απο υἱων Ισραηλ*, serve as a nominative to the verb *ετιμησαντο*.

11. "Thou art the King of the Jews?" *Συ ει ὁ βασιλευς των Ιουδαιων*; E. T. "Art thou the King of the Jews?" Vul. Ar. Br. Cal. "Tu es rex Judæorum?" There can be no doubt that this is an interrogation; but it is equally certain, that the form of the expression is such as admits us to understand it either as an affirmation or as an interrogation. Now, I imagine it is this particularity in the form of the question, which has given rise to the customary affirmative answer, *συ λεγεις*, wherein the answerer, without mistaking the other's meaning, expresses his assent to the words, considered in the simple form as an assertion; and this assent serves equally as an answer to the question. But this would not be a natural manner of answering, if the form of the question were such as could not admit being interpreted otherwise than as a question. In that case, nothing can, with any propriety, be said to have been advanced by the asker. As sometimes, with us, a question is put derisively in the form of an assertion, when the proposer conceives, as seems to have happened here, some absurdity in the thing: I thought it best, after the example of so many La. interpreters, to adopt the equivocal, or rather the oblique form of the original expression. The ambiguity is not real, but apparent. The accent in speaking, and the point of interrogation in writing, do, in such cases, sufficiently mark the difference. Dio. has also adopted this method, and said, "Tu sei il rè de' Judei?" All the other modern versions I have seen, follow Be. Pisc. and Cas. who put the question in the direct form, the two former saying, "Tune es"—— the other, "Esne tu"—— Leo de Juda says, "Es tu"——

17, 18, 19, 20, 21. The reader will observe, that there is in these verses, in the common version, some appearance both of tautology and of incoherency, which, in my opinion, is entirely removed by including the 18th and 19th in a parenthesis, and understanding the 21st as a resumption, after this interruption, of what had been mentioned in the 17th verse. Let the whole passage in the original be carefully examined, and compared with the common version, and with this.

24. "Of this innocent person," *του δικαιου τουτου*. E. T. "Of this just person." Cas. "Hujus innocentis." L. Cl. 'De cet innocent." The forensic sense (as I may call it) of the Heb. word צדיק *tsadik*, and consequently of the Gr. *δικαιος*, adopted as equivalent, is no more than 'innocent,' or 'not guilty,' of the crime whereof he stands accused. This appears from many places of the O. T. which relate to judicial proceedings, particularly Deut.

xxv. 1, and Prov. xvii. 15, where it is contrasted with a word commonly rendered *wicked*, and which, in its forensic meaning, denotes no more than *guilty* of the crime charged. Pilate does not appear to have known any thing of our Lord's character, and therefore could pronounce nothing positively. But he could not fail to see, that this accusation brought before him sprang from malice, and was unsupported by evidence.

29. "Of thorns," εξ ακανθων. Bishop Pearce has remarked, in a note on this verse, that ακανθων may be the genitive plural, either of ακανθα, 'thorn,' or of ακανθος, the herb called 'bear's-foot,' a smooth plant, and without prickles. But, in support of the common version, let it be observed, 1st, That in both Mr. and J. it is called στεφανος ακανθινος. This adjective, both in sacred use and in classical, plainly denotes *spineus*, 'thorny:' that it ever means made of 'bear's-foot,' I have seen no evidence. Thus in the Sep. (Isa. xxxiv. 13,) in the common editions, the phrase ακανθινα ξυλα, is used for prickly shrubs. 2dly, That the word ακανθα, 'thorn,' both in the right case and in the oblique cases, occurs in several places of the N. T. and of the Sep. is unquestionable. But that, in either, the word ακανθας is found, (leaving this, and the parallel passage in J. about which the doubt is raised, out of the question,) has not been pretended. 3dly, Not one of the ancient, or of the oriental versions, or indeed of any versions known to me, favours this hypothesis. The Itc. and Sy. which are the oldest, both render the word *thorns*. The silence of ecclesiastical writers for near two centuries, if this can be properly pleaded after what has been observed of the ancient Itc. and Sy. interpreters, and especially when we consider how few of the works of the earliest Fathers are extant, proves nothing at all. That Tertullian, the first of the La. Fathers, mentions the crown as being of thorns, and speaks in such a manner as clearly shows that he had never heard of any different opinion, or even doubt raised upon the subject, is very strong evidence for the common translation. Add to this, that an eminent Gr. Father, Clement of Alexandria, a contemporary of Tertullian, understood the word in the same manner. "It is absurd," says he, (Pæd. l. 2. c. 8.) "in us, who hear that our Lord was crowned with thorns, ακανθαις, to insult the venerable sufferer by crowning ourselves with flowers." Several passages equally apposite might be given from the same chapter, but not one word that betrays a suspicion that the term might be, or a suggestion that it ever had been, otherwise interpreted. There is, therefore, here the highest probability opposed to mere conjecture.

34. "Vinegar," οξος. Vul. "Vinum." With this agree the Cop. Arm. Sax. 2d Sy. and Eth. versions. The Cam. and a few other MSS. read οινον.

[2] "Wormwood," χολης. E. T. "Gall." The word χολη is used with great latitude in the Sep. The Heb. word signifying *worm-*

wood is twice so rendered; Prov. v. 4; Lam. iii. 15. At other times, it seems to denote any bitter or poisonous infusion that tasted like gall. To give such a beverage to criminals before their execution, was then used, in order to make them insensible of the horrors of death.

35. ["Thus verifying the words of the prophet, 'They shared my mantle among them, and cast lots for my vesture,'"] ἵνα πληρωθῇ το ῥηθεν ὑπο του προφητου, Διεμερισαντο τα ἱματια μου ἑαυτοις, και επι τον ἱματισμον μου εβαλον κληρον. These words are wanting in a very great number of MSS. in which the most valuable are included, in the works of some ancient commentators, in several early versions and editions. Though the Vul. in the common editions has this clause, it is not found in many of their best MSS. As it was a practice with some transcribers to correct, and, as they imagined, improve one Gospel by another, it is extremely probable that this clause has been at first copied out of J., to whose Gospel it properly belongs. For this reason I have marked it as of doubtful authority.

40. The reproach in this verse is introduced in the Vul. by the interjection *Vah?* in which concur the Cop. Sax. and 2d Sy. The Cam. and another MSS. read Ουα.

40, 43. "God's Son. See note on ch. iv. 3, and on ver. 54, of this chapter.

41. "And the Pharisees." The words και φαρισαιων, though not in the common edition, are found in a very great number of MSS. some of which are of principal note. They are in the Cam. and some of the oldest editions. With these agree the Ara. and both the Sy. versions. Origen and The. have read so. They are approved by Wet. and other moderns.

42. "Cannot he save himself?" ἑαυτον ου δυναται σωσαι; E.T. "Himself he cannot save." The words may be understood either as an affirmation or as a question. I think, with Bishop Pearce, that the latter way is better suited to the context, as well as more emphatical.

45. "The whole land," πασαν την γην. The word γη is equivocal, and may be rendered either 'earth' or 'land.' Some have thought, that the addition of πασα ought to determine our preference in favour of the most extensive signification of the word; but this argument is not conclusive. No two expressions can be more similar than εγενετο λιμος επι πασαν την γην, L. iv. 25, and Mt.'s expression here, εγενετο σκοτος επι πασαν την γην. Without some special reason, therefore, nothing could be more capricious than to render the former, "There was famine throughout all the land;" and the latter, "There was darkness over all the earth."

46. "Eli, eli, lama sabachthani." It is to be observed, that these are not the very words of the Heb. original of the Psalm quoted; but they are in what is called Syro-chaldaic, at that time the language of the country, the dialect which our Lord seems

always to have used. It is not entirely the same with the language of the Sy. version, but very near it. The only difference in this exclamation between the Psalm and the Gospel, is that in the latter we have "sabachthani," where, in the former, we have "ghazabthani." The Sy. interpreter has not, as all other interpreters, given first the very words of our Lord on this occasion, and then an interpretation of them in the language he was writing; but, by a very small alteration on some of the words, he has made them suit the dialect of his version, so as to need no other interpretation. In Sy. they run thus, "Eil, eil, lamana sabachthani?" Yet, even here, one would suspect a different reading; *Eil* signifies *God* not *my God.* The reader will perceive that the difference in sound is inconsiderable. See the Preface to this Gospel, sect. 19, and Mr. xv. 34. N.

47. "Some of the bystanders said, 'He calleth Elijah.'" These must have been some of the strangers, of whom there was always a great concourse at the passover, who did not understand the dialect then spoken in Jerusalem.

50. "Resigned his spirit," αφηκε τον πνευμα. E. T. "Yielded up the ghost." This is exactly agreeable to the sense, though the phrase is somewhat antiquated. Dod. "Dismissed his spirit." He thinks, after Jerom, that there was something miraculous in our Lord's death, and supposes it to have been the immediate effect of his own volition. Whether this was the case or not, the words here used give no support to the hypothesis. The phrase, αφιεναι την ψυχην, which is very similar, is used by the LXX., Gen. xxxv. 18, speaking of Rachel's death. The like expressions often occur in Josephus, and other Gr. writers. Nay, an example has been produced from Euripides of this very phrase, αφηκε πνευμα, for *expired.* Indeed the primitive meaning of the word πνευμα is 'breath,' from πνεω, 'I breathe.' In this sense it occurs Gen. vi. 17; 2 Sam. xxii. 16; Ps. xviii. 15, xxxiii. 6; and many other places.

51. "The veil of the temple." Probably the inner veil, which divided the *holy* from the *most holy place.*

54. "The son of a god," Θεου υιος. E. T. "The Son of God." Let it be observed, that the phrase here is neither ὁ υιος του Θεου, 'the son of God,' nor υιος του Θεου, 'a son of God;' but it is υιος θεου, both words being used indefinitely, 'a son of a god;' an expression perfectly suitable in the mouth of a polytheist, like the Roman centurion. The reason of my using the definite article before the word *son* is, because it is more conformable to our idiom. If the father be expressed indefinitely, though the definite article be prefixed to *son,* it has no emphasis in Eng. Thus, should one say of a person inquired about, He is 'the son of a merchant,' nobody would understand, as implied in this answer, that he is either *the only son* or *the eldest.* Yet this mode of answering is more common than to say, He is a son of a merchant.

But when the father is mentioned by his proper name, or distinguished by his office from every other person, we use the indefinite article before the word *son* when we mean to express no more than the relation. Thus: 'He is a son of the Lord Chancellor,' or 'of Mr. Such-a-one.' Likewise, in deducing a genealogy, the definite article is frequently used before *son*, but without any meaning. Thus we may say, 'Judah the son of Jacob, the son of Isaac, the son of Abraham.' The usual Fr. idiom is in this preferable, which is now also adopted in Eng. They use no article, definite nor indefinite, in such cases, but say, 'Juda fils de Jacob, fils d'Isaac, fils d'Abraham.' So much for anomalies in the use of articles that obtain amongst ourselves. Yet nothing would be more unjust than to conclude from this, that our articles have no distinctive import, but are used promiscuously and capriciously. Let us not, then, fall into the like fallacy in arguing about the articles of other languages, because of a few exceptions which, to us, may appear capricious. I know it may be objected to what is advanced above concerning the Gr. article, that in this ch. ver. 43, the words θεου υἱος occur without any article, where the term θεου must nevertheless be understood definitely. But when a phrase, expressed fully, comes soon to be repeated, articles, and other definitives, such as pronouns and epithets, are for brevity's sake often omitted. In ver. 43, there is an implied reference to what was expressed more fully, υἱος του θεου, ver. 40; the same strain of scoffing is continued through the whole. Instances of such omissions, in the like cases, are very numerous. I admit also, in regard to substantives in general, that the article is sometimes omitted when the meaning is definite, but hardly ever added when it is indefinite. I am not certain whether υἱος, in the two verses now referred to, should be rendered 'a son,' or 'the son.' Plausible reasons may be advanced for each. I have avoided the decision, by rendering it in both verses *God's son*, which may mean either. This, as I signified before, is the method I choose to take in cases which appear doubtful. But if the words in connexion be ever sufficient to remove all doubt, they are sufficient in ver. 54. That the expression in question came from one who, as he believed a plurality of gods, could scarcely have spoken otherwise than indefinitely, is perfectly decisive. Let it be observed further, that the same indefinite expression is used in the parallel place, Mr. xv. 39. See ch. iv. 3. N. ch. xiv. 33. N. Mr. i. 1. N.

56. "Mary Magdalene," Μαρια ἡ Μαγδαληνη. It might be rendered more literally, and even properly, "Mary the Magdalene," or "Mary of Magdala," in the same way as Ιησους ὁ Ναζαρηνος is "Jesus the Nazarene," or "Jesus of Nazareth." There can be no doubt that this addition, employed for distinguishing her from others of the same name, is formed from *Magdala*, the name of a city mentioned ch. xv. 39, probably the place of her birth,

or at least of her residence. The appellation *Magdalene* stands now, however, so much on the footing of a proper name, that any the smallest change would look like an affectation of accuracy in things of no moment.

61. "The other Mary," ἡ αλλη Μαρια. Sc. "Another Mary." But this last version is agreeable neither to the letter nor to the sense of the original. I should not have taken notice of it were it not to show how grossly the import of the articles is sometimes mistaken, and how strangely they are confounded. This learned writer, in his notes, after mentioning the common version, *the other Mary*, adds, "This might be proper if there were but two Maries;" I answer, it is sufficient to the present purpose, that there were but two Maries, whom the evangelist had mentioned a very little before, to wit, at ver. 56. These were *Mary Magdalene, and Mary the mother of James and Joses.* He now again names Mary Magdalene, adding, "and the other Mary." Can any person who reflects be at a loss to discover, that he says *the other*, to save the repetition of *the mother of James and Joses?* In order to evince the redundancy, not to say insignificancy, of the Gr. articles, this author produces two other examples, which, doubtless, have appeared to him the most convincing. The first is, Mt. x. 23, Ὅταν διωκωσιν ὑμας εν τῃ πολει ταυτῃ, φευγετε εις την αλλην, which I have rendered, "When they persecute you in one city, flee to another;" but which is, in the common version, "When they persecute you in this city, flee ye into another." Now to me this passage, so far from showing the evangelist's negligence in his manner of using the articles, proves his accuracy. If he had expressed the first clause indefinitely, ὅταν διωκωσιν ὑμας εν μιᾳ πολει, and added, φευγετε εις την αλλην, this writer's reasoning would have been just; nor could there have been a clearer evidence that the articles were sometimes used without any determinate meaning. But as the first clause was expressed definitely, propriety required that the second should be definite also. Εις την αλλην, therefore, in this place, is equivalent to εις την εκεινην, and opposed to εν τῃ πολει ταυτῃ. Since our translators, therefore, rendered the first clause, "When they persecute you in this city," they ought to have rendered the second, "flee into that," or, "into that other;" for this is one of those instances (and there are several, as has been often remarked by grammarians) wherein the article has the force of a pronoun. I have chosen, in this translation, to express the whole indefinitely, as this manner suits better the genius of our tongue, and is equally expressive of the sense. The other way, in a language wherein it flows naturally and easily, does not, I acknowledge, want its advantages in point of vivacity. But to begin in one manner and end in the other, offends alike against propriety and elegance. The other example, taken from J. xviii. 15, I should admit, without a moment's hesitation, to be clearly in favour of Dr. Sc.'s doctrine, if

I did not consider it as an erroneous reading. See note on that verse.

63. "Within three days," μετα τρεις ἡμερας. Chap. ii. 16. [2] N.

64. "Command that the sepulchre be guarded." This, as being a servile work, it might be thought they would not ask to be done on the Sabbath. But we ought to reflect, that they asked this of Romans, whom they did not consider as bound by the law of the Sabbath. Jews, to this day, do not scruple to avail themselves of the work done by Christians on the Sabbath. See the note on ver. 65.

65. "Ye have a guard." Some have thought that the guard here meant was the Levites, who kept watch in the temple, (L. xxii. 52. N.;) others, that it was a band of Roman soldiers, who, during the great festivals, guarded the porches of the outer court, and had it in charge to quell any tumult which might arise there, or in the city. Of this guard extraordinary at their public solemnities, mention is made by Josephus, (Antiq. l. viii. c. 4.) That it was not the Levites, the ordinary temple watch, who are here alluded to, appears from the following reasons: 1st, the service of that watch does not seem to have extended beyond the walls of the temple: 2dly, If their assistance had been judged necessary, the chief priests had no occasion to recur to Pilate for obtaining it; as, by the constitution, they who served in the temple were under the sole direction of the priests: 3dly, As the day on which the assault seems to have been dreaded was the Sabbath, it is probable that they would choose to have Roman soldiers, whom they could lawfully employ, and who would be restrained by no religious scruple, rather than Jews, for suppressing any tumult on that day: 4thly, Had the guard been Levites, they were accountable only to the chief priests; whereas, being Romans, they needed the priests as mediators with Pilate, before they could be induced, by a sum of money, to propagate a falsehood which reflected so much on themselves as military men, and even exposed them to punishment. Lastly, the name κουστωδια, here given them, which is neither Gr. nor Sy. but a La. word, shows clearly they were *Romans*. It may be objected, 'But, in that case, would the procurator have said, Ye have a guard, thus representing the Roman soldiers as under their authority?' I take this to be no more than a civil way of granting their request; as in modern language we should say, 'The guard is at your service.'

CHAPTER XXVIII.

1. "Sabbath being over," οψε σαββατων. E. T. "In the end of the Sabbath." This could be spoken only of Saturday evening; for the Sabbath ended at sunset. That this is not the meaning here is manifest from what follows, which shows it to

have been the dawn on Sunday. Οψε before a genitive often means 'after.' Besides, in the Jewish idiom, *the evening* is understood to include the whole night, from sunset to sunrise.

2. "There had been a great earthquake," Σεισμος εγενετο μεγας. Pearce after Markland says, "rather commotion, *i. e.* in the air." Wa. "disturbance." Though it is acknowledged that σεισμος signifies not only 'earthquake,' but sometimes 'tempest,' 'whirlwind;'—the first is the common acceptation, from which we ought not to depart, unless when the words in connexion require it. This is certainly not the case here. Markland imagines that the word εσεισθησαν, applied to the guards, ver. 4, was intended by Mt. to prevent men's mistaking the import of the word σεισμος, ver. 2. If this was the evangelist's intention in using that verb, he has not been lucky in the choice of an expedient; for σεισμος here, till of late, appears to have been understood by all interpreters for 'earthquake.'

[2] "From the entrance," απο της θυρας. These words are wanting in the Cam. and two other MSS. There is nothing corresponding to them in the Vul. and Sax. versions.

9. "When they were gone," ὡς δε εποροευοντο. E. T. "And as they went." Dod. and Wy. "As they were going." If, in Hellenistic use, accuracy were observed in regard to the verbs, the last would be the only proper way of rendering the expression. But, from the very different nature of the oriental tongues, there has arisen among Jewish writers an indefinite application of the Gr. tenses and moods, which renders them, in some cases, not a little equivocal. The expression employed, Acts xx. 18, ὡς δε παρεγενοντο προς αυτον, is extremely similar to that under review; yet no Eng. interpreter has scrupled to render it, "When they were come (not *coming*) to him," as this is a meaning to which the words connected evidently confine it. Now, as the words are susceptible of this interpretation, candour seems equally to require it, when it is essential to the consistency of the sacred historians.

[2] This whole clause, ὡς δε εποροευοντο απαγγειλαι τοις μαθηταις αυτου, is wanting in the Sy. Vul. Cop. Arm. Ara. and Sax. versions. It is wanting also in the Cam. and many other MSS. Chr. appears not to have read it. It is rejected by Mill and some other modern critics. Beside these, one or two MSS. which retain ὡς δε εποροευοντο, omit απαγγειλαι τοις μαθηταις αυτου, which are also the concluding words of the former sentence. As the latter clause, when retained, makes not the smallest alteration in the sense, I thought the above authorities might be held reason sufficient for passing it.

[3] "Rejoice," χαιρετε. E. T. "All hail." The term *hail*, in saluting, rarely occurs now, except in Scripture and poetry. However, as in some cases we have no word which can properly supply its place, as it is very well understood, and by scriptural

use as well as antiquity rendered respectable, it ought not, in a translation of the Gospels, to be entirely laid aside; at the same time it must be owned, that when the salutation stands alone, as in this passage, or is not accompanied with some compellation to the persons saluted, its appearance is rather awkward. Our translators have been so sensible of this, as to judge it necessary to insert the word *all*, to render the expression fuller. But even with this addition it still sounds oddly, and has been rarely copied by later translators, some of whom have preferred the way of circumlocution. *I salute you*, says one: cold and formal. *God save you*, says another; which seems to imply some impending danger. To me, the literal translation of the Gr. word appears, in point of propriety as well as simplicity, preferable to any of these methods.

14. "If this come to the procurator's ears," εαν ακουσθῃ τουτο επι του ἡγεμονος. Wo. and Wa. "If this come to a hearing before the governor;" that is, 'to a judicial trial.' That this is the meaning, appears to me highly improbable. In such a public inquiry, it is not easy to conceive how the chief priests and elders could interfere, without betraying themselves and risking every thing. But nothing can be more likely than their promising to use their secret influence with the procurator, to induce him (in case he should hear the report) to overlook it, and thus prevent examination altogether; a promise which, doubtless, they faithfully kept, as it entirely accorded with what they accounted their interest. Dr. Symonds discovers a vulgarity in the phrase, of which I am not sensible. If sound, according to the modern theory, be produced by an undulation of air striking the auditory nerve, we may say, I think, without a figure, that 'a rumour has come to our ears.' That ingenious writer has not scrupled to say, (page 3.) "If we cast our eye upon the period." Now this expression is, in my judgment, much more exceptionable than the other. There is a real motion from the sonorous object to the ear; but the eyes are never cast upon this object. I may as well speak of casting my ears upon a sounding object, to denote —I listen to it.

17. "Threw themselves prostrate," προσεκυνησαν. Ch. ii. 2. [2] N.

19, 20. "Convert all the nations—teaching them," μαθητευσατε παντα τα εθνη—διδασκοντες αυτους. E.T. "Teach all nations—teaching them." Vul. Ar. Er. Zu. Be. Cal. Pisc. "Docete omnes gentes—docentes eos." Cas. employs the same verb, though in a different form; instead of *euntes docete*, saying, after his manner, "Vadite doctum—docentes eos." The Sy. has preserved the distinction very properly. There are manifestly three things which our Lord here distinctly enjoins his apostles to execute with regard to the nations, to wit, μαθητευειν, βαπτιζειν, διδασκειν, that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties

of the Christian life. Our translators have, after the whole current of La. interpreters, confounded the first and the last, rendering both words by the same Eng. word *teach*. The foreign translators have not been so implicit followers. Dio. says, "Ammaestrate tutte le genti—insegnando loro." G. F. "Endoctrinez toutes nations—les enseignans." L. Cl. "Faites des disciples parmi toutes les nations—apprenez leur." Beau. with whom Si. agrees, has not expressed with the same distinctness the two parts of the charge; for though the terms he employs are different, they are nearly synonymous, "Enseignez toutes les nations —leur apprenant." P. R. and Sa. though they translate from the Vul. where the error originated, have distinguished them better, "Instruisez tous les peuples—leur apprenant." The like variety is to be found in our late Eng. versions, none of which has followed here the common translation. An. Hey. and Wor. say, "Instruct all nations." Dod. "Proselyte all nations." Wy. "Make disciples in all nations." Wa. "Make disciples of all the nations." Sc. and Wes. "Disciple all nations." They all render the beginning of the 20th ver. "Teaching them." The first of these, "Instruct all nations," is certainly too vague and indefinite. If *to instruct* and *to teach* be not here entirely synonymous, their significations are so nearly coincident, that were they, in these two verses, to change places, it would not make a sensible difference on the meaning. Wy. in saying "Make disciples," has hit exactly the sense of *μαθητευω*; but it is one thing *to make disciples in all nations*, and another thing *to make all nations disciples*. Wa. does better in this respect. Sc. and Wes. intended well; but there is no such verb as *to disciple* in the language. It is found, indeed, in Spenser, who affected obsolete words; but he uses it in a very different sense; for with him it is *to punish*, or to treat with severe discipline. The version which Dod. has given of this passage appears the least exceptionable. But the verb *to proselyte*, though sometimes occurring, is so far from being in common use, and has so much the appearance of a learned or technical term, that in a style so natural and familiar as that of the evangelists, we ought not, without necessity to recur to it. But there can be no necessity here, as the verb *to convert*, applied as in this passage, has precisely the same meaning. See the note on ch. xviii. 3.

[2] "The conclusion of this state," *της συντελειας του αιωνος*. Ch. xii. 32. N.

[3] The "amen," with which this Gospel concludes, is wanting in four MSS. and in the Vul. Cop. and Arm. versions.

PREFACE

TO

MARK'S GOSPEL.

THAT the Gospel was written by Mark which is commonly ascribed to him, and that it was the second in the order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority to be produced in support of both these articles is Papias, to whom, as the oldest witness, and consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the evangelist Matthew. What he says concerning Mark may be thus rendered from the words of Eusebius,* who quotes him: "This is what was related by the elder, (that is John, not the apostle, but a disciple of Jesus:) Mark, being Peter's interpreter, wrote exactly whatever he remembered, not indeed in the order wherein things were spoken and done by the Lord; for he was not himself a hearer or follower of our Lord; but he afterwards, as I said, followed Peter, who gave instructions as suited the occasions, but not as a regular history of our Lord's teaching. Mark, however, committed no mistake in writing such things as occurred to his memory; for of this one thing he was careful, to omit nothing which he had heard, and to insert no falsehood into his narrative." Such is the testimony of Papias, which is the more to be regarded, as he assigns his authority. He spoke not from hearsay, but from the information he had received from a most credible witness, John the elder or presbyter, a disciple of Jesus, and companion of the apostles, by whom he had been intrusted with a ministry in the church.

2. It would be superfluous here to add other testimonies. Suffice it to say, that what is above advanced by Papias, on the authority of John, is contradicted by no person. It is, on the contrary, confirmed by all who take occasion to mention the subject. I shall only subjoin the account given by Irenæus, because it serves to ascertain another circumstance, namely, that the publication of Mark's Gospel, the second in the order of time, soon followed that of Matthew's. After telling us that Matthew published his Gospel while Peter and Paul where preaching at Rome, he adds,† "After their departure [εξοδον,] Mark also, the disciple and interpreter of Peter, delivered to us in writing

* Hist. Eccl. l. iii. c. 39. † Adv. Hær. l. iii. c. 1.

the things which had been preached by Peter." The Greek εξοδος, like the English word *departure*, and the word used in the old Latin edition, *excessus*, is equivocal; it may either denote *death*, which is a departure out of this world, or mean a departure out of the city. It is probably in the former of these senses that the word is here used. Yet by the accounts given by some others, Mark's Gospel was published in Peter's lifetime, and had his approbation. But not to insist on matters which cannot now be ascertained, it sufficeth us that we know by whom this Gospel was written, and whence the writer drew his information. Indeed this latter point has, from the earliest times, been considered as so well authenticated, that some have not scrupled to denominate this *The Gospel according to Peter*. They did not intend thereby to dispute Mark's title to be esteemed the writer, but to express, in a stronger manner, that every thing here advanced had the sanction of that apostle's testimony, than whom no disciple more closely attended our Lord's ministry, from its commencement to its consummation. The Gospel of Mark is said, by some, to be but two years posterior in date to that of Matthew. About this, however, it is in vain to think to arrive at any certainty.

3. But as to the person here named Mark, authors are not equally agreed. Some have thought that it was he of whom mention is several times made in the Acts and some of Paul's Epistles, who is called *John*, whose surname is *Mark*, whose mother's name was Mary, Acts xii. 12; and of whom we are likewise told, that he was sister's son to Barnabas, Col. iv. 10. From the little we are able to collect out of the apostolical writings, it appears to me rather improbable that this is he. Of John, surnamed Mark, one of the first things we learn is, that he attended Paul and Barnabas in their apostolical journies, when these two travelled together, Acts xii. 25, xiii. 5. And when afterwards there arose a dispute between them concerning him, insomuch that they separated, Mark accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably soon after, (for though among good men there may arise differences, as these differences are not embittered by any malignity of disposition, a reconciliation is easily effected,) we find Paul again employing Mark's assistance, recommending him, and giving him a very honourable testimony; Col. iv. 10; 2 Tim. iv. 11; Philem. 24. But we hear not a syllable of his attending Peter as his minister, or assisting him in any capacity. This is so different from the accounts which the most ancient writers give of the evangelist Mark, that, though they cannot be said to contradict each other, they can hardly be supposed as spoken of the same individual. The evangelist is not said to have derived any part of his information from our Lord himself, or even from any of his apostles, except the apostle Peter, (for no other is ever named,) whose disciple he is always represented as having been;

and who doubtless speaks of him when he says, *Marcus my son saluteth you*, 1 Pet. v. 13. The denomination *son* was in those times commonly given, by the minister, to every one who by his means had been converted to the Christian faith. But as to the nephew of Barnabas, we have seen how differently he is represented in the Acts, as well as in Paul's Epistles. And if we recur to tradition, (for historical evidence cannot be pretended,) it represents him as having been a disciple of our Lord, and one of the seventy whom Jesus in his lifetime sent out to preach the gospel. Besides, no ancient author, in speaking of this evangelist, ever calls him John, but always Mark. In brief, the accounts given of Paul's attendant, and those of Peter's interpreter, concur in nothing but the name, Mark, or Marcus—too slight a circumstance to evince the sameness of the person, especially when we consider how common the name was at Rome, and how customary it was for the Jews, in that age, to assume some Roman name when they went thither.

4. Further, that Mark wrote his Gospel in Greek, is as evidently conformable to the testimony of antiquity, as that Matthew wrote his in Hebrew. Cardinal Baronius is the only person who has strenuously maintained the contrary, affirming that this evangelist published his work in Latin. I know no argument, worthy the name of argument, but one, that he produces in support of his opinion. The external evidence of testimony is clear against him; but something like internal probability may be urged in favour of his sentiment. "This Gospel," says the Cardinal, "was published at Rome, for the benefit of the Romans. Can we then suppose it would be written in any other than the language of the place?" I shall admit that this Gospel was published at Rome; though that is not universally believed, some rather supposing it to have been at Alexandria, after Mark had been entrusted with the superintendence of that church; but, though the design of the publication had been the benefit of those residing at Rome, it would not have been exclusively intended for the natives. Let it be observed, that the ministry of Peter, to whom Paul tells us (Gal. ii. 7) the gospel of the circumcision was committed, was chiefly employed in converting and instructing his countrymen the Jews, who abounded at that time in the imperial city. Now it was customary with such of the Jews as went abroad, (I may say generally with travellers of all nations, especially from the east,) to make themselves masters of the Greek tongue, which was become a kind of universal language, and was more used by strangers at Rome than the language of the place. It was with such that the first Christian missionaries were principally concerned. The apostle Paul accordingly wrote to them in Greek, and not in Latin, which would not have been done, if the former language had not been then better understood in the Christian congregation than the latter. Now, if there was no impropriety

in Paul's writing them a very long epistle in Greek, neither was there any in Mark's giving them his Gospel in that language. The only thing I know which looks like an ancient testimony in favour of the opinion of Baronius, is the inscription subjoined to this Gospel in Syriac, and in some other oriental versions. But it ought to be remembered, that these postscripts are not the testimonies of the translators: they proceed merely from the conjecture of some transcriber; but when written, or by whom, is equally unknown. But enough, perhaps too much, for setting aside a mere hypothesis, not only unsupported by positive evidence, but in direct contradiction to it.

5. From this Gospel, as well as from the former, we should readily conclude that the author was by birth and education a Jew. The Hebraisms in the style, (or examples of what has been called the idiom of the synagogue,) are very evident throughout the whole. At the same time, as some critics have observed, there are several expressions here used, which clearly indicate that the writer had been accustomed for some time to live among the Latins. Not only does he use the Latin words which are to be found in other Gospels, and seem to have been then current in Judea, as λεγεων, *a legion*, κηνσος, *tribute*, πραιτωριον, *prætorium*, and δηναριον, *a denarius;* but he employs some which are peculiar to himself; as κεντυριων, *centurion*, σπεκουλατωρ, *sentinel*, and ξεστης, from *sextarius, a pot;* for such transpositions of letters are not uncommon in order to avoid a collision which the language does not admit. These have been pleaded as evidences that the original was Latin; but, in fact, they are much stronger marks of a Greek writer who had lived some years among the Latins, and had been accustomed to use, and hear used by others, such names of offices as were familiarly known in the place. Nothing is more common with travellers, than to interlard their conversation with such foreign words as those now described. This is not always, as people are apt to suspect, the effect of affectation; for it is manifest from experience, that such words, in consequence of the recent habit, do most readily suggest themselves to the memory of the speaker or writer, even though using a different tongue. There are some other internal evidences, which have not escaped the notice of the inquisitive, that this Gospel was written in a country of strangers, or at least beyond the confines of Judea, where the names of places, and the peculiar phrases relating to religious ceremonies, could not be so familiar to the people, not even to the Jews, as they would be in any part of Palestine. The first time the Jordan is mentioned, (ch. i. 5,) ποταμος is added to the name for explanation: for though no person in Judea needed to be informed that Jordan is a river, the case was different in distant countries. The word γεεννα, which, on account of its figurative application in the New Testament, is in English always rendered *hell*, is strictly and originally the name of a place near

Jerusalem, *the valley of Hinnom*, where infants had been sacrificed by fire to Moloch; a place well known to the inhabitants of the country, though perfectly unknown to those of Italy or Egypt. This evangelist, therefore, when he mentions it, ch. ix. 43, 45, very properly adds for explanation *το πυρ το ασβεστον, the unquenchable fire.* Words and phrases not used out of Palestine and the neighbouring regions, are either not named by him at all, or attended, as the above example, with some circumstance which may serve to explain them. Thus he avoids altogether the word *Mammon* used by Matthew and Luke, which, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome. He therefore makes the common term *χρηματα, riches*, which could not be mistaken any where, supply its place; and though he finds it convenient on one occasion (ch. vii. 11) to employ the oriental word *corban*, he immediately subjoins the interpretation *ὁ εστι δωρον, that is, a gift.* In another place, (ch. vii. 2.) he adopts the terms *κοιναις χερσι*, which, though not oriental words, make a sort of oriental phraseology that would be unintelligible to the far greater part of Greek readers. For this reason he immediately explains himself by adding, *τουτ' εστιν, ανιπτοις, that is, unwashen.* Add to this, that the rite here alluded to is, in the following verses, explained in a manner which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea familiarized to such observances, must have appeared entirely superfluous. The woman from the confines of Tyre and Sidon, who applied to our Lord in behalf of her daughter, is by Matthew, who wrote in Hebrew for the use of the Hebrews, very properly, in the style of their ancient scripture, called *Canaanitish*, and is not less suitably by Mark, who wrote in Greek for the benefit of all who spoke that language, denominated *Syrophenician.* When the two Gospels, Matthew's and Mark's, are on these points compared together, though the particulars in the comparison, taken severally, appear inconsiderable, they bear such strong internal characters, as serve greatly to corroborate the historical proof we have relating to their respective authors and languages, the circumstances of time and place of publication, as well as to the people for whose use they were respectively written. Such little points, which have nothing of the ostentation of evidence, will be admitted by the judicious to have the more weight on that very account. And let it be observed, that though the church of Rome, in that early period, and the same may be affirmed of the church of Alexandria, consisted mostly of Hellenist Jews, it was not confined to these. The sacred writers, therefore, who wrote in Greek, chose, very properly, so far to adapt their expressions as to be at least intelligible to other readers of that language.

6 There are some peculiarities of style which have been observed in this writer, such as the more frequent use of the adverbs

ευθυς and ευθεως, than is found in any other writer of the New Testament, his beginning sentences often with και, and και ελεγε αυτοις, idioms not unfrequent with the rest. Augustin considers this evangelist as the abridger of Matthew. "Marcus Matthæum subsecutus tanquam pedissequus et breviator ejus videtur." It is indeed true, that Mark sometimes copies the very expressions used by Matthew. That he is not, however, to be considered as an abridger, may be evinced by the following reasons: First, he omits altogether several things related by Matthew—our Lord's pedigree, his birth, the visit of the Magians, Joseph's flight into Egypt, the cruelty of Herod. As his attention appears to have been to give in brief the history of our Lord's ministry, he begins very properly with the preaching of the Baptist. Again, there are some other things in Matthew, whereof, though they fall within the time to which Mark had confined himself, he has taken no notice; and some things are mentioned by Mark which had been overlooked by Matthew. Further, he has not always followed the same arrangement with his predecessor: and his relation of some facts, so far from being an abridgment of Matthew's, is the more circumstantial of the two. His style in general, instead of being more concise, is more diffuse. That he had read Matthew's Gospel cannot be doubted. For their exact conformity in expression in several places, Grotius has an ingenious manner of accounting. He supposes that Mark had carefully read Matthew's Gospel in the original Hebrew, before it was translated into Greek; and that he had the particulars fresh in his memory when he was occupied in writing his Gospel. Again, he supposes, that the translator of Matthew into Greek has thought it safest to adopt the expressions of Mark, wherever they would suit the Hebrew from which he was translating. But this, it must be confessed, though not implausible, is mere conjecture. It is generally our Lord's discourses which are abridged by Mark; As to his miracles, he has rather more fully related them. The additional circumstances and incidents recorded in this Gospel, appear to rest upon the authority of the apostles, but principally on that of Peter.

THE

GOSPEL BY MARK.

SECTION I.—THE ENTRANCE ON THE MINISTRY.

1. *THE beginning of the Gospel of Jesus Christ Son of God.*
2 *As it is written in the Prophets, "Behold I send mine angel* Matt. 3, 1.
3 *before thee, who shall prepare thy way:" "The voice of one* Lu. 3, 1.
*proclaiming in the wilderness, Prepare a way for the Lord,** Jo. 1, 6.
4 *make for him a straight passage:" thus came John baptizing* Mal. 3, 1. Isa. 40, 3.
in the wilderness, and publishing the baptism of reformation Jo. 1, 23.
5 *for the remission of sins. And all the country of Judea, and the inhabitants of Jerusalem resorted to him, and were baptized*
6 *by him in the river Jordan, confessing their sins. Now John's clothing was of camel's hair, tied round his waist with a lea-*
7 *thern girdle: and he lived upon locusts and wild honey. And he proclaimed, saying,* One mightier than I cometh after me, whose shoe-latchet I am unworthy to stoop down to untie.
8 I indeed have baptized you in water; but he will baptize you in the Holy Spirit.
9 *At that time Jesus came from Nazareth of Galilee, and was* Matt. 3, 13.
10 *baptized by John in Jordan. As soon as he arose out of the* Lu. 3, 21. Jo. 1, 31.
water, he saw the sky part asunder, and the Spirit descend
11 *upon him like a dove. And a voice was heard from heaven, which said,* Thou art my beloved Son in whom I delight.
12 *Immediately after this the Spirit conveyed him into the* Matt. 4, 1.
13 *wilderness: and he continued there in the wilderness forty days* Lu. 4, 1.
tempted by Satan;† and was among the wild beasts; and the angels ministered to him.
14 *But after John's imprisonment, Jesus went into Galilee,* Matt. 4, 12.
15 *proclaiming the good tidings of the reign of God.* The time, Lu. 4, 15. Jo. 4, 43.
said he, is accomplished, the reign of God approacheth; reform, and believe the good tidings.
16 *Then walking by the Sea of Galilee, he saw Simon, and* Matt. 4, 18.
Andrew, Simon's brother, casting a drag into the sea, for they Lu. 5, 1.
17 *were fishers. Jesus said to them,* Come with me, and I will Jo. 1, 35.
18 make you become fishers of men. *Immediately they left their*
19 *nets and followed him. Passing on a little, and seeing James, son of Zebedee, with John his brother, who were mending their*
20 *nets in a bark; he immediately called them: whereupon leaving their father Zebedee in the bark with the hired servants, they accompanied him.*

* *Jehovah.* † *Adversary.*

Lu. 4, 31. Matt. 7, 28. 21 *And they went to Capernaum; and on the Sabbath he re-*
paired directly to the synagogue, and instructed the people,
22 *who were astonished at his manner of teaching; for he taught*
as one having authority, and not as the Scribes.
Lu. 4, 33. 23 *Now there was in their synagogue a man possessed with an*
24 *unclean spirit, who cried out,* Ah! Jesus of Nazareth, what
hast thou to do with us? Art thou come to destroy us? I
25 know who thou art, the Holy One of God. *Jesus rebuking*
26 *him, said,* Be silent, and come out of him. *Then the unclean*
spirit threw him into convulsions, and raising loud cries, came
27 *out of him: at which they were all so amazed, that they asked*
one another, What meaneth this? What new teaching is this?
for he commandeth with authority even the unclean spirits,
28 and they obey him. *And thenceforth his fame spread through*
all the region of Galilee.
Matt. 8, 14. 29 *As soon as they were come out of the synagogue, they went*
with James and John into the house of Simon and Andrew,
30 *where Simon's wife's mother lay sick of a fever, whereof they*
31 *immediately acquainted Jesus. And he came, and taking her*
by the hand, raised her: instantly the fever left her, and she
entertained them.
32 *In the evening, after sunset, they brought to him all the*
33 *sick, and the demoniacs; the whole city being assembled at*
34 *the door. And he healed many persons affected with various*
Lu. 4, 41. *diseases, and expelled many demons, whom he permitted not*
to speak, because they knew him.
35 *On the morrow, having risen before the dawn, he went out*
36 *and retired to a solitary place, and prayed there. And Simon*
37 *and his company went in quest of him, and having found him,*
38 *said to him,* Every body seeketh thee. *Jesus said,* Let us go
to the neighbouring boroughs to proclaim [the reign] there
39 also; for I came out with this design. *Accordingly he pro-*
claimed it in their synagogues throughout all Galilee, and ex-
pelled demons.
Matt. 8, 2. 40 *And a leper came to him, and on his knees entreated him,*
Lu. 5, 12. 41 *saying,* If thou wilt, thou canst cleanse me. *Jesus had com-*
passion, and stretched out his hand, and touching him, said, I
42 will, be thou cleansed. *This he had no sooner uttered, than*
43 *the leprosy departed from the man, and he was cleansed. Then*
Lev. 14, 2. 44 *Jesus strictly charging him, and dismissing him, said,* See thou
tell nothing of this to any man; but go, show thyself to the
priest; and offer for thy cleansing the things prescribed by
45 Moses, that it may be notified to the people. *But the man,*
as soon as he was gone, began to blaze this story, talking openly
every-where, insomuch that Jesus could no longer appear pub-
licly in the city; but remained without in solitary places,
whither the people resorted to him from all parts.

11. *AFTER many days he returned to Capernaum; and*
2 *when it was known that he was in the house, such a multitude*
flocked thither, that there was no room for them, not even near
the door, and he taught them the word [*of God.*]
3 *A paralytic was then brought, carried by four men, who not* Matt. 9, 1.
being able to come nigh him for the crowd, uncovered the place Lu. 5, 18.
where Jesus was, and through the opening let down the couch
5 *whereon the paralytic lay. Jesus perceiving their faith, said*
6 *to the paralytic,* Son, thy sins are forgiven thee. *But certain* Lu. 7, 48.
Scribes who were present, reasoned thus within themselves:
7 *'How doth this man speak such blasphemies? Who can for-*
8 *give sins but God?' Jesus immediately knowing in himself*
9 *that they made these reflections, said to them,* Why do ye
reason thus within yourselves? Which is easier, to say to the
paralytic, 'Thy sins are forgiven,' or to say [with effect],
10 'Arise, take up thy couch and walk?' But that ye may
know that the Son of Man hath power upon the earth to
11 forgive sins; Rise (*he said to the paralytic,*) I command thee,
12 take up thy couch and go home. *Immediately he arose, took*
up his couch, and walked out before them all; insomuch that
they were all amazed, and glorified God, saying, We never
saw any thing like this.
13 *Again, he went out towards the sea, and all the multitude* Matt. 9, 9.
14 *repaired to him, and he taught them. Passing along, he saw* Lu. 5, 27.
Levi, son of Alpheus, sitting at the toll-office, and said to him,
15 Follow me. *And he arose and followed him. Now when*
Jesus was eating in this man's house, several publicans and
sinners placed themselves at table with him and his disciples:
16 *for many of these people followed him. The Scribes and the*
Pharisees, seeing him eat with publicans and sinners, said to
his disciples, Wherefore doth he eat and drink with publicans
17 and sinners? *Jesus hearing this replied,* The whole need not
a physician, but the sick. I came not to call the righteous,
but sinners [to reformation.]
18 *The disciples of John, and those of the Pharisees, accus-* Matt. 9, 14.
tomed to fasting, came to him and said, John's disciples, and Lu. 5, 33.
those of the Pharisees, fast; why do not thy disciples fast?
19 *Jesus answered,* Do the bridemen fast while the bridegroom
is with them? While the bridegroom is with them they do
20 not fast. But the days will come when the bridegroom shall
21 be taken from them; and in those days they will fast. No-
body seweth a piece of undressed cloth on an old garment;
otherwise the new patch teareth the old cloth, and maketh a
22 worse rent. Nobody putteth new wine into old leathern
bottles; else the new wine bursteth the bottles; and thus
both the wine is spilt, and the bottles are rendered useless;
but new wine must be put into new bottles.

Matt. 12, 1. Lu. 6, 1. 23 *Once, when he was going through the corn on the Sabbath, his disciples began to pluck the ears of corn, as they went.*
1 Sam. 21, 1. 24 *The Pharisees said to him,* Why do they that which, on the
25 Sabbath, it is unlawful to do? *He answered,* Did ye never read what David and his attendants did, in a strait, when
26 they were hungry; how he entered the tabernacle of God, in the days of Abiathar the high-priest, and ate the loaves of the presence, which none but the priests could lawfully eat,
27 and gave thereof also to his attendants? *He added,* The
38 Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is master even of the Sabbath.

Matt. 12, 9. Lu. 6, 6. III. *Another time he entered the synagogue, when a man was*
2 *there who had a withered hand. And they, with a design to accuse Jesus, watched him, to see whether he would heal the*
3 *man on the Sabbath. Jesus said to the man who had the*
4 *withered hand,* Stand up in the midst. *Then he said to them,* Whether is it lawful to do good on the Sabbath, or to
5 do evil; to save, or to kill? *But they were silent. And looking round on them with anger, being grieved for the blindness of their minds, he said to the man,* Stretch out thy hand: *and as he stretched out his hand, it became sound like the other.*
6 *And the Pharisees went out immediately, and conspired with the Herodians against him, to destroy him.*
7 *But Jesus withdrew with his disciples towards the sea, whither a great multitude followed him from Galilee, from*
8 *Judea, from Jerusalem, from Idumea,* and from the banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to him in*
9 *crowds. Then he ordered his disciples to get a boat to attend him, because of the multitude, lest they should throng him: for*
10 *he had healed many, which made all who had maladies press*
11 *upon him to touch him. And the unclean spirits, when they beheld him, prostrated themselves before him, crying,* Thou art
12 the Son of God. *But he strictly charged them not to make him known.*

SECTION II.—THE NOMINATION OF APOSTLES.

Matt. 10, 1. Lu. 6, 12. ch. 6, 7. 13 *AFTERWARDS Jesus went up a mountain, and called*
14 *to him whom he would, and they went to him. And he selected twelve, that they might attend him, and that he might commission them to proclaim [the reign]; empowering them to*
15 *cure diseases, and to expel demons. These were Simon, whom*
16 *he surnamed Peter, and James, son of Zebedee, and John the*
17 *brother of James. These he surnamed Boanerges, that is,*
18 *sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alpheus, and*

* In the Old Testament commonly *Edom.*

19 *Thaddeus, and Simon the Canaanite, and Judas Iscariot who*
betrayed him.
20 *Then they went into a house, whither the people again*
crowded so fast, that Jesus and his disciples could not so much
21 *as eat. His kinsmen hearing this, went out to lay hold on*
22 *him, for they said,* He is beside himself. *But the Scribes who* Matt. 9. 34. & 12, 24.
came from Jerusalem said, He is confederate with Beelzebub, Lu. 11, 15.
23 and expelleth demons by the prince of the demons. *Jesus*
having called them, said to them by similitude, How can Satan
24 expel Satan? If a kingdom be torn by factions, that kingdom
25 cannot subsist: And if a family be torn by factions, that fa-
26 mily cannot subsist. Thus, if Satan fight against himself,
27 and be divided, he cannot subsist, but is near his end. No
one who entereth the strong one's house can plunder his
goods, unless he first overpower the strong one; then, indeed,
28 he may plunder his house. Verily I say unto you, that Matt. 12, 31. Lu. 12, 10.
though all other sins in the sons of men are pardonable, and 1 Jo. 5, 16.
29 whatever detractions they shall utter; whosover shall detract
from the Holy Spirit, shall never be pardoned, but is liable
30 to eternal punishment. [*He said this*], *because they affirmed*
that he was leagued with an unclean spirit.
31 *Meanwhile came his mother and brothers, who, standing* Matt. 12, 46.
32 *without, sent for him. And the crowd who sat round him* Lu. 8, 19.
said to him, Lo, thy mother and thy brothers are without,
33 and seek thee. *He answered them, saying,* Who is my mo-
34 ther or my brothers? *And looking about on those who sat*
35 *around him, he said,* Behold my mother and my brothers; for
whosoever doth the will of God, is my brother, my sister,
and mother.
IV. *Again, he was teaching by the sea-side, when so great a* Matt. 13, 1.
multitude gathered about him, that he was obliged to go aboard
a bark and sit there, while all the people remained on shore.
2 *Then he taught them many things by parables.*
3 *In teaching, he said to them,* Attend, Behold the sower Matt. 13, 4.
4 went out to sow. And as he sowed, part of the seed fell by Lu. 8, 4.
the way-side, and the birds came and picked it up; part fell
5 upon rocky ground, where it had little mould. This sprang
6 the sooner, because there was no depth of soil. But after
the sun had beaten upon it, it was scorched, and having no
7 root, it withered away. Part fell amidst thorns; and the
8 thorns grew up and stifled it, so that it yielded nothing. Part
fell into good ground, and sprang up, and became so fruitful,
that some grains produced thirty, some sixty, and some a
9 hundred. *He added,* Whoever hath ears to hear, let him
hear.
10 *When he was in private, those who were about him with the* Matt. 13, 10.
11 *twelve asked him the meaning of the parable. He said to them,* Lu. 8, 9.
It is your privilege to know the secrets of the reign of God,

Isa. 6, 9. 12 but to those without, every thing is veiled in parables; that they may not perceive what they look at, or understand what they hear; lest they should be reclaimed, and obtain forgive-
13 ness of their sins. *He said also to them,* Do ye not understand this parable? How then will ye understand all [my] parables.

Matt. 13, 18. Lu. 8, 11. 14 The sower is he who disperseth the word. The way-side on which some of the grain fell, denoteth those who have no sooner heard the word, than Satan cometh and taketh away
16 that which was sown in their hearts. The rocky ground denoteth those who, hearing the word, receive it at first with
17 pleasure: yet not having it rooted in their minds, retain it but a while; for when trouble or persecution cometh because
18 of the word, they instantly relapse. The ground overrun
19 with thorns, denoteth those hearers in whom wordly cares, and delusive riches, and the inordinate desires of other things,
20 stifle the word and render it unfruitful. The good soil on which some grains yielded thirty, some sixty, and some a hundred, denoteth those who hear the word and retain it, and produce the fruits thereof.

Matt. 5, 15. Lu. 8, 16. & 11, 33. 21 *He said further,* Is a lamp brought to be put under a corn-
Matt. 10, 26. 22 measure, or under a bed; and not to be set on a stand? For there is no secret that is not to be discovered; nor hath aught
23 been concealed which was not to be divulged. If any man have ears to hear, let him ear.

Lu. 8, 18. 24 *He said moreover,* Consider what ye hear: with the measure wherewith ye give, ye shall receive; and to you who are
Matt. 7, 2. Lu. 6, 38. Matt. 13, 12. & 25, 29. Lu. 19, 26. 25 attentive, more shall be added. For to him who hath, more shall be given; but from him who hath not, even that which he hath shall be taken.

26 *He said also,* The kingdom of God is like seed which a
27 man sowed in his field. While he slept by night and waked by day, the seed shot up, and grew without his minding it.
28 For the earth produceth of itself first the blade, then the ear,
29 afterwards the full corn, But as soon as the grain was ripe, he applied the sickle, because it was time to reap it.

Matt. 13, 31. 30 *He said also,* Whereunto shall we compare the kingdom of
31 God, or by what similitude shall we represent it? It is like a grain of mustard-seed, which, when it is sown in the earth,
32 is the smallest of all the seeds that are there. But after it is sown, it springeth up, and becometh greater than any herb, and shooteth out branches so large, that under their shade the birds of the air may find shelter.

33 *And in many such similitudes he conveyed instruction to the*
34 *people, as he found them disposed to hear; and without a similitude he told them nothing: but he solved all to his disciples in private.*

35 *That day, in the evening, he said to them,* Let us pass to Matt. 8, 23.
36 the other side. *And they leaving the people, but having him* Lu. 8, 22.
37 *in the bark,* [*set sail*] *in company with other small barks. Then there arose a great storm of wind, which drove the billows into*
38 *the bark, which was now full. Jesus being in the stern, asleep on a pillow, they awaken him, saying,* Rabbi, carest thou not
39 that we perish? *And he arose and commanded the wind, saying to the sea,* Peace! be still! *Immediately the wind ceased,*
40 *and a great calm ensued. And he said to them,* Why are ye
41 so timorous? How is it that ye have no faith? *And they were exceedingly terrified, and said one to another,* Who is this
V. whom even the wind and the sea obey? *Then they crossed* Matt. 8, 28. Lu. 8, 26.
the sea, and came into the country of the Gadarenes.
2 *He was no sooner gone ashore, than there met him a man coming from the monuments, possessed of an unclean spirit,*
3 *who made his abode in the tombs; and no man could confine*
4 *him, not even with chains. For he had been often bound with fetters and chains, and had wrenched off the chains, and broken*
5 *the fetters, so that nobody was able to tame him. He was continually, night and day, in the mountains and in the tombs,*
6 *howling, and cutting himself with flints. But when he saw Jesus afar off, he ran, and prostrating himself before him, cried*
7 *out,* What hast thou to do with me, Jesus, Son of the most
8 high God, I conjure thee by God not to torment me. (*For Jesus had said to him,* Come out of the man, thou unclean
9 spirit.) *Jesus asked him,* What is thy name? *He answered,*
10 My name is legion,* for we are many. *And he earnestly*
11 *entreated him not to drive them out of the country. Now there*
12 *was a great herd of swine feeding on the mountain. And all the fiends besought him, saying,* Suffer us to go to the swine,
13 that we may enter into them. *Jesus immediately permitted them. Then the unclean spirits being gone out, entered into the swine; and the herd, in number about two thousand,*
14 *rushed down a precipice into the sea, and were choked. And the swine-herds fled, and told it in the city and villages. And*
15 *the people flocked out to see what had happened. When they came to Jesus, and saw him who had been possessed by the legion sitting, and clothed, and in his right mind, they were*
16 *afraid. And those who had seen the whole, having related to them what had happened to the demoniac, and to the swine;*
17 *they entreated him to leave their territories. As he entered the bark, the man who had been possessed begged permission*
19 *to attend him. Jesus, however, did not permit him, but said,* Go home to thy relations, and tell them what great things
20 the Lord in pity hath done for thee. *Accordingly he departed, publishing in Decapolis† what great things Jesus had done for him. And all were amazed.*

* About 6000. † A district of ten cities.

Matt. 9, 18. Lu. 8, 41. 21 *Jesus having repassed in the bark, a great crowd gathered*
22 *round him while he was on the shore. Then came one of the directors of the synagogue, named Jairus, who seeing him, threw himself at his feet, and entreated him earnestly, saying,*
23 My little daughter is in extreme danger; I pray thee come and lay thy hands upon her to recover her, and she will be
24 well. *And Jesus went with him, followed by a great multitude, who thronged him.*

Matt. 9, 19. Lu. 8, 43. 25 *And a woman who had been twelve years distressed with an*
26 *issue of blood, who had suffered much from several physicians, and had spent her all without receiving any relief, but rather*
27 *growing worse, having heard of Jesus, came in the crowd be-*
28 *hind, and touched his mantle; for she had said, 'If I but*
29 *touch his clothes, I shall recover.' Instantly the source of her distemper was dried up, and she felt in her body that she was*
30 *delivered from that scourge. Jesus immediately, conscious of the virtue which had issued from him, turned towards the*
31 *crowd, saying,* Who touched my clothes? *His disciples answered,* Thou seest how the multitude throng thee! yet thou
32 sayest, 'Who touched me?' *But he looked round him to see*
33 *her who had done it. Then the woman, knowing the change wrought upon her, came trembling with fear, threw herself*
Lu. 7, 50. 34 *prostrate before him, and confessed the whole truth. But he said to her,* Daughter, thy faith hath cured thee: go in peace, released from this scourge.

Lu. 8, 49. 35 *Ere he had done speaking, messengers came from the house of the director of the synagogue, who said,* Thy daughter is dead, why shouldst thou trouble the teacher any further?
36 *Jesus hearing this message delivered, said immediately to the*
37 *director,* Fear not; only believe. *And he allowed nobody to follow him, except Peter and James, and John the brother of*
Matt. 9, 23. 38 *James. Being arrived at the director's house, and seeing the*
39 *tumult, and the people weeping and wailing immoderately, he said to them, as he entered,* Why do ye weep, and make a
40 bustle? the child is not dead but asleep. *And they derided him. But having made them all go out, he took with him the child's father and mother, and those who came with him; and*
41 *he entered the chamber where she was lying, and, taking her by the hand, said to her,* Talitha cumi, *(which signifieth,*
42 *'Damsel, arise,')* I command thee. *Immediately the damsel arose and walked, for she was twelve years old; and they were*
43 *confounded with astonishment. But he strictly enjoined them not to mention it to any body, and ordered that something should be given her to eat.*

SECTION III.—THE FIRST MISSION OF THE APOSTLES.

Matt. 13, 54. Lu. 4, 16. VI. *JESUS leaving that place, went to his own country, ac-*
2 *companied by his disciples. And on the Sabbath he taught in*

their synagogues, and many who heard him said with astonishment, Whence hath this man these abilities? what wisdom is this which he hath gotten? and how are so great miracles
3 performed by him? Is not this the carpenter, the son of Mary, the brother of James and Joses, and Judas and Simon? Are not his sisters also here with us? *And they were scan-*
4 *dalized at him. But Jesus said to them,* A prophet is nowhere disregarded, except in his own country, and amongst
5 his own relations, and in his own house. *And he could do no miracle there, except curing a few sick by laying his hands on*
6 *them. And he wondered at their unbelief.*

Jo. 6, 42.

Jo. 4, 44.

7 *And he went through the neighbouring villages teaching. And having called to him the twelve, he sent them out two by*
8 *two, and gave them power over the unclean spirits; and ordered them to take nothing for their journey but a single staff, no*
9 *bag, no bread, and in their girdle no money; to be shod with*
10 *sandals, and not to put on two coats. He said also,* Whatever house ye enter in any place, continue in that house until ye
11 leave the place. But wheresoever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them. Verily I say unto you, the condition of Sodom and Gomorra shall be more tolerable on the day of judgment than the condition of that
12 city. *And being departed, they publicly warned men to reform,*
13 *and expelled many demons, and cured many sick persons, anointing them with oil.*

Matt. 10, 1. Lu. 9, 1. ch. 8, 14.

Acts 12, 8.

Acts 13, 51.

14 *And king Herod heard of him, (for his name was become famous,) and said,* John the baptizer is raised from the dead,
15 and therefore miracles are performed by him. *Others said,* It is Elijah. *Others,* It is a prophet like those of ancient
16 times. *But when Herod heard of him, he said,* This is John whom I beheaded. He is raised from the dead.

Matt. 14, 1. Lu. 9, 7.

17 *For Herod had caused John to be apprehended and kept bound in prison, on account of Herodias, his brother Philip's*
18 *wife, whom he had himself married. For John had said to Herod,* It is not lawful for thee to have thy brother's wife.
19 *Now this roused Herodias' resentment, who would have killed*
20 *John, but could not, because Herod respected him, and, knowing him to be a just and holy man, protected him, and did many things recommended by him, and heard him with plea-*
21 *sure. At length a favourable opportunity offered, which was Herod's birth-day, when he made an entertainment for the great officers of his court and army, and the persons of dis-*
22 *tinction in Galilee. For the daughter of Herodias came in and danced before them, and pleased Herod and his guests so much, that the king said to the damsel,* Ask whatever thou
23 wilt, and I will give it thee; *nay, he swore to her,* Whatsoever thou shalt ask, I will give it thee, were it the half of

Matt. 14, 3. Lu. 3, 19.

Lev. 18, 16. & 20, 21.

24 my kingdom. *And she withdrew and said to her mother,*
What shall I ask? *She answered,* The head of John the
25 Baptist. *Her daughter then, returning hastily to the king,*
made this request: I would that thou give me presently in a
26 basin the head of John the Baptist. *And the king was much*
grieved: however, from a regard to his oath, and his guests,
27 *he would not refuse her, but immediately dispatched a sentinel*
28 *with orders to bring the Baptist's head. Accordingly he went*
and beheaded him in the prison, and brought his head in a
basin, and presented it to the damsel; and the damsel pre-
29 *sented it to her mother. When his disciples heard this, they*
went and fetched his corpse, and laid it in a monument.

Lu. 9, 10. Matt. 14, 13. 30 *NOW the Apostles, being assembled, related every thing*
to Jesus, both what they had done, and what they had taught.
31 *And he said to them,* Come ye apart into a desert place, and
rest a while; *for there were so many coming and going, that*
Jo. 6, 1. 32 *they had not leisure so much as to eat. And they retired by*
33 *ship to a desert place to be by themselves. But many who saw*
them depart, and knew whither they were sailing, ran out of
all the cities, and got thither by land before them, and came
Matt. 9, 36. 34 *together to him. Jesus, being landed, saw a great multitude,*
and had compassion on them; because they were as a flock
which hath no shepherd; and he taught them many things.

Matt. 14, 15. Lu. 9, 12. 35 *When it grew late, his disciples came to him and said,* This
Jo. 6, 5. 36 is a desert place, and it is now late; dismiss the people, that
they may go to the neighbouring farms and villages, and buy
37 themselves bread, for they have nothing to eat. *He answer-*
ing, said unto them, Supply them yourselves. *They replied,*
Shall we go and give two hundred denarii* for bread, in
38 order to supply them? *He said to them,* How many loaves
39 have ye? go and see. *Upon inquiry they answered,* Five,
and two fishes. *And he commanded them to make all the*
people lie down upon the green grass in separate companies.
40 *And they formed themselves into squares, by hundreds and by*
41 *fifties. Then Jesus taking the five loaves and the two fishes,*
and looking up to heaven, blessed and broke the loaves, and
42 *gave them to his disciples to set before the multitude. He dis-*
43 *tributed also the two fishes among them all. When they all*
had eaten and were satisfied, they carried off twelve baskets
44 *full of the fragments of the bread and of the fishes. Now they*
who ate of the loaves were five thousand men,

Matt. 14, 22. Jo. 6, 16. 45 *And immediately he obliged his disciples to embark, and pass*
over before towards Bethsaida, while he dismissed the people.
46 *And having sent them away, he retired to the mountain to*
47 *pray. In the evening, the bark being in the midst of the sea,*
48 *and he alone on the land, he observed them toiling at the oar,*
for the wind was against them: and about the fourth watch of

* About £6 5s. sterling.

the night he went to them, walking upon the water, and seemed*
49 *intending to pass by them. When they saw him walking upon*
the sea, they thought it was an apparition, and cried out:
50 *For they all saw him, and were terrified; but he immediately*
spake to them, saying, Take courage, it is I, be not afraid.
51 *And having gone aboard to them, the wind ceased, which struck*
52 *them still more with astonishment and admiration: for their*
minds were so stupified, that they never reflected upon the
loaves.
53 *When they had crossed, they came to the territory of Gene-* Matt. 14, 34.
54 *saret,† where they landed. And being come ashore, the people*
55 *knew him, and ran through all that country, carrying the sick*
56 *on couches to every place where they heard he was. And what-*
ever village, or city, or town he entered, they laid the diseased
in the streets, and besought him that they might touch were it
but a tuft of his mantle; and whosoever touched him were
healed.

SECTION IV.—THE ERRORS OF THE PHARISEES.

VII. *NOW the Pharisees and some Scribes who came from* Matt. 15, 1.
2 *Jerusalem, resorted to Jesus. When these observed some of*
his disciples eating with impure (that is, unwashen) hands,
3 *they found fault. For the Pharisees, and indeed all the Jews*
who observe the tradition of the elders, eat not until they have
4 *washed their hands, by pouring a little water upon them; and*
if they be come from the market, by dipping them; and many
other usages there are which they have adopted, as baptisms
5 *of cups and pots, and brazen vessels and beds. Then the*
Pharisees and Scribes asked him, Whence cometh it that
thy disciples observe not the tradition of the elders, but eat
6 with unwashen hands? *He answering, said unto them,* O hy-
pocrites, well do ye suit the character which Isaiah gave of
you, when he said, "This people honoureth me with their Isa. 29, 13.
7 lips; but their heart is estranged from me. In vain, however,
they worship me, while they teach institutions merely human."
8 For, laying aside the commandment of God, ye retain the
traditions of men, baptisms of pots and cups, and many other
9 the like practices. Ye judge well, *continued he,* in annulling
10 the commandment of God, to make room for your tradition. Ex. 20, 12.
For Moses hath said, "Honour thy father and thy mother," Deut. 5, 16.
and, "Whosoever revileth father or mother, shall be punished Ex. 21, 17. Lev. 20, 9.
11 with death." But ye maintain, If a man say to father or mo- Pro. 20, 20.
ther, 'Be it corban (*that is, devoted*) whatever of mine shall
12 profit thee;' he must not thenceforth do ought for his father
13 or his mother; thus invalidating the word of God by the
tradition which ye have established. And in many other
instances ye act thus.

* Between three and six in the morning. † In the Old Testament *Chinnereth.*

Matt. 15, 10. 14 *Then having called the whole multitude, he said to them,*
15 Hearken to me all of you, and be instructed. There is no-
thing from without which, entering into the man, can pollute
him; but the things which proceed from within the man,
16 are the things that pollute him. If any man have ears to
hear, let him hear.
Matt. 15, 15. 17 *When he had withdrawn from the people into a house, his*
18 *disciples asked him the meaning of that sentence. He answered,*
Are ye also void of understanding? Do ye not conceive, that
whatsoever from without entereth into the man, cannot pollute
19 him; because it entereth not into his heart, but into his belly,
20 whence all impurities in the victuals pass into the sink. But,
added he, that which proceedeth out of the man, is what pol-
21 luteth the man: for from within the human heart proceed
22 vicious machinations, adulteries, fornications, murders, thefts,
insatiable desires, malevolence, fraud, immodesty, envy, ca-
23 lumny, arrogance, levity. All these evils issue from within,
and pollute the man.
Matt. 15, 21. 24 *Then he arose and went to the frontiers of Tyre and Sidon:*
and having entered a house, he desired that none might know of
25 *him; but he could not be concealed. For a woman whose little*
daughter had an unclean spirit, hearing of him, came and threw
26 *herself at his feet, (the woman was a Greek, a native of Syro-*
phenicia,) and entreated him that he would cast the demon
27 *out of her daughter. Jesus answered,* Let the children first
be satisfied; for it is not seemly to take the children's bread,
28 and throw it to the dogs. *She replied,* True, Sir, yet even
29 the dogs under the table eat of the children's crumbs. *He*
said to her, For this answer go home; the demon is gone
30 out of thy daughter. *Immediately she went home, and found*
her daughter lying upon the bed, and freed from the demon.
31 *Then leaving the borders of Tyre and Sidon, he returned to*
32 *the sea of Galilee, through the precincts of Decapolis. And*
they brought to him a deaf man, who had also an impediment
in his speech, and entreated him to lay his hand upon him.
33 *Jesus having taken him aside from the crowd, spat upon his*
own fingers, and put them into the man's ears, and touched his
34 *tongue. Then looking up to heaven, and sighing, he said,*
35 Ephphatha, *that is, Be opened. Immediately his ears were*
36 *opened, and his tongue loosed, and he spoke distinctly. Jesus*
charged them to tell nobody: but the more he charged them,
the more they published it, saying, with inexpressible amaze-
ment, He doth every thing well: he maketh both the deaf to
hear, and the dumb to speak.
att. 15, 32. VIII. *At that time the crowd being very numerous, and having*
2 *no food, Jesus called his disciples, and said to them,* I have
compassion on the multitude; for they have attended me now
3 three days, and have nothing to eat: and if I send them home

fasting, their strength will fail by the way; for some of them
4 are come from afar. *His disciples answered,* Whence can we
5 supply these people with bread here in the desert? *He asked*
6 *them,* How many loaves have ye? *They said,* Seven. *Then commanding the multitude to place themselves upon the ground, he took the seven loaves, and having given thanks, broke them, and gave them to his disciples, that they might distribute them*
7 *to the people; and they distributed them. They had also a few small fishes, which, after the blessing, he likewise ordered*
8 *to be presented. So they ate, and were satisfied: and the fragments which remained were carried off in seven maunds.*
9 *Now they who had eaten were about four thousand.*
10 *Having dismissed them, he immediately embarked with his*
11 *disciples, and went into the territory of Dalmanutha. Thence* Matt. 16, 1.
some Pharisees came, who began to argue with him, and, in
12 *order to prove him, demanded of him a sign in the sky. Jesus answered, with a deep groan,* Wherefore doth this generation require a sign? Verily I say unto you, that no sign shall be
13 given to this generation. *After that, leaving them, he reimbarked and returned.*
14 *Now the disciples had forgotten to bring bread, having only* Matt. 16, 5. Lu. 12, 1.
15 *one loaf with them in the bark. Then Jesus gave them this caution:* Attend: beware of the leaven of the Pharisees, and
16 of the leaven of Herod. *They, reflecting hereon, said among*
17 *themselves,* It is because we have no bread. *Jesus remarking it, said unto them,* Why make ye this reflection, that ye have no bread? Are ye yet so thoughtless, so inattentive? Is your
18 understanding still blinded? Have you no use of your eyes,
19 or of your ears, or do ye not remember? When I distributed the five loaves among the five thousand, how many baskets full of fragments did ye carry off? *They answered,* Twelve.
20 And when the seven among the four thousand, how many maunds full of fragments did ye carry off? *They said,* seven.
21 How then is it, *proceeded he,* that ye do not apprehend me?
22 *When Jesus came to Bethsaida, they brought to him a blind*
23 *man, whom they entreated him to touch. He took the blind man by the hand, and led him out of the village. Then having put spittle on his eyes, and laid his hands upon him, he*
24 *asked him, whether he saw? Having looked up, he said,* I see men, whom I distinguish from trees only by their walking.
25 *And Jesus laid his hands upon the man's eyes, and made him look again. And he was so perfectly cured, as to see every*
26 *object clearly. And Jesus sent him home, saying,* Neither go into the village, nor tell aught to any of the villagers.

SECTION V.—THE TRANSFIGURATION.

27 *JESUS went thence with his disciples to the villages of* Matt. 16, 13. Lu. 9, 18.
Cesarea Philippi, and by the way he asked them saying, Who

28 do men say that I am? *They answered,* 'John the Baptist,'
but some say, 'Elijah;' and others, 'One of the prophets.'
29 *He said to them,* But who say ye that I am? *Peter answer-*
30 *ing, said to him,* Thou art the Messiah. *Then he charged*
them to tell nobody this concerning him.

Matt. 16, 21. Lu. 9, 22. 31 *And he began to inform them that the Son of Man must*
suffer many things, and be rejected by the elders, and the chief
priests, and the scribes, and be killed, and that in three days
32 *he must rise again. This he spoke so plainly, that Peter, tak-*
33 *ing him aside, reproved him. But he turning, and looking on*
his disciples, rebuked Peter, saying, Get thee hence, adver-
sary, for thou dost not relish the things of God, but the things
of men.

Matt. 16, 24. Lu 9, 23. Jo. 12, 25. 34 *Then having called both to the people and to his disciples,*
he said, Is any man willing to come under my guidance?
Let him renounce himself, and take up his cross and follow
35 me. For whosoever would save his life, shall lose it; and
whosoever will lose his life, for my sake and the gospel's,
36 shall save it. What would it profit a man, if he should gain
Matt. 10, 33. Lu. 12, 9. 37 the whole world with the forfeit of his life? or what will a
38 man not give in ransom for his life? For whosoever shall be
ashamed of me, and of my words, in this adulterous and sinful
generation; of him likewise the Son of Man will be ashamed,
when he shall come in the glory of his Father, accompanied
IX. by the holy messengers. *He added,* Verily I say unto you,
there are some standing here, who shall not taste death until
they see the reign of God ushered in with power.

Matt. 17, 1. Lu. 9, 28. 2 *AFTER six days Jesus took Peter, and James, and John,*
apart to the top of a high mountain, and was transfigured in
3 *their presence. His garments became glittering, and were,*
like snow, of such a whiteness as no fuller on the earth could
4 *imitate. There appeared to them also Elijah and Moses, who*
5 *were conversing with Jesus. Then Peter said to Jesus,* Rab-
bi, it is good for us to stay here: let us make three booths,
6 one for thee, and one for Moses, and one for Elijah: *for he*
7 *knew not what he said, they were so terrified. And there came*
a cloud which covered them; and out of the cloud issued a
2 Pet. 1, 17. ch. 1, 11. Matt. 3, 17. Lu. 3, 22. 8 *voice, which said,* This is my beloved Son, hear him. *And*
instantly looking about, they saw nobody but Jesus and them-
selves.

Matt. 17. 9. 9 *As they went down from the mountain, he charged them not*
to relate to any body what they had seen, until the Son of
10 *Man were risen from the dead. And they took notice of that*
expression, and inquired among themselves what the rising
11 *from the dead could mean. Then they asked him, saying,*
12 Why do the scribes affirm that Elijah must come first? *He*
answered, Elijah, to consummate the whole, must come first,
and (as it is written of the Son of Man) must likewise suffer

13 many things, and be contemned. But I tell you, that Eli-
jah too is come, as was predicted, and they have treated him
as they pleased.

14 *WHEN he returned to the other disciples, he saw a great* Matt. 17, 14.
multitude about them, and some scribes disputing with them. Lu. 9, 37.
15 *As soon as the people saw him, they were all struck with awe,*
16 *and ran to salute him. And he asked the scribes,* About what
17 do ye dispute with them? *One of the people answering said,*
Rabbi, I have brought thee my son who hath a dumb spirit;
18 wheresoever it seizeth him, it dasheth him on the ground,
where he continueth foaming, and grinding his teeth, till his
strength is exhausted. And I spoke to thy disciples to expel
19 the demon, but they were not able. *Jesus thereupon said,* O
unbelieving generation, how long shall I be with you? How
20 long shall I suffer you? Bring him to me. *Accordingly they*
brought him: and no sooner did he see him, than the spirit
threw him into convulsions; so that he foamed and rolled upon
21 *the ground, Jesus asked the father,* How long is it since this
22 first befell him? *He answered,* From his infancy, and often
hath it thrown him both into the fire, and into the water, to
destroy him: but if thou canst do any thing, have compassion
23 upon us, and help us. *Jesus replied,* If thou canst believe;
24 all things are practicable for him who believeth. *The boy's*
father, crying out immediately, said with tears, I believe;
25 Master, supply thou the defects of my faith. *When Jesus*
saw that the people came crowding upon him, he rebuked the
unclean spirit, saying to him, Thou dumb and deaf spirit,
come out of him, I command thee, and enter no more into
26 him. *Then the demon having cried aloud, and severely con-*
vulsed him, came out; and he appeared as one dead, insomuch
27 *that many said,* He is dead. *But Jesus taking him by the*
hand, raised him, and he stood up.

28 *When Jesus was come into the house, his disciples asked* Matt. 17, 19.
29 *him privately.* Why could not we expel the demon? *He an-*
swered, This kind cannot be dislodged unless by prayer and
fasting.

30 *Having left that place, they passed through Galilee, and he*
was desirous that nobody should know it, for he was instructing Matt. 17, 22.
31 *his disciples. And he said to them,* The Son of Man will
soon be delivered into the hands of men, who will kill him:
32 and after he is killed, he will rise again the third day. *But*
they understood not what he meant, and were shy to ask him.

33 *When he was come to Capernaum, being in the house, he* Matt. 18, 1.
asked them, What were ye debating amongst yourselves by Lu. 9, 46.
34 the way? *But they were silent; for they had debated among*
35 *themselves by the way who should be greatest. Then having*
sat down, he called the twelve, and said to them, If any man
would be first, he shall be the last of all, and the servant of

36 all. *And he took a child, and placed it in the midst of them,*
37 *and holding him in his arms, said to them,* Whosoever shall
receive one such child on my account, receiveth me; and
whosoever shall receive me, receiveth not me, but him who
sent me.

Lu. 9, 49. 38 *Then John said to him,* Rabbi, we saw one expelling de-
mons in thy name, who followeth not us, and we forbade
39 him, because he doth not follow us. *Jesus answered,* Forbid
him not; for there is none who worketh a miracle in my
40 name that can readily speak evil of me. For whoever is
Matt. 10, 42. 41 not against you, is for you. For whosoever shall give you a
cup of water to drink on my account, because ye are Christ's;
verily I say unto you, he shall not lose his reward.

Matt. 18, 6. Lu. 17, 1. Matt. 5, 29. & 18, 8. 42 But whoever shall insnare any of the little ones who be-
lieve in me, it were better for him that a millstone were fas-
tened to his neck, and that he were thrown into the sea.
43 Moreover, if thy hand insnare thee, cut it off; it is better
for thee to enter maimed into life, than having two hands to
Isa. 66, 24. Ecclus. 7, 17. Judith 16, 17. 44 go into hell, into the unquenchable fire; where their worm
45 dieth not, and their fire is not quenched. And if thy foot
insnare thee, cut it off; it is better for thee to enter lame
into life, than having two feet to be cast into hell, into the
46 unquenchable fire, where their worm dieth not, and their
47 fire is not quenched. And if thine eye insnare thee, pull it
out; it is better for thee to enter one-eyed into the kingdom
48 of God, than having two eyes to be cast into hell-fire; where
Lev. 2, 13. Matt. 5, 13. Lu. 14, 34. 49 their worm dieth not, and their fire is not quenched; for
every one shall be seasoned with fire; as every sacrifice is
50 seasoned with salt. Salt is good; but if the salt become
tasteless, wherewith will ye season it? Preserve salt in your-
selves, and maintain peace with one another.

Matt. 19, 1. X. *Then he arose and came into the confines of Judea, through the country upon the Jordan. Again multitudes resorted to him: and again, as his custom was, he taught them.*

Matt. 19, 3. 2 *And some Pharisees came, who, to try him, asked him,* Is it
3 lawful for the husband to divorce his wife? *He answering,*
said to them, What precept hath Moses given you on this
Deut. 24, 1. 4 subject? *They replied,* Moses hath permitted us to write her
5 a bill of divorcement, and dismiss her. *Jesus answering,*
said to them, Because of your untractable disposition, Moses
6 gave you this permission. But from the beginning, at the
Gen. 1, 27. Eph. 5, 31. Gen. 2, 24. 7 creation, God made them a male and a female. For this
reason a man shall leave his father and mother, and shall
8 adhere to his wife, and they two shall be one flesh. They
9 are, therefore, no longer two, but one flesh. What God
then hath conjoined, let not man separate.

Matt. 5, 32. Lu. 16, 18. 10 *And in the house his disciples asked him anew concerning this*
11 *matter. He said to them,* Whosoever divorceth his wife and

19 marrieth another, committeth adultery against her; and if a woman divorce her husband, and marry another, she committeth adultery.

13. *Then they brought children to him, that he might touch them; but the disciples rebuked those who brought them.* Matt. 19, 13. Lu. 18, 15.
14 *Jesus perceiving this was offended, and said,* Allow the children to come unto me, and do not hinder them; for of such
15 is the kingdom of God. Verily I say unto you, whosoever Matt. 18, 1.
will not receive the kingdom of God as a child, shall never
16 enter it. *Then taking them up in his arms, and laying his hands upon them, he blessed them.*

17 *As he went out into the road, one came running to him, who, kneeling, asked him,* Good teacher, what must I do to inherit Matt. 19, 16. Lu. 18, 18.
18 eternal life? *Jesus answered,* Why callest thou me good? Ex. 20, 12. Deut. 5, 16.
19 God alone is good. Thou knowest the commandments: do not commit adultery; do not commit murder; do not steal; do not give false testimony; do no injury; honour thy father
20 and mother. *The other replied,* Rabbi, I have observed all
21 these from my childhood. *Jesus, looking upon him, loved him, and said to him,* In one thing, nevertheless, thou art deficient. Go, sell all that thou hast, and give the price to the poor, and thou shalt have treasure in heaven; then come and follow
22 me, carrying the cross. *But he was troubled at this answer, and went away sorrowful; for he had great possessions.*

23 *Then Jesus looking around him, said to his disciples,* How Matt. 19, 23. Lu. 18, 24.
difficult is it for the wealthy to enter the kingdom of God!
24 *The disciples were astonished at his words: but Jesus resuming the discourse, said,* Children, how difficult is it for them who
25 confide in wealth, to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a
26 rich man to enter the kingdom of God. *At this they were still more amazed, and said one to another,* Who then can be
27 saved? *Jesus looking upon them said,* To men it is impossible, but not to God: for to God all things are possible.

28 *Then Peter took occasion to say,* As for us, we have for- Matt. 19, 27. Lu. 18, 28.
29 saken all and followed thee. *Jesus answering said,* Verily I say unto you, there is none who shall have forsaken his house, or brothers, or sisters, or father, or mother, or wife, or
30 children, or lands, for my sake and the gospel's, who shall not receive now in this world a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands,
31 with persecutions, and in the future state eternal life. But Lu. 13, 30.
many shall be first who are last, and last who are first.

SECTION VI.—THE ENTRY INTO JERUSALEM.

32 *AS they were on the road to Jerusalem, Jesus walking before them, a panic seized them, and they followed him with* Matt. 20, 17. Lu. 18, 31.

terror. Then taking the twelve aside, he told them again what
33 *would befall him,* Behold, *sayeth he,* we are going to Jerusalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and consign him to the
34 Gentiles; who will mock him, and scourge him, and spit upon him, and kill him: but the third day he shall rise again.

Matt. 20, 20. 35 *Then James and John, the sons of Zebedee, accosted him, saying,* Rabbi, we beg thou wouldst grant us what we purpose
36 to ask. *He said to them,* What would ye have me grant
37 you? *They answered,* That when thou shalt have attained thy glory, one of us may sit at thy right hand, and the other
38 at thy left. *Jesus replied,* Ye know not what ye ask. Can ye drink such a cup as I am to drink; and undergo an im-
39 mersion like that which I must undergo? *They answered,* We can. *Jesus said to them,* Ye shall indeed drink such a cup as I am to drink; and undergo an immersion like that,
40 which I must undergo; but to sit at my right hand, and at my left, I cannot give, unless to those for whom it is appointed.

Matt. 20, 24. 41 *The ten hearing this, conceived indignation against James*
42 *and John. But Jesus having called them together, said to them,* Ye know that those who are accounted the princes of the
Lu. 22, 24. nations domineer over them; and their great ones exercise
43 their authority upon them: but it must not be so amongst you. On the contrary, whosoever would be great amongst
44 you, shall be your servant; and whosoever would be the chief,
45 shall be the slave of all. For even the Son of Man came not
Phil. 2, 7. to be served, but to serve, and to give his life a ransom for many.

Matt. 20, 29. Lu. 18, 35. 46 *Then they came to Jericho. Afterwards, as he was departing thence, with his disciples and a great crowd, blind Barti-*
47 *meus, son of Timeus, who sat by the way-side begging, hearing that it was Jesus the Nazarene, cried, saying,* Jesus, thou Son
48 of David, have pity upon me. *Many charged him to be silent, but he cried still the louder,* Son of David, have pity upon
49 me. *Jesus stopping, ordered them to call him. Accordingly they called the blind man, saying to him,* Take courage, arise,
50 he calleth thee. *Then throwing down his mantle, he sprang*
51 *up, and went to Jesus. Jesus addressing him, said,* What dost thou wish me to do for thee? Rabboni, *answered the*
52 *blind man,* to give me my sight. *Jesus said to him,* Go; thy faith hath cured thee. *Immediately he recovered his sight, and followed Jesus in the way.*

Matt. 21, 1. Lu. 19, 29. XI. *As they approached Jerusalem, being come as far as Beth-*
phage and Bethany, near the Mount of Olives, he sent two of
2 *his disciples, and said to them,* Go into the village over against you, and just as ye enter it, ye will find a colt tied, whereon
3 no man ever rode; loose him, and bring him. And if any body ask you, 'Wherefore do ye this?' say, 'The master

4 needeth him,' and he will instantly send him hither. *Accordingly they went, and finding the colt tied before a door,*
5 *where two ways met, they loosed him. Some of the people*
6 *present said to them,* Wherefore loose ye the colt? *They having answered as Jesus had commanded them, were allowed*
7 *to take him. Accordingly they brought the colt to Jesus,* Jo. 12, 12.
8 *whereon having laid their mantles, Jesus sat upon him. And many spread their mantles in the way; others cut down sprays*
9 *from the trees, and strewed them in the way. And they who went before, and they who followed, shouted, saying,* 'Hosanna!* blessed be he that cometh in the name of the Lord.† Ps. 118, 25.
10 Happy be the approaching reign of our father David. Ho-
11 sanna‡ in the highest heaven.' *In this manner Jesus entered Jerusalem and the temple; where, after surveying every thing around, it being late, he departed with the twelve to Bethany.*
12 *On the morrow, when he left Bethany, he was hungry; and* Matt. 21, 18.
13 *observing a fig-tree at a distance, full of leaves, went to look for fruit on it, for the fig-harvest was not yet. And being*
14 *come, he found nothing but leaves. Thereupon Jesus said to it,* Henceforth let never man eat fruit off thee. *And his disciples heard him.*
15 *Being returned to Jerusalem, Jesus went into the temple, and* Matt. 21, 12. Jo. 2, 14.
drove out them who sold and them who bought in the temple, Lu. 19, 45.
and overturned the tables of the money-changers, and the stalls
15 *of them who sold doves; and would suffer nobody to carry ves-*
17 *sels through the temple. He also taught them, saying,* Is it not written, "My house shall be called a house of prayer for Isa. 56, 7. Jer. 7, 11.
18 all nations?" but ye have made it a den of robbers. *And the scribes and the chief priests hearing this, sought means to destroy him; for they dreaded him, because all the multitude*
19 *admired his doctrine. And in the evening he went out of the city.*
20 *Next morning, as they returned, they saw that the fig-tree* Matt. 21, 20.
21 *was dried up from the root. Peter recollecting, said to him,* Rabbi, behold the fig-tree which thou hast devoted, already
22 withered. *Jesus answered,* Have faith in God. For verily
23 I say unto you, Whoever shall say to this mountain, 'Be lifted and thrown into the sea,' and shall not in the least doubt, but shall believe that what he saith shall happen;
24 whatever he shall command shall be done for him: for which reason I assure you, that what things soever ye pray for, if ye believe that ye shall obtain them, they shall be yours.
25 And when ye pray, forgive, if ye have matter of complaint Matt. 6, 14.
against any; that your Father who is in heaven may also
26 forgive you your trespasses. But if ye do not forgive, neither Matt. 18, 35.
will your Father who is in heaven forgive your trespasses.
27 *Again they arrived at Jerusalem, and as he was walking in* Matt. 21, 23. Lu. 20, 1.

* *Save now I pray.* † *Jehovah.* ‡ *Save now I pray.*

the temple, the chief-priests, the scribes and the elders, came
28 *and said to him,* By what authority dost thou these things?
29 and who empowered thee to do them? *Jesus answering them, said unto them,* I also have a question to ask; answer me, and I will tell you by what authority I do these things.
30 Was the title which John had to baptize, from heaven, or
31 from men? answer me. *Then they argued thus among them-*
Matt. 14, 5. *selves: 'If we say, From heaven; he will reply, Why then*
32 *did ye not believe him? But if we say, From men; we are in danger from the people, who are all convinced that John was*
33 *a prophet.' They therefore answering, said to Jesus,* We cannot tell. *Jesus replied,* Neither tell I you by what authority I do these things.

Matt. 21, 33. Lu. 20, 9. XII. *Then addressing them in parables, he said,* A man planted a vineyard, and hedged it about, and dug a place for the wine-vat, and built a tower, and having farmed it out, went
2 abroad. The season being come, he sent a servant to the husbandmen, to receive his portion of the fruits of the vine-
3 yard. But they seized him, beat him, and sent him away
4 empty. Again, he sent to them another servant, whom they wounded in the head with stones, and sent back with dis-
5 grace. Again, he sent another, whom they killed; and of many more that he sent, some they beat, and some they
6 killed. At last, having an only son, whom he loved, he sent him also to them; for he said, 'They will reverence my son.'
7 But those husbandmen said among themselves, 'This is the heir; come, let us kill him, and the inheritance will be our
8 own.' Then they laid hold on him, and, having thrust him
9 out of the vineyard, killed him. What, therefore, will the proprietor of the vineyard do? He will come and destroy
10 the husbandmen, and give the vineyard to others. Have ye
Ps. 118, 22. Acts 4, 11. 1 Pet. 2, 6. not read this passage of Scripture: "A stone which the
11 builders rejected, is made the head of the corner. This the Lord* hath performed, and we behold it with admiration."
12 *And they would fain have seized him, but were afraid of the multitude; for they knew that he spoke the parable against them.*

SECTION VII.—THE PROPHECY ON MOUNT OLIVET.

Matt. 22, 15. Lu. 20, 20. 13 *THEN the chief priests, the scribes and the elders, leaving Jesus, went away, and sent to him certain Pharisees and Hero-*
14 *dians,† to catch him in his words. These coming up, said to him,* Rabbi, we know that thou art upright, and standest in awe of none; for thou respectest not the person of men, but teachest the way of God faithfully. Is it lawful to give tri-
15 bute to Cæsar, or not? Shall we give? or shall we not give?

* *Jehovah.* † Partisans of Herod.

He, perceiving their artifice, answered, Why would ye en-
16 tangle me? Bring me a denarius, that I may see it. *When they had brought it, he asked them,* Whose is this image
17 and inscription? *They answered* Cæsar's. *Jesus replied,* Render to Cæsar that which is Cæsar's, and to God that which is God's. *And they wondered at him.*

18 *Then came Sadducees to him, who say that there is no* Matt. 22, 23. Lu. 20, 27.
19 *future life, and proposed this question:* Rabbi, Moses hath Acts 23, 8. Deut. 25, 5.
enacted, that if a man's brother die, survived by a wife without children, he shall marry the widow, and raise issue to his
20 brother. Now there were seven brothers. The first took a
21 wife, and dying, left no issue. The second married her, and
22 died; neither left he any issue; so did also the third. Thus
23 all the seven married her, and left no issue. Last of all the woman also died. At the resurrection, therefore, when they are risen, to which of the seven will she belong; for she hath
24 been wife to them all? *Jesus answering, said unto them,* Is not this the source of your error, your not knowing the
25 Scriptures, nor the power of God? For there will be neither marrying, nor giving in marriage, among them who rise from the dead. They will then resemble the heavenly messengers.
26 But as to the dead, that they are raised, have ye not read in Ex. 3, 6.
the book of Moses, how God spoke to him in the bush, saying, "I am the God of Abraham, and the God of Isaac, and the
27 God of Jacob?" God is not a God of the dead, but of the living. Therefore ye greatly err.

28 *A scribe who had heard them dispute, perceiving the just-* Matt. 22, 35. Lu. 10, 25.
ness of his reply, came to him, and proposed this question: Deut. 6, 4.
29 Which is the chief commandment of all? *Jesus answered,* The chief of all the commandments is, "Hearken, Israel,
30 the Lord* is our God: the Lord* is one;" and, "Thou shalt love the Lord* thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."
31 This is the first commandment. The second resembleth it: "Thou shalt love thy neighbour as thyself." There is no Lev. 19, 18.
32 commandment greater than these. *The scribe replied,* Truly,
33 Rabbi, thou hast answered well. There is one God, and only one; and to love him with all the heart, and with all the spirit, and with all the soul, and with all the strength, and to love one's neighbour as one's self, is more than all
34 burnt-offerings and sacrifices. *Jesus observing how pertinently he had answered, said to him,* Thou art not far from the kingdom of God. *After that, nobody ventured to put questions to him.*

35 *As Jesus was teaching in the temple, he asked them,* Why Matt. 22, 41. Lu. 20, 41.
do the scribes assert that the Messiah must be a son of Ps. 110, 1.
36 David? Yet David himself, speaking by the Holy Spirit,

* *Jehovah.*

saith, "The Lord* said to my Lord, Sit at my right hand,
37 until I make thy foes thy footstool." David himself, therefore, calleth him his Lord, how then can he be his son? *And the common people heard him with delight.*

Matt. 23, 6. Lu. 11, 43. & 20, 46.
38 *Further, in teaching, he said to them,* Beware of the scribes,
39 who affect to walk in robes, who love salutations in public places, and the principal seats in the synagogues, and the
40 uppermost places at entertainments; who devour the families of widows, and use long prayers for a disguise. These shall undergo the severest punishment.

Lu. 21, 1.
41 *And Jesus, sitting over against the treasury, observed the people throwing money into the treasury; and many rich per-*
42 *sons put in much. Then came a poor widow, who threw*
43 *in two mites, which make a farthing.*† *Jesus having called his disciples, said to them,* Verily I say unto you, that this poor widow hath given more than any of those who have
44 thrown into the treasury; for they have all contributed out of their superfluous store; whereas she hath given all the little that she had, her whole living.

Matt. 24, 1. Lu. 19, 44. & 21, 5.
XIII. *AS he was going out of the temple, one of his disciples said to him,* Rabbi, look what prodigious stones and stately
2 buildings are here! *Jesus answering, said to him,* Thou seest these great buildings. They shall all be so razed, that one stone will not be left upon another.

Matt. 24, 3. Lu. 21, 7.
3 *Afterwards, as he was sitting on the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew,*
4 *asked him privately,* Tell us, when will this happen? And what will be the sign when all this is to be accomplished?
5 *Jesus answering them, took occasion to say,* Take heed that
6 no man seduce you; for many will assume my character,
7 saying, 'I am the person,' and will seduce many. But when ye hear of wars, and rumours of wars, be not alarmed; for this must happen; but the end is not yet.

Matt. 24, 7. Lu. 21, 10. Matt. 10, 17. Jo. 16, 2.
8 For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in sundry places, and there will be famines and commotions. These are the
9 prelude of woes. But take heed to yourselves; for they will deliver you to councils; and ye will be beaten in the synagogues, and brought before governors and kings for my sake,
10 to bear testimony to them. The good tidings, however,

Lu. 12, 11.
11 must first be published amongst all nations. But when they conduct you, to deliver you up, have no anxiety beforehand, nor premeditate what ye shall speak; but whatever shall be suggested to you in that moment, speak; for it is not ye that
12 shall speak, but the Holy Spirit. Then the brother will deliver up the brother to death; and the father the child; and children will rise against their parents, and procure their

* *Jehovah.* † Less than an English farthing.

13 death. And on my account ye shall be hated universally; but the man who persevereth to the end shall be saved.

14 But when ye shall see, in an unsuitable place, the desolating abomination foretold by the prophet Daniel, *(Reader,* Matt. 24, 15. Lu. 21, 20. Dan. 9, 26.
15 *attend!)* then let those in Judea flee to the mountains: and let not him who shall be on the roof, go down into the house,
16 nor enter it, to carry any thing out of the house; and let not him who shall be in the field, turn back to fetch his mantle.
17 But woe to the women with child, and to them who give
18 suck in those days. Pray, then, that your flight happen not
19 in the winter; because there shall be such affliction in those days, as hath not been before, from the beginning of the
20 world which God created, nor shall be ever after. Had the Lord assigned it a long duration, no soul should escape; but for the sake of the people whom he hath elected, he hath made its duration the shorter.

21 Then if any one shall say to you, 'Lo! the Messiah is Matt. 24. 23. Lu. 17, 23.
22 here,' or, 'Lo! he is yonder,' believe it not: for false messiahs and false prophets will arise, who will perform wonders & 21, 8.
and prodigies, in order to impose, if possible, even on the
23 elect. Be ye therefore upon your guard: remember, I have warned you of every thing.

24 But in those days, after that affliction, the sun shall be Matt. 24, 29. Lu. 21, 25.
25 darkened, and the moon shall withhold her light; and the Isa. 13, 10. Ezek. 32, 7.
stars of heaven shall fall; and the powers which are in heaven Joel 2, 10. 31. & 3, 15.
26 shall be shaken. Then they shall see the Son of Man coming Rev. 1, 7.
27 in the clouds with great power and glory. Then he will send his messengers, and assemble his elect from the four quarters of the world, from the extremities of heaven and earth.

28 Learn now a similitude from the fig-tree. When its Matt. 24. 32. Lu. 21, 29.
branches become tender, and put forth leaves, ye know that
29 the summer is nigh. In like manner, when ye shall see these
30 things happen, know that he is near, even at the door. Verily I say unto you, that this generation shall not pass until all
31 these things be accomplished. For heaven and earth shall fail; but my words shall not fail.

32 But of that day or of that hour knoweth none (not the Matt. 24, 42.
33 heavenly messengers, no not the Son) but the Father. Be circumspect, be vigilant, and pray; for ye know not when
34 that time will be. When a man intendeth to travel, he leaveth his household in charge to his servants, assigneth to every
35 one his task, and ordereth the porter to watch. Watch ye, therefore; for ye know not when the master of the house will return, whether in the evening,* or at midnight,† or at
36 cock-crowing,‡ or in the morning; § lest, coming suddenly, he
37 find you asleep. Now, what I say unto you, I say unto all, Watch.

* Nine, afternoon. † Twelve. ‡ Three in the morning. § Six.

SECTION VIII.—THE LAST SUPPER.

Matt. 26, 1. Lu. 22, 1. Jo. 11, 47. 53. XIV. *AFTER two days was the feast of the passover, and of unleavened bread. And the chief priests and the scribes were contriving how they might take Jesus by surprise, and kill him.*
2 *They said, however,* Not during the festival, for fear of an insurrection among the people.
Matt. 26, 6. Jo. 11, 2. & 12, 2. 3 *Now being at table in Bethany, in the house of Simon [formerly] a leper, there came a woman who had an alabaster box of the balsam of spikenard, which was very costly: and she*
4 *broke open the box, and poured the liquor upon his head. There were some present who said, with secret indignation,* Why this
5 profusion of the balsam? For it could have been sold for more than three hundred denarii,* which might have been
6 given to the poor. *And they murmured against her. But*
Deut. 15, 11. *Jesus said,* Let her alone. Why do ye molest her? She
7 hath done me a good office. For ye will have the poor always amongst you, and can do them good whenever ye
8 please; but me ye will not always have. She hath done what she could. She hath beforehand embalmed my body for the
9 funeral. Verily I say unto you, in whatsoever corner of the world the gospel shall be preached, what this woman hath now done shall be mentioned to her honour.
Matt. 26, 14. Lu. 22, 3. 10 *Then Judas Iscariot, one of the twelve, repaired to the*
11 *chief priests, to betray Jesus to them. And they listened to him with joy, and promised to give him money. Afterwards he sought a favourable opportunity to deliver him up.*
Matt. 26, 17. Lu. 22, 7. 12 *Now the first day of unleavened bread, when the passover is sacrificed, his disciples said to him,* Whither shall we go to
13 prepare for thy eating the passover? *Then he sent two of his disciples, saying to them,* Go into the city, where ye will
14 meet a man carrying a pitcher of water; follow him; and wherever he shall enter, say to the master of the house, 'The teacher saith, Where is the guest-chamber, in which I may
15 eat the passover with my disciples?' And he will show you a
16 large upper room ready furnished; there prepare for us. *Accordingly his disciples went away, and being come into the city, found every thing as he had told them, and prepared the passover.*
Matt. 26, 20. Lu. 22, 21. 17 *In the evening he went thither with the twelve. As they*
Jo. 13, 21. 18 *were at table eating, Jesus said,* Verily I say unto you, that
19 one of you who eateth with me will betray me. *Upon this they became very sorrowful, and asked him all of them, one*
Ps. 41, 9. 20 *after another,* Is it I? *He answering said, to them,* It is one of the twelve, he who dippeth his morsel in the dish with me.
21 The Son of Man departeth in the manner foretold in Scripture concerning him; but woe unto that man by whom the

* Upwards of £9 sterling.

Son of Man is betrayed; it had been better for that man never to have been born.

22 *While they were at supper, Jesus took bread, and after the* Matt. 26, 26. Lu. 22, 14. 1 Cor. 11, 23.
blessing, broke it, and gave it to them, saying, Take, eat, this
23 is my body. *Then he took the cup, and having given thanks,*
24 *gave it to them, and they all drank of it. And he said to them,* This is my blood, the blood of the new covenant, shed for
25 many. Verily I say unto you, that I will drink no more of the product of the vine, until that day when I shall drink it
26 new in the kingdom of God. *And after the hymn they went out to the Mount of Olives.*

27 *And Jesus said to them,* This night I shall prove a stum- Matt. 26, 31. Jo. 16, 32. Zech. 13, 7.
bling-stone to you all; for it is written, "I will smite the
28 shepherd; and the sheep shall be dispersed." Nevertheless, ch. 16, 7.
after I am raised again, I will go before you to Galilee.
29 *Peter then said to him,* Though they all should stumble, I
30 never will. *Jesus answered him,* Verily I say unto thee, that to-day, this very night, before the cock crow twice, even thou
31 wilt disown me thrice. *But Peter insisted on it, adding,* Although I should die with thee, I never will disown thee. *And all the rest said the same.*

32 *Then they came to a place named Gethsemane, where he* Matt. 26, 36. Lu. 22, 40.
33 *said to his disciples,* Stay here while I pray. *And he took with him Peter, and James, and John; and being seized with*
34 *grief and horror, said to them,* My soul is overwhelmed with
35 a deadly anguish; tarry here and watch. *And going a little before, he threw himself on the ground, and prayed that, if it were possible, he might be delivered from that hour, and said,*
36 Abba, (*that is Father,*) all things are possible to thee; take this cup away from me; yet not what I would, but what thou
37 wilt. *Then he returned, and finding them asleep, said to Peter,* Simon, sleepest thou? Couldst thou not keep awake
38 a single hour? Watch and pray that ye be not overcome by temptation: the spirit indeed is willing, but the flesh is weak.
39 *Again he retired and prayed, using the same words. When he returned, he again found them sleeping; for their eyes were*
41 *overpowered, and they knew not what to answer him. A third time he came and said to them,* Sleep on now, and take your rest: all is over: the hour is come; and the Son of Man is
42 consigned to the hands of sinners. Arise. Let us be going. Lo! he who betrayeth me is drawing near.

43 *Immediately, ere he had done speaking, appeared Judas,* Matt. 26, 47. Lu. 22, 47. Jo. 18, 3.
one of the twelve, with a great multitude armed with swords and clubs, who were sent by the chief priests, the scribes, and
44 *the elders. Now the betrayer had given them this signal:* The man whom I shall kiss is he; seize him, and lead him away
45 safely. *He was no sooner come, than, accosting Jesus, he said,*
46 Rabbi, Rabbi, *and kissed him. Then they laid hands on him,*

47 *and seized him. But one of those who were present drew his*
sword, and smiting the high-priest's servant, cut off his ear.
48 *Then Jesus, addressing them, said,* Do ye come with swords
and clubs to apprehend me, like people in pursuit of a rob-
49 ber? I was daily amongst you, teaching in the temple, and
50 ye did not arrest me. But hereby the Scriptures are accom-
plished. *Then they all forsook him and fled.*
51 *Now there followed him a youth who had only a linen cloth*
52 *wrapped about his body: the soldiers having laid hold of him,*
he left the cloth, and fled from them naked.

SECTION IX.—THE CRUCIFIXION.

Matt. 26, 57. Lu. 22, 54. Jo. 18, 13, 24. 53 *THEN they took Jesus away to the high-priest, with whom*
all the chief priests, the elders, and the scribes, were convened.
54 *And Peter followed him at a distance, as far as the court of*
the high-priest's house, and sat there with the officers, warm-
ing himself at the fire.
Matt. 26, 59. Lu. 22, 66. 55 *Meanwhile the chief priests and all the sanhedrim sought*
for evidence against Jesus, in order to condemn him to die, but
56 *found none: for many gave false testimony against him, but*
Jo. 2, 19. 57 *their testimonies were insufficient. Then some arose who tes-*
58 *tified falsely against him, saying,* We heard him say, 'I will
demolish this temple made with hands, and in three days
59 will build another without hands.' *But even here their testi-*
60 *mony was defective. Then the high-priest, standing up in the*
midst, interrogated Jesus, saying, Dost thou answer nothing
61 to what these men testify against thee? *But he was silent,*
and gave no answer. Again, the high-priest, interrogating him,
said, Art thou the Messiah, the Son of the Blessed One?
62 *Jesus answered,* I am; nay, ye shall see the Son of Man sit-
ting at the right hand of the Almighty, and coming in the
63 clouds of heaven. *Then the high-priest rent his garments,*
64 *saying,* What further need have we of witnesses? Ye have
heard the blasphemy. What is your opinion? *And they all*
65 *pronounced him worthy of death. Then some began to spit on*
him; others to cover his face and buffet him, saying to him,
Divine who it is. *And the officers gave him blows on the cheeks.*
Matt. 26, 69. Lu. 22, 55. Jo. 18, 17. & 25. 66 *Now Peter being below in the court, one of the maid-servants*
of the high-priest came thither, who seeing Peter warming him-
67 *self, looked on him, and said,* Thou also wast with the Naza-
68 rene Jesus. *But he denied, saying,* I know him not; nor do
I understand what thou meanest. *Immediately he went out*
69 *into the portico, and the cock crew. The maid seeing him*
70 *again, said to the standers-by,* This is one of them. *Again*
he denied. And a little after, those who were present said to
Peter, Thou art certainly one of them; for thou art a Ga-
71 lilean; thy speech showeth it. *Upon this he affirmed, with*

imprecations and oaths, that he did not know the man of whom
72 *they spake. Then the cock crew the second time: and Peter*
recollected the word which Jesus had said to him, "Before the ch. 14, 30.
cock crow twice, thou wilt disown me thrice." And reflecting
thereon, he wept.

XV. *EARLY in the morning, the chief priests, with the elders,* Matt. 27, 1. Lu. 23, 1.
the scribes, and all the sanhedrim, after consulting together, Jo. 18, 28.
bound Jesus, carried him away, and delivered him to Pilate.
2 *Pilate asking him, said,* Thou art the king of the Jews? Matt. 27, 11. Lu. 23, 3.
3 *He answered,* Thou sayest right. *Now the chief priests accused him of many things. Again Pilate asked him, saying,*
Answerest thou nothing? Observe how many crimes they
5 arraign thee for. *But Jesus answered no more, insomuch that Pilate was astonished.*
6 *Now, at the festival, he always released to them any one* Matt. 27, 15. Lu. 23, 17.
7 *prisoner whom they desired. And there was one Barabbas* Jo. 18, 39.
that had been imprisoned with his seditious associates, who in
8 *their sedition had committed murder. And with clamour the*
9 *multitude demanded of Pilate what he used to grant them. He*
10 *answered them, saying,* Shall I release to you the king of the
Jews? *(For he knew that through envy the chief priests had*
11 *delivered him up.) But the chief priests incited the multitude to insist on the release of Barabbas, in preference to Jesus.*
12 *Pilate again interposed, saying,* What then would ye have
13 me to do with him whom ye call king of the Jews? *They*
14 *cried,* Crucify him. *Pilate asked them,* Why? What evil
hath he done? *But they cried the more vehemently,* Crucify
15 him. *Then Pilate, desirous to gratify the crowd, released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.*
16 *And the soldiers brought him into the hall called pretorium,** Matt. 27, 27.
17 *where, having convened all the band, they arrayed him in* Jo. 19, 1.
purple, and crowned him with a wreath of thorns, and saluted
18 *him, saying,* Hail, king of the Jews! *Then they struck him*
19 *on the head with a reed, and spat upon him, and paid him*
20 *homage on their knees. And when they had mocked him, they stripped him of the purple, and dressed him in his own clothes, and took him away to be crucified.*
21 *And they constrained one Symon a Cyrenian, who passed* Matt. 27, 32. Lu. 23, 26.
by, in coming from the country, the father of Alexander and & 33.
22 *Rufus, to carry the cross. And they brought him to Golgotha,* Jo. 19, 17.
23 *that is to say, the place of skulls, where they gave him wine to drink, mingled with myrrh, which he would not receive.*
24 *When they had nailed him to the cross, they parted his gar-* Jo. 19, 23.
25 *ments, dividing by lot what every man should take. Now it*
26 *was the third hour† when they nailed him to the cross. And the inscription, bearing the cause of his death, was in these*

* *The governor's palace,* or hall of audience. † Nine in the morning.

27 *words,* THE KING OF THE JEWS. *They likewise crucified two robbers with him, one at his right hand, the other*
28 *at his left. And that Scripture was fulfilled, which saith,*
Isa. 53, 12. "*He was ranked among malefactors.*"
Matt. 27, 39. Lu. 23, 35. 29 *Meantime they who passed by reviled him, shaking their heads, and saying,* Ah! thou who demolishest the temple,
30 and rebuildest it in three days; save thyself, and come down
31 from the cross. *The chief priests likewise, with the scribes, deriding him, said among themselves,* He saved others; ca-
32 not he save himself? Let the Messiah, the king of Israel, descend now from the cross, that we may see and believe. *Even those who were crucified with him reproached him.*
Matt. 27, 45. Lu. 23, 44. Ps. 22, 1. 33 *Now from the sixth hour* until the ninth,† darkness covered*
34 *all the land. At the ninth hour‡ Jesus cried aloud, saying,* Eloi, eloi, lamma sabachthani? *which signifieth,* "*My God,*
35 *my God, why hast thou forsaken me?*" *Some who were pre-*
36 *sent, hearing this, said,* Hark! he calleth Elijah. *One at the same time ran and dipped a sponge in vinegar, and having fastened it to a stick, presented it to him to drink, saying,* Let alone, we shall see whether Elijah will come to take him
37 down. *And Jesus sending forth a loud cry, expired.*
Matt. 27, 51. Lu. 23, 45. 38 *Then was the vail of the temple rent in two, from top to*
39 *bottom. And the centurion who stood over against him, observing that he expired with so loud a cry, said,* Surely this man was the Son of a God.
Matt. 27, 55. Lu. 23, 55. Lu. 8, 2. 40 *There were women also looking on at a distance, amongst whom were Mary Magdalene, and Mary the mother of James*
41 *the younger, and of Joses and Salome, (these had followed him, and served him, when he was in Galilee,) and several others who came with him to Jerusalem.*

SECTION X.—THE RESURRECTION.

Matt. 27, 57. Lu. 23, 50. Jo. 19, 38. 42 *WHEN it was evening (because it was the preparation,§*
43 *that is, the eve of the Sabbath,)‖ Joseph of Arimathea, an honourable senator, who himself also expected the reign of God, taking courage, repaired to Pilate, and begged the body of*
44 *Jesus. Pilate, amazed that he was so soon dead, sent for the centurion, and asked him whether Jesus had been dead any*
45 *time. And being informed by the centurion, he granted the*
46 *body to Joseph; who, having brought linen, and taken Jesus down, wrapped him in the linen, and laid him in a monument*
47 *hewn out of the rock, and rolled a stone to the entrance. Now Mary Magdalene, and Mary the mother of Joses, saw where he was laid.*
Matt. 28, 1. Lu. 24, 1. Jo. 20, 1. XVI. *WHEN the Sabbath was past, Mary Magdalene, Mary*

* Twelve, noon. † Three, afternoon. ‡ Three, afternoon.
§ Friday. ‖ Saturday.

the mother of James and Salome, brought spices, that they
2 *might embalm Jesus. And early in the morning, the first day*
3 *of the week,* they came to the monument about sunrise. And*
they said among themselves, Who will roll away the stone for
us from the entrance of the monument? *(for it was very*
4 *large.) But when they looked, they saw that the stone had*
5 *been rolled away. Then entering the monument, they beheld*
a youth sitting on the right side, clothed in a white robe, and
6 *they were frightened. But he said to them,* Be not frighten-
ed; ye seek Jesus the Nazarene, who was crucified. He is
risen: he is not here: behold the place where they laid him.
7 But go, say to his disciples, and to Peter, 'He is gone be-
fore you to Galilee; where ye shall see him, as he told you.'
8 *The women then getting out, fled from the monument, seized*
with trembling and consternation; but said nothing to any one,
they were so terrified.
9 *Jesus having arisen early the first day of the week, appeared* Jo. 20, 14.
first to Mary Magdalene, out of whom he had cast seven
10 *demons. She went and informed those who had attended him,*
11 *who were in affliction and tears. But when they heard that*
he was alive, and had been seen by her, they did not believe it.
12 *Afterwards he appeared in another form to two of them,* Lu. 24, 13.
13 *as they travelled on foot into the country. These being re-*
turned, acquainted the other disciples; but neither did they
believe them.
14 *At length he appeared to the eleven, as they were eating,* Lu. 24, 36. Jo. 20, 19.
and reproached them with their incredulity and obstinacy in Matt. 28, 19.
disbelieving those who had seen him after his resurrection.
15 *And he said unto them,* Go throughout all the world, proclaim
16 the good tidings to the whole creation. He who shall be-
lieve, and be baptized, shall be saved; but he who will not
17 believe, shall be condemned. And these miraculous powers
shall attend the believers. In my name they shall expel
18 demons. They shall speak languages unknown to them Acts 16, 18.
before. They shall handle serpents [with safety]. And if Acts 2, 4. & 10, 46.
they drink poison, it shall not hurt them. They shall cure Acts 28, 5. Acts 28, 8.
the sick, by laying their hands upon them.
19 *NOW, after the Lord had spoken to them, he was taken up* Lu. 24, 51.
20 *into heaven, and sat down at the right hand of God. As for* Heb. 2, 4.
them, they went out and proclaimed the tidings every-where,
the Lord co-operating with them, and confirming their doctrine
by the miracles wherewith it was accompanied.

* Sunday.

NOTES

ON ST. MARK'S GOSPEL.

For the Title, see the Note on the Title of the preceding Gospel.

CHAPTER I.

1. "THE beginning of the Gospel." Some consider αρχη here as the nominative to the verb εγενετο, ver. 4, and include the quotations from the Prophets, verses 2 and 3 in a parenthesis. But, abstracting from the awkwardness of so long a suspension of the sense in the very first sentence, the expression αρχη του ευαγγελιου εγενετο Ιωαννης βαπτιζων appears nowise agreeable to the style of the sacred writers: nor will it be found to answer better if we invert the order, and say with Markland, Ιωαννης βαπτιζων εγενετο αρχη του ευαγγελιου· whereas εγενετο Ιωαννης βαπτιζων, 'John came baptizing,' or simply 'John baptized,' is quite in their idiom. See ch. ix. 7; L. ix. 35. The first verse, therefore, ought to be understood as a sentence by itself. It was not unusual with authors to prefix to their performance a short sentence, to serve both as a title to the book, and to signify that the beginning immediately follows. See Hos. i. 1, 2. In this manner also Herodotus introduces his history, Ηροδοτου Αλικαρνασσηος ἱστορης αποδειξις ἡδε. This usage probably gave rise to the custom afterwards adopted by transcribers, of putting, at the head of their transcript, *incipit*, followed by the name of the book or subject, and subjoining at the foot *explicit*, with the name repeated, as a testimony to the reader that the work was entire. This purpose it was with them the better fitted for answering, as the whole book was commonly written on one large and continued scroll, hence called a volume, and not, as with us, on a number of distinct leaves. So far, however, the custom obtains still, that we always prefix a short title on the page where we begin, and subjoin *The End* on the page where the work is concluded.

2 "Son of God," υἱου του Θεου. As brevity is often studied in titles, the article before υἱου is probably on that account left out. Let it be noted in general, that the omission of the article in Gr. is not, like the insertion of the indefinite article in Eng. a positive expression that the word is to be understood indefinitely. The phrase υἱος του Θεου, as was hinted before, (Mt. xxvii. 54. N.,) exactly corresponds to the Eng. 'Son of God,' which leaves the reader at liberty to understand *son* definitely or indefinitely, as he thinks proper. The term 'God's Son,' answers the same purpose; but though well adapted to the familiarity of dialogue,

it does not always suit the dignity of historical narration. Mt. xiv. 33. N.

2. "In the prophets," εν τοις προφηταις. Such is the common reading. But it ought not to be dissembled, that six MSS. two of them of considerable note, some ancient versions, amongst which are the Vul. and the Sy. and several ecclesiastical writers, read "in the prophet Isaiah." As the common reading, however, has an immense majority of copies in its favour, and some noted translations, such as the Ara. and the Eth.; as it is more conformable to the scope of the place, where two quotations are brought from different prophets, and the nearest is not from Isaiah, but from Malachi, I could discover no good reason for departing from the received reading.

[2] "Angel." Diss. VIII. Part iii. sect. 9, &c.

3. "In the wilderness," εν τη ερημῳ. It is called in Mt. iii. 1, "the wilderness of Judea," which is mentioned Judg. i. 16, and in the title of Psal. lxiii. It lay east from Jerusalem, along the Jordan, and the lake *Asphaltites*, also called *the Dead Sea*. By *wilderness* in Scripture, it is plain that we are not always to understand what is commonly denominated so with us, a region either uninhabitable or uninhabited. Often no more was denoted by it than a country fitter for pasture than for agriculture, mountainous, woody, and but thinly inhabited. Thus Jer. xxiii. 10, E. T. "The pleasant places of the wilderness are dried up." Sep. Εξηρανθησαν αἱ νομοι της ερημου. Houbigant, "Pascua deserti aruerunt." Literally, "The pastures of the wilderness are parched." Lightfoot has well observed, that these ερημοι did not want their towns and villages. What is called (L. i. 39.) την ορεινην, 'the hill-country,' where Mary visited her cousin Elizabeth, is included (ver. 80,) in ταις ερημοις, 'the deserts,' where the Baptist continued from his birth till he made himself known to Israel. In the similitude of the lost sheep, what is in Mt. xviii. 12, "Will he not leave the ninety-nine upon the mountains?" επι τα ορη, is in L. xv. 4, "Doth not leave the ninety-nine in the desert," εν τη ερημῳ. The man who had the legion is said (Mr. v. 5.) to reside εν τοις ορεσι, and (L. viii. 29,) to have been driven by the demon εις τας ερημους. I do not say, however, that the words were equivalent. Every untilled country they called ερημος, but every ερημος they did not call ορεινη. The principal difference between the ερημος and the rest of Judea was, that the one was pasturage and the other arable. In the arable, the property of individuals was separated by hedges, or some other fence; in the pasturage, the ground belonged in common to the inhabitants of the adjoining city or village, and so needed no fences. The word ερημος in Scripture admits a threefold application: One is, to what is with us called *wilderness*, ground equally unfit for tillage and pasture, such as the deserts of Arabia. When used in this sense, it is generally, for distinction's sake, attended

with some epithet or description, as *howling, terrible,* or *wherein is no water:* it is sometimes used for *low* pasture-lands; sometimes for *hilly*. In this application it oftenest occurs in the Gospel, where it appears to be nearly of the same import with our word *highlands*.

4. "Publishing." Diss. VI. Part v.—[2] "Reformation." Ib. Part iii.

10. "The Spirit descend upon him," *το πνευμα καταβαινον επ' αυτον*. Vul. "Spiritum descendentem et manentem in ipso." So also the Sax. Agreeably to this we find, in four Gr. MSS. of little account, *και μενον* inserted, which is all the authority now known.

11. "In whom," *εν ῳ*. The Cam. and several other MSS. have *εν σοι*. Vul. "in te." So also Sy. Go. Sax. Cop. Arm.

13. "Forty days," *ἡμερας τεσσαρακοντα*. The Vul. adds, "et quadraginta noctibus." Three Gr. MSS. have *και νυκτας τεσσαρακοντα*. Conformable to which are also the Ara. Cop. Sax. and Eth. versions.

14. "Good tidings." Diss V. Part ii.—[2] "Reign." Ib. Part i.

15. "The time is accomplished," *ὁτι πεπληρωται ὁ καιρος*. E. T. "The time is fulfilled." The time here spoken of is that which, according to the predictions of the prophets, was to intervene between any period assigned by them and the appearance of the Messiah. This had been revealed to Daniel as consisting of what, in prophetic language, is denominated seventy weeks, that is (every week being seven years) four hundred and ninety years; reckoning from the order issued to rebuild the temple of Jerusalem. However much the Jews misunderstood many of the other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the N. T. as well as from the other accounts of that period still extant, it is evident that the expectation of this great deliverer was then general among them. It is a point of some consequence to the cause of Christianity, that both the time and the place of our Lord's birth coincided with the interpretations then commonly given of the prophecies by the Jews themselves, his contemporaries.

19. "Mending," *καταρτιζοντας*. The Gr. word *καταρτιζειν* not only signifies 'to mend,' or 'refit,' but also to 'prepare,' 'to make.' Interpreters have generally preferred here the first signification. This concurrence itself, where the choice is indifferent, is a good ground of preference to later interpreters. But I do not think the choice in this passage indifferent. A fishing bark, such as Josephus describes those on this lake to have been, (lib. ii. ca. 43. *De bello*,) though an improper place for manufac-

turing nets in, might be commodious enough for repairing small injuries sustained in using.

24. "Art thou come to destroy us?" Lightfoot (Hor. Heb.) observes, that the Jews had a tradition that the Messiah would destroy Galilee, and disperse the Galileans. He thinks, therefore, that this ought to be considered as spoken by the man, who was a Galilean, and not by the demon, as is commonly understood.

[2] "The Holy One of God." Diss. VI. Part iv. L. iv. 34. N.

28. "Through all the region of Galilee," εις ὁλην την περιχωρον της Γαλιλαιας. E. T. "Throughout all the region round about Galilee." Vul. "In omnem regionem Galilææ." This version of the old La. interpreter entirely expresses the sense, and is every way better than that given by Be. "In totam regionem circumjacentem Galilææ," who has been imitated by other translators, both in La. and in modern languages, often through a silly attempt at expressing the etymology of the Gr. words. Had Galilee been the name of a town, περιχωρος must no doubt have meant the 'environs,' or circumjacent country. But as Galilee is the name of a considerable extent of country, the compound περιχωρος denotes no more than the simple χωρος, or, if there be a difference, it only adds a suggestion that the country spoken of is extensive. But as *the region round about Galilee* must be different from *Galilee* itself, or, which is the same thing, *the region of Galilee*, the translators that render it so totally alter the sense. The use of περιχωρος in the Sep. manifestly supports the interpretation which, after the Vul. and all the ancient interpreters, I have given. Ἡ περιχωρος Αργοβ is in our Bible "the region of Argob;" ἡ περιχωρος του Ιορδανου, "the plain of Jordan." Other examples might be given, if it were necessary. To express properly in Gr. *the region round about Galilee*, we should say, ἡ περιχωρος, not της Γαλιλαιας, but περι την Γαλιλαιαν, the repetition of the preposition being quite agreeable to the genius of the tongue. Thus, Apoc. xv. 6, Περιεζωσμενοι περι τα στηθη. There is no occasion, therefore, for Dr. Pearce's correction, "rather into the whole region of Galilee, which was round about, *i. e.* about Capernaum;" a comment which is, besides, liable to this other objection, that, if the lake of Gennesaret was, as is commonly supposed, the boundary of Galilee on the east, it would not be true that Capernaum, which was situated on the side of the lake, was surrounded by Galilee.

38. "The neighbouring boroughs," τας εχομενας κωμοπολεις. The Cam. εγγυς πολεις και εις τας κωμας. Vul. "Proximos vicos et civitates." So also Sy. Go. Sax. and Ara. The reading of a single MS. can have no weight in this case; and the versions have very little. The uncommonness of the word κωμοπολεις, which occurs not in the Sep. and no where else in the N. T. might naturally lead translators to resolve it into κωμας και πολεις. But,

as it is understood to denote something intermediate, greater than the one and less than the other, the sense is sufficiently expressed by the English word 'boroughs.'

43. "Strictly charging him," εμβριμησαμενος αυτῳ. Mt. ix. 30. ² N.

44. "To the priest," τῳ ἱερει. Vul. "Principi sacerdotum." Two ordinary Gr. MSS. have τῳ αρχιερει. The Sax. also follows the Vul. This is all the collateral evidence which has been produced for the reading of the Vul. Wet. adds the Go. version. But if I can trust to the Go. and Anglo-Saxon versions, published by Junius and Mareschal, Amsterdam 1684, the Go. is here entirely agreeable to the common Gr. Indeed there is every kind of evidence, external and internal, against this reading of the Vul. The power of judging in all such cases belonged by law equally to every priest. The addition of the article τῳ, in this passage, appears to have arisen from this circumstance, that, during the attendance of every course, each priest of the course had his special business assigned him by lot. One, in particular, would have it in charge to inspect the leprous and unclean, and to give orders with regard to their cleansing. For this reason it is said *the priest*, not *a priest;* but we have reason to think that, except in extraordinary cases, *the high-priest* would not be called upon to decide in a matter which the law had put in the power of the meanest of the order. The Sy. uses the plural number, "to the priests."

CHAPTER II.

2. "The word of God," τον λογον. L. i. 2. N.

7. "Blasphemies." Diss. X. Part ii. sect. 14.

8. "Jesus knowing in himself," επιγνους ὁ Ιησους τῳ πνευματι αὑτου. E. T. "When Jesus perceived in his spirit." There is something particular in the expression of the evangelist. At first, it would appear applicable only to the perception a man has of what passes within his own mind, when the object of his thought is his own faculties and their operations. This species of knowledge we commonly distinguish by the name *consciousness.* But this is far from suiting the application of the phrase here, where the thing perceived was what passed in the minds of others. To me it appears manifest, that the intention of the sacred writer was to signify that our Lord, in this case, did not, as others, derive his knowledge from the ordinary and outward methods of discovery which are open to all men, but from peculiar powers he possessed, independently of every thing external. I have, therefore, preferred to every other the simple expression 'knowing in himself;' both because *perceiving in* or *by his spirit,* has some ambiguity in it, and because the phrases ἡ ψυχη αὑτου and το πνευμα αὑτου often in the Jewish idiom denote 'himself.' May

it not be reasonably concluded, that the information as to the source of this knowledge in Jesus is here given by the sacred writer, to teach all Christians, to the end of the world, that they are not to think themselves warranted, by the example of their Lord, to pronounce on what passes within the hearts of others, inasmuch as this is a branch of knowledge which was peculiar to the Son of God, whose special prerogative it was, not to need that any should testify concerning man unto him, as of himself he knew what was in man; J. ii. 25.

15. "Placed themselves at table." Diss. VIII. Part iii. sect. 3—7.

17. "[To reformation]," *εις μετανοιαν*. This clause is wanting here in a greater number of MSS. and ancient versions than in Mt. ix. 13. (See Note 3, on that verse.) It is rejected by Gro. Mill, and Ben. It is not improbable that it has originally, by some copyist who has thought the expression defective without it, been borrowed from L. v. 32, about which there is no diversity of reading. But though there may be some ground to doubt of its authenticity in this place, and in that above quoted from Mt. yet, as there can be no doubt of its appositeness, I thought it better to retain it in both places, and distinguish it as of doubtful authority.

18. "Those of the Pharisees," *οἱ των Φαρισαιων*. In a considerable number of MSS. (some very valuable,) we read *οἱ Φαρισαιοι*. The Vul. has "Pharisæi," not 'discipuli Pharisæorum.' This is also the reading of the Cop. Go. Sax. and second Sy. versions. But they are not all a sufficient counterpoise to the evidence we have for the common reading.

19. "The bridemen," *οἱ υἱοι του νυμφωνος*. E.T. "The children of the bride-chamber." It is evident that the Gr. phrase *υἱοι του νυμφωνος* donotes no more than the Eng. word 'bridemen' does, namely the young men who, at a marriage, are attendants on the bride and bridegroom; whereas the phrase in Eng. "The children of the bride-chamber," suggests a very different idea.

[2] "Do they fast?" *μη δυνανται νηστευειν*; E.T. "Can they fast?" In a subject such as this, relating to the ordinary manners or customs which obtain in a country, it is usual to speak of any thing which is never done, as of what cannot be done; because it cannot, with propriety, or without the ridicule of singularity, be done. *Μη δυνανται νηστευειν* is therefore synonymous with *μη νηστευουσι*; 'Do they fast?' And *ου δυνανται νηστευειν* with *ου νηστευουσι*, 'They do not fast.' As the simple manner suits better the idiom of our tongue, I have preferred it.

20. "They will fast," *νηστευσουσιν*. E. T. "Shall they fast." The expression here used does not convey a command from our Lord to his disciples, but is merely a declaration made by him occasionally to others, of what would in fact happen, or what a sense of propriety, on a change of circumstances, would induce

his disciples of themselves to do. The import is therefore better expressed by *will* than by *shall*. At the time when the common translation was made, the use of these auxiliary verbs did not entirely coincide with the present use. In the solemn style, and especially in all the prophecies and predictions, *shall* was constantly used where every body now, speaking in prose, would say *will*. As that manner is (except in Scotland) become obsolete; and as, on many occasions, the modern use serves better the purpose of perspicuity, distinguishing mere declarations from commands, promises, and threats; I judged it better, in all such cases, to employ these terms according to the idiom which prevails at present.

24. "Which, on the Sabbath, it is unlawful to do." Mt. xii. 2. N.

26. "Abiathar the high-priest." From the passage in the history referred to, it appears that Ahimelech, the father of Abiathar, was then the high-priest.

[2] "The tabernacle—the loaves of the presence." Mt. xii. 4. N.

28. "Therefore the Son of Man," ὥστε ὁ υἱος του ανθρωπου. This is introduced as a consequence from what had been advanced, ver. 27, "The Sabbath was made for man, not man for the Sabbath." Hence one would conclude that "the Son of Man," in this verse, must be equivalent to *man* in the preceding; otherwise a term is introduced into the conclusion which was not in the premises.

CHAPTER III.

4. "To do good—or to do evil; to save, or to kill," αγαθοποιησαι, η κακοποιησαι· ψυχην σωσαι, η αποκτειναι. In the style of Scripture, the mere negation of any thing is often expressed by the affirmation of the contrary. Thus, L. xiv. 26, *not to love*, or even to love less, is called "to hate;" Mt. xi. 25, *not to reveal*, is "to hide;" and here, *not to do good* when we can, is "to do evil;" *not to save*, is "to kill." Without observing this particularity in the oriental idiom, (of which many more examples might be brought,) we should be at a loss to discover the pertinency of our Lord's argument; as the question about preference here was solely between *doing* and *not doing*. But from this, and many other passages, it may be justly deduced as a standing principle of the Christian ethics, that not to do the good which we have the opportunity and power to do, is, in a certain degree, the same as to do the contrary evil; and not to prevent mischief, when we can, the same as to commit it.

5. "For the blindness of their minds," επι τη πωρωσει της καρδιας αυτων. Diss. IV. sect 22, 23, 24.

12. "He strictly charged them," πολλα επετιμα αυτοις. Ch. ix. 25. N.

14. "That he might commission them to proclaim the reign," ἱνα αποστελλῃ αυτους κηρυσσειν. Diss. VI. Part v. sect 2.

21. "His kinsmen hearing this, went out," ακουσαντες οἱ παρ' αυτου εξηλθον. Sir Norton Knatchbull, a learned man, but a hardy critic, explains these words as if they were arranged and pointed thus, Οἱ ακουσαντες, παρ' αυτου εξηλθον, "Qui audiverunt, sive audientes quod turba ita fureret, ab eo exiverunt," *They who heard, went out from him.* He does not plead any diversity of reading, but that such transpositions of the article are often to be met with. "Ακουσαντες οἱ dicitur frequenti trajectione pro οἱ ακουσαντες." But it would have been more satisfactory to produce examples. For my part, I cannot help thinking, with Raphelius, that this transposition is very harsh, and but ill-suited to the idiom of the language.

[2] Οἱ παρ' αυτου. That this is a common phrase for denoting 'sui propinqui,' 'cognati,' his kinsmen, his friends, is well known. I have preferred the word *kinsmen*, as the circumstances of the story evince that it is not his disciples who are meant, but who would most readily be understood by the appellation *friends*. Bishop Pearce is of a different opinion, and thinks that by οἱ παρ' αυτου is meant, "rather those who were with him, or about him; that is, some of the apostles or others present." Of the same opinion is Dr. M'Knight. But I cannot find a warrant for this interpretation. Παρα often signifies *ad, apud, juxta, prope;* 'at,' 'near,' 'with;' but not when joined with the genitive. It has, in that signification, regularly the dative of persons, and the accusative of things. Thus Phavorinus, Παρα προθεσις, ὁτε πλησιοτητα δηλοι, επι μεν εμψυχου, δοτικῃ συντασσεται· επι δε αψυχου, αιτιατικῃ. He subjoins only three exceptions that have occurred to him, in all which the preposition has the accusative of the person instead of the dative, but not a single example wherein it is construed with the genitive. The use of the preposition in the N.T. in this signification, which is very frequent, I have found (except in one instance, where the dative of the thing, and not the accusative, is used) entirely conformable to the remark of the lexicographer. The instance is in J. xix. 25, Εἱστηκεισαν δε παρα τῳ σταυρῳ. But in no instance have I found it with a genitive, unless when the meaning is different; when it has either no relation to place, as appears to be the case here, or when it corresponds to the La. *a, ab,* and to the Eng. *from.* If the article did not form an insuperable objection to the disposition of the words proposed by Knatchbull, his way of rendering παρ' αυτου εξηλθον, "went out from him," would be unexceptionable. Another insuperable objection against both the above hypotheses (for both imply that it was some of the disciples, or at least some of those who were with Jesus in the house, that went out) is, that by the evangelist's account, they who went out were persons who had been informed of his situation by others. Ακουσαντες οἱ παρ' αυτου. Now, what

writer of common sense would speak of men's hearing of a distress which they had seen and felt, and in which they had been partakers? For it is said, not of him alone, but of him and his disciples, that they were so crowded that they could not so much as eat. Nor can the participle ακουσαντες, in a consistency with the ordinary rules of construction, refer to any thing but the distress mentioned in the preceding verse.

[3] "To lay hold on him," κρατησαι αυτον. All the above-mentioned critics agree in thinking that the αυτον refers not to Ιησους but to οχλος, in the twentieth verse. L. Cl. also has adopted this opinion. He renders the words κρατησαι αυτον, "pour la retenir," referring to *la multitude* in the foregoing verse. As to the justness of this version, far from being dogmatical, he says modestly enough in his notes, "Les mots κρατησαι αυτον sont equivoques, et peuvent être egalement rapportez au mot οχλος qui precède, et à Jesus Christ. Si l'on suit cette construction, l'evangeliste voudra dire, &c. mais si on rapporte ces paroles à Jesus Christ,, il leur faudra donner un sens conformé." He seems to put both ways of rendering the words on a foot of equality. Bishop Pearce is more positive, and says, on his note on this passage, our Eng. translation must certainly be a mistake. Why? Because Jesus was in a house, and therefore they who wanted to lay hold on him could not go out for that purpose. True, they could not go out of that house; but if they who heard of his distress were in another house, (and the very expression employed by the evangelist shows that they were not witnesses of the distress,) would there be any impropriety in saying, 'They went out to lay hold on him?' I admit with L. Cl. that the pronoun αυτον may refer either to οχλος, or to Jesus the subject of discourse. But that the latter is the antecedent here is the more probable of the two suppositions, for this reason: The same pronoun occurs before, in this verse, where it is admitted by every body to refer to *him*, and not to the *multitude*, οἱ παρ' αυτου εξηλθον κρατησαι αυτον. The interpretation, therefore, which makes it refer to *him*, though not absolutely necessary, is the most obvious, and the most conformable to the syntactic order. Further, till of late, the pronoun here has been invariably understood so by interpreters. Thus, the Vul. "Cum audissent sui, exierunt tenere eum." It must have been *eam* if they had understood it of the crowd, *turba*, mentioned in the preceding sentence. With this agree, in sense, all the other translations I know, ancient or modern, oriental or European, L. Cl.'s alone excepted. The ancient commentators, Gr. and La. show not only that they understood the expression in the same way, but that they never heard of any other interpretation. Though, in matters of abstract reasoning, I am far from paying great deference to names and authorities, their judgment is often justly held decisive in matters purely grammatical.

4 "He is beside himself," εξεστη. Vul. "In furorem versus est." It shocks many persons to think, that so harsh, so indecent a sentence concerning our Lord, should have been pronounced by his relations. Several methods have accordingly been attempted for eluding this sentiment entirely, or at least affixing another meaning to the word εξεστη, that that here given, though the most ancient and the most common. By the explanation Dr. Pearce had given of the preceding words, (which I have assigned my reasons for rejecting,) he has avoided the difficulty altogether; what is affirmed being understood by him as spoken of the crowd, and not of Jesus. But he has not adverted, that to give the words this turn, is to render the whole passage incoherent. Nothing appears plainer, than that the verdict of his friends in this verse, is the occasion of introducing the verdict of the scribes in that immediately following. Observe the parallelism (if I may be allowed the term) of the expressions: Οἱ παρ' αυτου εξηλθον κρατησαι αυτον, ελεγον γαρ ὁτι εξεστη· και οἱ γραμματεις οἱ απο Ἱεροσολυμων καταβαντες ελεγον ὁτι Βεελζεβουλ εχει. Were the scribes also speaking of the crowd? As that will not be pretended; to suppose that in one verse the crowd is spoken of, and in the next our Lord, though the expression is similar, and no hint given of the change of the subject, is, to say the least, a very arbitrary supposition. Now, that the sense given in the common version, which I have followed, is an ordinary meaning of the word, is not denied. Phavorinus explains it by μαινεται, and in 2 Cor. v. 13, it is contrasted with the verb σωφρονειν, in such a manner as not to admit another interpretation. Thus: Ειτε γαρ εξεστημεν, ϑεῳ· ειτε σωφρονουμεν, ὑμιν. It is urged on the other side, that the word occurs in the Sep. in a different meaning, Gen. xlv. 26, εξεστη ἡ διανοια Ιακωβ. E. T. "Jacob's heart fainted." But passing the observation that the expression is not entirely the same, I should admit the same to be the meaning of the evangelist, if it were mentioned as what was reported to his friends, and not as what was said by them. When they say, "he is beside himself," every body understands it as a conclusion which they infer on the sudden from what they had heard. The judgment is rash and injurious, but not unnatural to people in a certain temper. The other version, "he has fainted," denoting a visible event, could not naturally come from those who knew nothing of what had happened but by information from others. If it had been said, in the future, εκστησεται, 'he will faint,' the case had been different, as this would have been no more than an expression of their fears. L. Cl. was so sensible of the weight of the above-mentioned objections, that, though he considered the pronoun αυτον as relating to the crowd, he could not understand ὁτι εξεστη, which he renders "qu'il etoit tombé en defaillance," as either spoken of the crowd, or as spoken by the friends; but, in order to keep clear of both these difficulties, he has, after

Gro. adopted an hypothesis which, if possible, is still more exceptionable. He supposes, in contradiction to all appearances, that the word ελεγον in this verse is used impersonally or indefinitely, and that the same word in the next verse, so similarly introduced, is used personally or definitely. Accordingly, he translates ελεγον γαρ, not 'car ils disoient,' as the construction of the words requires, but 'car on disoit,' thus making it not what his kinsmen inferred, but what was reported to them. If this had actually been the case, the simple, obvious, and proper expression in Gr. would have been: Ακουσαντες οἱ παρ' αυτου ὁτι εξεστηκει, εξηλθον κρατησαι αυτον. In this case also, I should have thought it not improbable, that the word implied no more than those writers suppose, namely, that he had fainted. Some are for rendering it *he wondered*, or *was amazed*, assigning to it the same meaning which the word has ch. ii. 12, where an evident subject of wonder and amazement is first mentioned, and then the passion as the natural effect. This way of rendering the words is exposed to objections equally strong, and more obvious. The only modern Eng. versions, that I know, which follow the common translation, are Hey. and Wes. Gro. thinks that the Sy. and Ara. favour his explanation of the word εξεστη. But Father Si. is of a different opinion. I cannot help observing, on the whole, that in the way the verse is here rendered, no signification is assigned to the words, which it is not universally allowed they frequently bear; no force is put upon the construction, but every thing interpreted in the manner which would most readily occur to a reader of common understanding, who, without any preconceived opinion, entered on the study. On the contrary, there is none of the other interpretations which does not (as has been shown) offer some violence to the words, or to the syntax; in consequence of which, the sense extracted is far from being that which would most readily present itself to an unprejudiced reader. It hardly admits a doubt, that the only thing which has hindered the universal concurrence of translators in the common version, is the unfavourable light it puts our Lord's relations in. But that their disposition was, at least, not always favourable to his claims, we have the best authority for asserting. See J. vii. 5, with the context.

I shall conclude this long critique on the whole passage, with taking notice of a different reading on the first part of it. The Cam. (with which concur two versions, the Go. and the Cop.) substitutes ὁτε ηκουσαν περι αυτου οἱ γραμματεις και οἱ λοιποι, "when the scribes and the rest heard concerning him," for ακουσαντες οἱ παρ' αυτου. Had this reading been sufficiently supported, (which is far from being the case,) I should have gladly adopted it, and saved the relations.

27. "The strong one's house." L. xi. 21. N.

29. "Eternal punishment." Ch. xii. 40. N.

CHAPTER IV.

10. "Those who were about him, with the twelve, asked him," ηρωτησαν αυτον οἱ περι αυτον συν τοις δωδεκα. Vul. "Interrogaverunt eum hi qui cum eo erant duodecim." With this agrees the Sax. In conformity to the import, though not to the letter of this reading, four Gr. MSS. of which the Cam. is one, instead of οἱ περι αυτον συν τοις δωδεκα, read οἱ μαθηται αυτου. This is all the countenance which the reading adopted by the Vul. has from antiquity.

24. "To you who are attentive," ὑμιν τοις ακουουσιν. E. T. "Unto you that hear." The places are numberless wherein the Heb. שמע *shamang*, and the Gr. ακουειν, signify not barely 'to hear,' but 'to be attentive,' to show regard to what one hears. See, amongst other passages, Mt. xviii. 15, 16. That it must be understood with this limitation here, is evident from its being preceded by the warning, βλεπετε τι ακουετε, and from its being followed by the words, ὁς γαρ αν εχῃ—where the phrases, *to have*, and *not to have*, are on all sides allowed to mean, in the first instance, to make, and not to make, a good use of what one has; and, in the second, barely to possess, and not to possess. It may be proper to add, that in some noted MSS. the words τοις ακουουσιν are wanting, as well as in the Vul. Cop. and Ara. versions.

25. "From him who hath not, even that which he hath shall be taken." See the preceding N. "That which he hath," in the last clause, is what he is possessed of. I did not think it proper to interpret the word differently, according to its different senses, because there is here an intended paronomasia. Mt. x. 39. N.

36. "Having him in the bark, they set sail," παραλαμβανουσιν αυτον, ὡς ην εν τῳ πλοιῳ. E. T. "They took him, even as he was, in the ship." Vul. "Assumunt eum ita ut erat in navi." The word *ita*, 'even,' has not any thing in the original corresponding to it, and does not serve to illustrate the sense. With the Vul. agree most modern versions. L. Cl. indeed says, "Ils le prirent dans leur barque," but has overlooked the ὡς ην entirely. Raphelius seems to understand the passage in the same way that L. Cl. does, and explains ὡς ην, "with such preparation as he had," putting the comma after ην, and not after αυτον. With Elsner, I approve more the common interpretation. Against the other there are three principal objections: 1st, The words are not εις το πλοιον, but εν τῳ πλοιῳ. 2dly, No example of ὡς ην, in their acceptation has been yet produced. To give as an example ὡσπερ ξυνεσκευασμενος ην, is too ridiculous to require an answer. Nor is it more to the purpose, to quote phrases so different as ὡς ειχεν and ὡς ετυχεν. 3dly, It does not suit the humble manner in which our Lord travelled at all times. He never affected the state of a great man; nor do we ever hear of servants, horses, or waggons, attending him with provisions. Dr.

Pearce, who seems to favour that way of rendering the words, was sensible of this incongruity, and therefore explains it, *tired as he was.* But this still supposes such an ellipsis in the expression as I can find no example of.

39. "Commanded the wind." Ch. ix. 25. N.

CHAPTER V.

1. "Gadarenes." Γαδαρηνων. Vul. "Gerasenorum." Mt. viii. 28. N.

3. "In the tombs," εν τοις μνημειοις. In a very great number of MSS. amongst which are all the oldest and the best, it is εν τοις μνημασι. The Com. and Ben. read so. This is one of those diversities, concerning which, as the sense is not affected, we can conclude nothing from translations. I agree with Mill and Wet. in adopting it, and have therefore, though of little consequence, rendered it "tombs," as I commonly use "monument" in translating μνημειον.

7. "I conjure thee," ὁρκιζω σε. E. T. "I adjure thee." It was observed on Mt. xxvi. 63, that the verbs ὁρκιζειν and εξορκιζειν, when spoken of as used by magistrates, or those in authority, denote 'to adjure;' that is, to oblige to swear, to exact an oath; but when it is mentioned as used by others, and on ordinary occasions, it is better rendered 'to conjure,' or to obtest solemnly.

11. "The mountain," τα ορη. There is so great a concurrence of the most valuable MSS. early editions, fathers, and ancient versions, in favour of τῳ ορει, in the singular, that it is hardly possible to question its authenticity. The ancient translations which corroborate this reading, are all those that are of any account with critics; the Vul. both the Sy. the Ara. the Go. the Cop. the Sax. and the Eth. Gro. Mill, and Wet. receive it.

15. "Him who had been possessed by the legion," τον δαιμονιζομενον—τον εσχηκοτα τον λεγεωνα. The latter clause is not in the Cam. and one other MS. and seems not to have been read by the author of the Vul. who says, "Illum qui a dæmonio vexabatur." Neither is it in the Sax.

17. "They entreated him to leave their territories," ηρξαντο παρακαλειν αυτον απελθειν απο των ὁριων αὑτων. E. T. "They began to pray him to depart out of their coasts." It has been long observed by critics, that αρχομαι in Scripture, before an infinitive, is often no more than an expletive, αρχομαι λεγειν for λεγω, &c. That this is sometimes the case, cannot be doubted; but as, in my judgment, it does not hold so frequently as some imagine, I shall make a few observations for ascertaining the cases in which that verb is significant, and ought to be translated. The 1st is, when an adverb of time appears to refer us to the special circumstance expressed by αρχομαι. Thus Mt. iv. 17, Απο τοτε ηρξατο ὁ Ιησους κηρυσσειν, "From that time Jesus began to proclaim."—

Then was the first example he gave of the practice. So Mt. xvi. 21. The 2d is, when the scope of the place produces the same effect with an adverb of time. Thus we see with equal evidence that ἡ δε ἡμερα ηρξατο κλινειν, L. ix. 12, must be translated, "the day began to decline." Αρχομενων δε τουτων γινεσθαι, L. xxi. 28. "When these things begin to be fulfilled." Οὑτος ὁ ανθρωπος ηρξατο οικοδομειν, και ουκ ισχυσεν εκτελεσαι, L. xiv. 30. "This man began to build, but was not able to finish." These, though the clearest, are not the only cases wherein αρχομαι is not redundant. The third is, when a clause is subjoined which appears to have some reference to the particular circumstance expressed by αρχομαι. Thus Mt. xii. 1, 2, Οἱ μαθηται αυτου ηρξαντο τιλλειν σταχυας—Οἱ δε Φαρισαιοι ιδοντες ειπον. The known captiousness of the Pharisees, and their forwardness on every occasion to reproach our Lord, give ground to think it was the historian's intention to suggest, that the disciples were but begun to pluck the ears of corn when they obtruded their censure, and that, consequently *began to pluck* is not a mere pleonasm for *plucked*. The 4th and only other case which occurs, is when αρχομαι seems to insinuate that what was done was not much, that it was of short continuance, like an action only begun. An example of this we have in Mt. ix. 20. Ηρξατο ονειδιζειν τας πολεις, "He began to reproach the cities."—Mt. xxvi. 22, ηρξαντο λεγειν ἑκαστος αυτων marks more strongly the abruptness and coincidence of the cry, than ελεγεν ἑκαστος could have done. I own, however, that the two cases last mentioned have not equal evidence with the two which precede them, and would therefore condemn no interpreter for dropping αρχομαι in both. For my part, I choose to retain it, as I think it neither quite unmeaning, nor even suitable to modern idioms. Si. in Fr. in these cases, sometimes renders αρχεσθαι by the verb 'se mettre,' which seems equivalent. Thus, "Ses disciples se mirent à arracher"—and "Il se mit à reprocher." In other cases, particularly in the text, the redundancy of αρχομαι is manifest.

23 "I pray thee come, and lay thy hands upon her," ἱνα ἐλθων επιθῃς αυτῃ τας χειρας. Vul. "Veni, impone manum super eam." Perhaps the La. version of the words has arisen from a different reading in the original. The Cam. with other differences, has ελθε in the imperative. Perhaps it has been what the La. translator thought a proper expression of the sense. The conjunction ἱνα, with the subjunctive mood, not preceded by another verb, is justly to be regarded as another form of the imperative. The only difference between it and an ordinary imperative is, that it is a more humble expression, serving to discriminate an entreaty from a command. In this respect it corresponds to the Heb. particle נא *na*, which when it is subjoined to the imperative, forms in effect a different mood: for what two things can differ further than *to entreat* and *to command*? Yet, to mark the difference in most languages, can be effected only by some

such phrase as *I pray thee;* which, therefore, ought not to be considered as words inserted without authority from the original, since without them the full import of the original is not expressed. It has, accordingly, been supplied in some such way in most versions, Be. says, "Rogo;" Er. Zu. and Cal. "Oro;" Dio. "Deh;" G. F. "Je te prie;" Beau. "Je vous prie." The same may be affirmed, not only of our common version, but of the generality of Eng. translations. This remark will supersede the correction proposed by Dr. Pearce, which, though not implausible, leans too much on conjecture to be adopted here.

CHAPTER. VI.

2. "And how are so great miracles," ὁτι και δυναμεις τοιαυται. E. T. "That even such mighty works." The conjunction ὁτι is wanting in a great number of MSS. including many of chief note, and in several of the oldest and best editions. Wet. and other writers, reject it. Add to all these, that the sense is clearer without it.

3. "With us," προς ἡμας. Vul. "Apud nos." To the same purpose the Sy. &c. The Seventy have employed προς in interpreting the Heb. *etsel,* which answers to the La. *juxta, apud,* 2 Chr. xxviii. 15; Is. xix. 19; Jer. xli. 17. In the same way it is employed in the N. T.; J. i. 1. ὁ λογος ην προς του θεον, "The word was with God." Is there any occasion here to recur, with Markland, to classical authors, for an application of the term, which must be acknowledged to be, even in them, very uncommon?

9. "To be shod with sandals, and not to put on two coats." The reading in Gr. here followed is, Αλλ' ὑποδεδεμενους σανδαλια, και μη ενδυσασθαι δυο χιτωνας. Authorities are almost equally divided between ενδυσασθαι in the infinitive, and ενδυσησθε in the imperative; for I consider, with Bishop Pearce, those copies which read ενδυσασθε as favouring the former, the change of the termination αι into ε being a common blunder of transcribers. Now, though the authorities on the other side were more numerous than they are, the sense and structure of the discourse are more than sufficient to turn the balance. Mr. had hitherto been using the oblique, not the direct style, in the injunctions which he reports as given by our Lord. This verse therefore, is most naturally construed with παρηγγειλεν αυτοις in the preceding verse. It is not usual with this writer to pass abruptly from the style of narration to that of dialogue, without giving notice to the reader. It is the more improbable here, as intimation is formally given in the next verse, in regard to what follows; και ελεγεν αυτοις, For, if this notice was unnecessary when he first adopted the change of manner, it was unseasonable afterwards, as it hurt both the simplicity and the perspicuity of the discourse. I cannot

help therefore, in this instance, differing from both the late critical editors Mill and Wet.

11. "As a protestation against them," εις μαρτυριον αυτοις. Ch. xiii. 9. N.

[2] "Verily I say unto you, the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment than the condition of that city." The Gr. answering to this, Αμην λεγω ὑμιν, ανεκτοτερον κ. τ. λ. is wanting in the Cam. and three other MSS. The Vul. Sax. and Cop. also, have nothing that corresponds to it.

15. "It is a prophet, like those of ancient times," ὁτι προφητης εστιν, η ὡς εἷς των προφητων. E. T. "That it is a prophet, or as of the prophets." There is, however, such a consent of MSS. several of them of the first note, versions, as Vul. Sy. Ara. Go. Cop. Sax. and Eth. with editions, fathers, critics, for rejecting the conjunction η, as to remove all doubt concerning it. The sentence is also more perspicuous without it. Οἱ προφηται, used in this manner, always meant the ancient prophets, Isaiah, Jeremiah, &c.

20. "Protected," συνετηρει. E. T. "Observed." On the margin we read *kept*, or *saved him*, to wit. from the effects of Herodias' resentment. This is evidently the true version. The Vul. has "custodiebat;" Ar. in the same sense, "conservabat;" Er. and the other La. translators, less properly, "observabat." That the import of the verb is *to preserve, to protect*, appears not only from the connexion in this place, but from all the other passages in the N. T. where it occurs. Mt. ix. 17. L. ii. 19. v. 38.

[2] "Did many things recommended by him," ακουσας αυτου, πολλα εποιει. That Herod attended with pleasure on John's teaching, we are told in the very next clause of the sentence, ἡδεως αυτου ηκουε. As this ought not to be considered as a tautology, the former ακουσας αυτου must be regarded only as explanatory of πολλα εποιει, the import of which I have given in the translation.

27. "Dispatched a sentinel," αποστειλας σπεκουλατωρα. E. T. "Sent an executioner." The word *executioner*, with us, means one whose office it is to exccute the sentence of the law on criminals. They had not then a peculiar office for this business. The lictors, indeed were employed in it by those Roman magistrates who were entitled to their attendance. Other persons in authority in the provinces, commonly entrusted it to some of the soldiery. The term used by Mr. is a La. word, and properly signifies *sentinel*, watch or scout.

33. "Many who saw them depart, and knew whither they were sailing, ran out of all the cities, got thither by land before them," Ειδον αυτους ὑπαγοντας οἱ οχλοι, και επεγνωσαν αυτον πολλοι, και πεζῃ απο πασων των πολεων συνεδραμον εκει, και προηλθον αυτους. E. T. "The people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent

them." There are two various readings of some moment on this passage. The first is, the omission of οἱ οχλοι, the second, the omission of αυτον. The authorities for both are not equal, but are, all things considered, sufficient ground for adopting them. As to the first, it is favoured by the Vul. both the Sy. the Cop. Arm. Sax. and Eth. versions, and by MSS. editions, fathers, and critics, more than necessary: as to the second, the rejection of the pronoun is warranted by the Cam. and several other MSS. as well as by the Vul. which renders the words thus; Viderunt eos abeuntes, et cognoverunt multi; et pedestres de omnibus civitatibus concurrerunt illuc, et prævenerunt eos." But what I think a superior warrant, and a kind of intrinsic evidence that the words in question are intruders, is, that the sense, as well as the construction (which seemed embarrassed before) is cleared by their removal. It could not, probably, be in the sight of the multitude that our Lord and his apostles would embark, since their intention was to be private, though many might discover it, who would inform others. That the historian should say that many knew him, now after he had been so long occupied every day in teaching them, and curing their sick, and had been constantly attended by the admiring crowd, is exceedingly improbable. There would be comparatively but few, if any, there, who did not know him. It may be said, indeed, that when the αυτον is excluded, there seems to be some defect, as it is not expressly said what they knew: but this is so fully supplied by the following words, which acquaint us that the people got thither before them, as to put it beyond a doubt that what he meant to say they knew, was the place whither our Lord and his disciples intended to sail.

[2] "By land." Mt. xiv. 13. N.

[3] "And came together to him," και συνηλθον προς αυτον. This clause is wanting in three MSS. and in the Vul. Sy. Sax. and Cop. versions.

36. "Buy themselves bread, for they have nothing to eat," αγορασωσιν ἑαυτοις αρτους· τι γαρ φαγωσιν ουκ εχουσιν. Vul. "Emant cibos quos manducent." The Cam. alone in conformity to the Vul. αγορασωσι τι φαγειν. In two or three MSS. of little account, there are on this clause some other inconsiderable variations.

40. "Squares," πρασιαι. E. T. "Ranks." The word denotes a small plat, such as a flower-bed in a garden. It has this meaning in Ecclus. xxiv. 31. I do not find it in the Sep. or in any other part of the N.T. These beds were in the form of oblong squares. Thus, Hesychius: Πρασιαι αἱ εν τοις κηποις τετραγωνοι λαχανιαι. To the same purpose, also, Phavorinus. The word is therefore very improperly rendered either *ranks* or *rows*. That the whole people made one compact body, an hundred men in front and fifty deep, (a conceit which has arisen from observing that the product of these two numbers is five thousand,) appears totally inconsistent with the circumstances mentioned both by Mr.

who calls them in the plural συμποσια and πρασιαι, and by L. who calls them κλισιαι.

44. "Four thousand," ὡσει πεντακισχιλιοι. We have the authority of all the best MSS. editions and versions, Vul. both the Sy. Eth. Ara. Sax. and Cop. for rejecting ὡσει, 'about.'

51. "Which struck them still more with astonishment and admiration," και λιαν εκ περισσου εν ἑαυτοις εξισταντο και εθαυμαζον. The two last words are wanting in three MSS. with which agree the Vul. Sy. Sax. and Cop. versions.

52. "Their minds were stupified," ην ἡ καρδια αυτων πεπωρωμενη. Diss. IV. sect. 22, 23, 24.

CHAPTER VII.

2. "With impure (that is, unwashen) hands," κοιναις χερσι, τουτ' εστιν ανιπτοις. E. T. "With defiled (that is to say, with unwashen) hands." The Gr. word rendered here *impure*, and in the E. T. *defiled*, literally signifies *common*. It was quite in the Jewish idiom to oppose *common* and *holy*, the most usual signification of the latter word in the O. T. being, separated from common, and devoted to sacred use; Diss. VI. Part iv. sect. 9, &c. Their meals were (as the apostle expresses it, 1 Tim. iv. 5,) "sanctified by the word of God and prayer." They were, therefore, not to be touched with unhallowed hands. The superficial Pharisee, who was uniform (wherever religion was concerned) in attending to the letter, not to the spirit, of the rule, understood this as implying solely that they must wash their hands before they eat. As we learn from antiquity, that this evangelist wrote his Gospel in a Pagan country, and for the use of Gentiles, as well as Jewish converts, it was proper to add the explanation τουτ' εστιν ανιπτοις to the epithet κοιναις, which might have otherwise been misunderstood by many readers. Pref. sect. 5.

3. "All the Jews who observe," we must, with Markland, render thus, παντες οἱ Ιουδαιοι κρατουντες· otherwise we represent all the Jews as observing the traditions, though it is certain that the Sadducees did not observe them. To omit repeating the article before the participle, is not unexampled in these writings.

3, 4, "For the Pharisees—eat not until they have washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them"—οἱ γαρ Φαρισαιοι—εαν μη πυγμῃ νιψωνται τας χειρας, ουκ εσθιουσι,—και απο αγορας, εαν μη βαπτισωνται, ουκ εσθιουσι. E. T. "For the Pharisees—except they wash their hands oft, eat not; and when they come from the market, except they wash, they eat not." A small degree of attention will suffice to convince a judicious reader, that there must be a mistake in this version. For if, by what we are told ver. 2, we are to understand, as it is allowed by every body, that they did not eat on any occasion till they had washed their hands; to

what purpose was this added, ver. 4, "and when they come from the market, except they wash, they eat not?" Could any person suppose that, if washing before meals was a duty, their having been at the market, where they were most exposed to defilement, would release them from the obligation? Besides, there is, in the first clause, an indistinctness and obscurity which leaves the reader much at a loss for the meaning. Except they wash oft, they eat not. Does this imply, that they must wash often before every meal? or that their washing frequently before one meal will compensate for their not washing at all before another? It is well known, and indeed the circumstances of the story, as related here and in Mt. may satisfy us, that neither of these was the case. For illustrating this passage, let it be observed, first, that the two verbs rendered *wash* in the E. T. are different in the original. The first is νιψωνται, properly translated 'wash;' the second is βαπτισωνται, which limits us to a particular mode of washing; for βαπτιζω denotes 'to plunge,' 'to dip.' This naturally suggests the idea, that the word πυγμῃ, in the first clause, added to νιψωνται, may express the manner of washing, and so complete the contrast in the first and second clauses. Πυγμη, according to the old lexicographers, signifies the fist, or the hand contracted for grasping; but I find no authority for rendering it *oft*. In modern lexicons *crebro* is admitted as one meaning. But this, I suspect, is solely because the Vul. so translates the word in this passage. The suspicion of Er. is not implausible, that the old translator had read πυκνῃ. Perhaps it is still more likely, that he had supposed πυγμῃ to have come into the place of πυκνῃ through the blunder of some early copyist. The first Sy. translator has from the same cause, the not understanding of the import of πυγμῃ in this place, rendered it by a word denoting *carefully*, which, though equally unwarranted, suits the sense better than *crebro*. The. who is in this followed by Euth. supposes that the word may mean "up to the elbow." But as neither of these seems to have been versed in Jewish ceremonies, their judgment, in a point of this kind, is of little weight. Besides, it destroys the contrast clearly indicated by the evangelist between νιπτειν and βαπτιζειν. The opinion of Wet. I think with Bishop Pearce, is on the whole far the most probable, that the word denotes here a *handful*. This is at least analogical. Thus *foot*, in most languages, denotes 'the length of the foot." The like may be said of *cubit* and *span*. As the sense manifestly supplies the word *water*, the import is a handful (that is a small quantity) of water. "Βαπτιζεσθαι," says that excellent critic, "est manus aquæ immergere, νιπτεσθαι manibus affundere." This is more especially the import, when the words are, as here, opposed to each other. Otherwise νιπτειν, like the general word *to wash* in Eng. may be used for βαπτιζειν, *to dip*, because the genus comprehends the species; but not conversely βαπτιζειν for

νιπτειν, the species for the genus. By this interpretation, the words, which, as rendered in the common version, are unmeaning, appear both significant and emphatical; and the contrast in the Gr. is preserved in the translation. The Vul. does not confound the two verbs as the E. T. does: at the same time it fails in marking the precise meaning of each. "Pharisæi enim—nisi crebro laverint manus, non manducant: et a foro, nisi baptizentur, non comedunt." Ar. whose object is to trace etymology, not to speak either intelligibly or properly, renders πυγμῃ, "pugillatim." Be. as unmeaningly, says "pugno." Er. Leo. Cal. and Cas. follow the Vul. the three former saying "crebro," the last "sæpe." None of them sufficiently distinguishes the two verbs. They use the verb *lavare* in the active voice in the first clause, in the passive in the second—seeming to intimate, that in the first case the hands only were washed; in the second, the whole body. The Vul. gives countenance to this interpretation. But it ought to be observed, that βαπτισωνται is not in the passive voice, but in the middle, and is contrasted to νιψωνται, also in the middle; so that by every rule the latter must be understood actively, as well as the former. All the modern versions I have seen, are, less or more, exceptionable in the same way.

4. "Baptisms of cups," βαπτισμους ποτηριων. E. T. "The washing of cups." I have chosen to retain the original word for the following reasons: First, It is not an ordinary washing, for the sake of cleanliness, which a man may perform in any way he thinks convenient, that is here meant; but it is a religious ceremony, practised in consequence of a sacred obligation, real or imagined. Secondly, The analogy that subsists in phraseology between the rites of the old dispensation and those of the new, ought, in my opinion, to be more clearly exhibited in translations of Scripture than they generally are. It is evident, that first John's *baptism*, and afterwards the Christian, though of a more spiritual nature, and directed to a more sublime end, originated in the usages that had long obtained among the Jews. Yet, from the style of our Bible, a mere Eng. reader would not discover that affinity which, in this and some other instances, is so manifest to the learned. The Heb. טבל perfectly corresponds to the Gr. βαπτω and βαπτιζω, which are synonymous, and is always rendered by one or other of them in the Sep. I am not for multiplying technical terms, and therefore should not blame a translation wherein the words *baptize, baptism*, and others of the same stamp, were not used, if in their stead we had words of our own growth of the same import. Only let uniformity be observed, whether in admitting or in rejecting them; for thus we shall sooner attain the scriptural use, and discover how far the latter were analogous to the former institutions. If it be asked, why I have not then rendered βαπτισωνται, in the preceding clause, *baptize?* I answer, 1st, That the appellation *baptisms*, here given

to such washings, fully answers the purpose; and, 2dly, That the way I have rendered that word, shows better the import of the contrast between it and *νιψωνται*, so manifestly intended by the evangelist. The Vul. in this instance favours this manner, saying here, "baptismata calicum," and Heb. ix. 10, "variis baptismatibus;" but has not been imitated by later translators, not even by those who translated from the Vul. and have been zealous for retaining the words which are retained in that version as consecrated.

9. "Ye judge well, continued he, in annulling," *και ελεγεν αυτοις, Καλως αθετειτε.* E. T. "And he said unto them, Full well ye reject." Bishop Pearce justly prefers the marginal version *frustrate*, to the textuary *reject*. But I cannot approve his other amendment, of disjoining the adverb *καλως* from *αθετειτε*, with which the structure of the sentence leads us to connect it, and prefixing it to *ελεγεν*, thus making it "he said well." It would be a sufficient reason against this alteration, that, where there is not a good reason for changing, it is safer to follow the order of the words in the original. But were the Gr. what it is not, equally favourable to both interpretations, there is the strongest reason here for preferring the common one. It is not in the manner of these biographers, nor does it suit the taste that prevails through the whole of their writings, to introduce any thing said by our Lord, accompanied with an epithet expressing the opinion of the writer. They tell the world what he said, and what he did, but invariably leave the judgment that ought to be formed about both, to the discernment of their readers. The declared verdicts of others, whether friends or enemies, as becomes faithful historians, they also relate; but, like zealous disciples, wholly intent on exhibiting their Master, they care not though they themselves pass totally unnoticed. Their manner is exactly that of those who considered all his words and actions as far above standing in need of the feeble aid of their praise. The two examples produced by that author do not in the least justify the change, nor invalidate a syllable of what has been now advanced. In neither are they the words of the evangelist, but of the interlocutors introduced in the history. The first is J. viii. 48, *Οἱ Ιουδαιοι ειπον αυτῳ, Ου καλως λεγομεν,* "The Jews said to him, Have we not reason to say?" The other is xiii. 13, where our Lord says, *Ὑμεις φωνειτε με Ὁ διδασκαλος και Ὁ κυριος, και καλως λεγετε,* "Ye call me The teacher, and The master, and ye say right." I am aware that the difference may not be thought material; but I cannot help considering the slightest alteration as material which affects the taste of these invaluable writings, and thereby tends to deprive us of an important criterion of their genuineness and divine original. Diss III. sect. 18.—"Ye judge well." This is spoken ironically. See notes on Mt. xxiii. 32, and xxvi. 45, and on J. iv. 17.

11, 12. "But ye maintain, 'If a man say to father or mother, Be it corban (that is, devoted) whatever of mine shall profit thee,' he must not thenceforth do aught for his father or his mother;" ὑμεις δε λεγετε, Εαν ειπῃ ανθρωπος τῳ πατρι η τῃ μητρι, Κορβαν (ὁ εστι δωρον) ὁ εαν εξ εμου ωφεληθῃς· και ουκετι αφιετε αυτον ουδεν ποιησαι τῳ πατρι αὑτου η τῃ μητρι αὑτου. E.T. "But ye say, 'If a man shall say to his father or mother, It is corban (that is to say, a gift) by whatsoever thou mightest be profited by me,' he shall be free; and ye suffer him no more to do aught for his father or his mother." For the illustration of this passage, in which it must be acknowledged there is some difficulty, let us, first, attend to the phrase, *it is corban.* As *corban*, in the original, is not accompanied with the substantive verb, it suits better the import of the passage to supply it in the imperative, *be it*, than in the indicative, *it is.* Whatever the man meant to do, it is evident that, by the form of words specified, the thing was done, and he was bound. The expression, therefore, ought not to imply that the obligation had been contracted before. Be. who has been followed by most modern translators, erred in inserting the verb *est.* He ought either, with the Vul. to have left the ellipsis unsupplied, or to have said, *sit*, or *esto.* Κορβαν is a Sy. word, which this evangelist, who did not write in a country where that language was spoken, has explained by the Gr. word δωρον, and signifies here 'a gift made to God,' or 'a thing devoted.' Our translators say, "by whatsoever thou mightest be profited by me;" that is, when expressed more fully, 'That is *corban*, whatever it be, by which thou mightest be profited by me.' Now, as to the meaning of the expression, some explain it as importing, 'Let every donation I make to God turn out to thy advantage.' And they suppose, that when a man has once said this, he is, every time he makes a present to the temple, or an oblation on the altar, to be considered as discharging the duty he owes to his parents. This seems to be the sense of the Vul.; "Si dixerit homo patri aut matri, Corban (quod est donum) quodcunque ex me tibi profuerit." To the same purpose, though in different words, Er. Zu. Cal. and Cas. From Be.'s version it would be difficult to conclude what had been his apprehension of the meaning. His words are, "Si quispiam dixerit patri vel matri, Corban (id est donum) est, quocunque a me juvari posses, insons erit." But by a marginal note on the parallel passage in Mt. he has shown that his idea was the same with that of the ancient interpreter, "Sensus est, quicquid templo donavero, cedet in rem tuam, perinde enim est, ac si tibi dedero." There are several reasons which lead me to think that this cannot be the sense of the words. In the first place, such a method of transferring the benefit of oblations and gifts (if compatible with their usages, which I very much doubt) would have deprived the giver of all the advantage resulting from them. We may believe it would not suit the

system of the covetous and politic Pharisees, who were the depositaries of the sacred treasure, to propagate the opinion, that the same gifts and offerings could be made equally to redound to the benefit of two or three, as of one. This would have been teaching the people an economy in their oblations and presents to the temple, which but ill suited the spirit of their doctrine. 2dly, The effect of this declaration could, at the most, only have been to release the son who said so, from the obligation of giving any support to his father, or doing aught for him; but it could never be construed into a positive obligation to do nothing. By saying, 'I will do this for you, I will transfer to you the merit of all my oblations,' I cannot be understood to preclude myself from doing as much more as I please. Yet this was the effect of the words mentioned, as we learn from the sacred writers. Thus Mt. says expressly, that after a man has made this declaration, Ου μη τιμησῃ, (rather τιμησει, as it is in some noted MSS. and early editions,) "He shall not honour his father or his mother." I know that in Be.'s translation, and those which follow it, this argument is in a manner annihilated. By making the words now quoted belong to the hypothetical part of the sentence, and introducing, as the subsequent member, without warrant from the original, the words *he shall be free*, translators have darkened and enervated the whole. But that the doctrine of the Pharisees extended further than to release the child from the duty of supporting his parents; nay, that it extended so far as to bring him under an obligation not to support them, is still more evident from what is told by Mr. Ουκετι αφιετε, "Ye suffer him no more to do aught for his father or his mother." This plainly expresses, not that he is at liberty to do nothing for them, if he choose to do nothing, but that he must never after do aught for them, if he would. This appears even from the common translation, whose words I have quoted; though the passage is greatly marred by the same unwarranted supply as in Mt. I may justly say *marred*, since the words supplied are inconsistent with those which follow. A man is free, who may do, or not do, as he pleases. This was not the case. The same act which superseded the obligation of the commandment brought him under a counter-obligation, which, according to the Pharisaical doctrine, he was less at liberty to infringe than ever he had been with regard to the former. The method of getting rid of God's commandment, we see, was easy; but there was no release from their tradition. 3dly, Our Lord, in both places, mentions two commandments of the law in regard to parents, the one enjoining honour to them, the other prohibiting, under the severest sanction, that kind of dishonour which consists in contumelious words. Both are introduced in illustration of the sentiment with which he began, that they preferred their own traditions to the commandments of God. Now the mention of the divine denunciation against those who

treat their parents with reproachful language was foreign to the purpose, if there was nothing in the maxims of the Pharisees here animadverted on, which tended to encourage such criminal conduct. But the speech of the son, as those interpreters explain it, "May every offering I make to God redound to your advantage," cannot be said to be abusive, or even disrespectful. With whatever view it may be spoken, it carries the appearance of reverence and regard. See Mr. xv. 4. N. The An. Eng. version has suggested a different meaning, to wit, that the son had actually given, or intended to give, to the temple all that he could afford to bestow on his parents: "If any one shall tell his father or his mother, that what he could bestow for their relief is *corban*, that is, to be given to the temple, you discharge him from the obligation of doing any thing for his father or his mother." And in the parallel passage in Mt. it is, "is dedicated to the temple," though the original does not authorize the change of the tense. This meaning Mr. Harwood also has introduced into his paraphrase, which he calls a liberal translation. Mt. xv. 5, "But you, in direct opposition to this divine command, say, that whosoever dedicates his substance to pious and religious uses, is under no obligation to relieve an aged and necessitous parent." And, Mr. vii. 11, 12, "that, if any man bequeath his fortune to the service of the temple, from that moment he ceases to be under any obligation at all to relieve the most pressing wants of his aged and necessitous parents." I do not think it necessary to attempt a refutation of this opinion, or, rather, these opinions; for more ways than one are suggested here, and a sort of casuistry, which, by the way, savours more of the corruptions of the church than of those of the synagogue. Only let it be observed, that the second and third arguments urged against the former hypothesis, serve equally against this; to which I shall add, that, as no Jewish customs have been alleged in support of it, it is far from being what the words would naturally suggest. If such had been our Lord's meaning, the obvious expression would have been, not, If a man say to his father, but, If a man dedicate or bequeath to the temple. Whereas the efficacy in the text is laid entirely on what he says, not on what he does, or intends to do. For my part, I agree with those who think that, by the expression which I have rendered, "be it devoted, whatever of mine shall profit thee," the son did not directly give, or mean to give, any thing to God; he only precluded himself from giving any relief to his parents. For if he should afterwards repent of his rashness, and supply them with any thing, he had by (what I may call) eventually devoting it to God, given, according to the Pharisaic doctrine, the sacred treasury a title to reclaim it. Gro. is of opinion, that this chance of eventual profit to the treasury, whereof the priests, and the leading men of the Pharisees, had

the management, contributed not a little to the establishment of such impious maxims. The words, therefore, "be it corban," or "devoted," involve an imprecation against himself, if he shall ever bestow any thing to relieve the necessities of his parents; as if he should say to them, 'May I incur all the infamy of sacrilege and perjury, if ever ye get a farthing from me;' than which we can hardly conceive any thing spoken by a son to his parents, more contemptuous, more unnatural, more barbarous, and consequently more justly termed κακολογια, 'opprobrious language.' Lightfoot quotes a passage from a Rabbinical performance, which sets the intent of such expressions in the clearest light. When a man had a mind to make a vow against using any particular thing, suppose wine, he said, Let all the wine that I shall taste be *conem*, a word of similar import with *corban*. By saying so, it was not understood that he devoted any thing to God, but that he bound himself never to taste wine. And if, notwithstanding this, he was afterwards induced to drink wine, he became both sacrilegious and perjured; sacrilegious, because the wine was no sooner tasted by him than it was sacred; perjured, because he had broken his vow; for such declarations were of the nature of vows. It appears from Maimonides, that the term came, at length, to denote any thing prohibited. To say, It is *corban* to me, is to say, I dare not use it; to me it is all one as though it were consecrated to God. In the above explanation we are supported by the authority of Gro. Capellus, Lightfoot, all deeply conversant in Jewish literature; with whom also agree these later critics, L. Cl. Beau. Wh. Wet. Pearce, and several others. Some of our late Eng. translators seem also to have adopted this interpretation. The only difficulty that remains in the sentence arises from the conjunction και, which in sentences conditional or comparative, where the concluding member has an immediate dependence on the preceding, appears to break the natural connexion, by forming one of a different kind. To this I answer with Gro. that the και in the N. T. like the Heb. ו, is sometimes a mere expletive, and sometimes has the power of other conjunctions. I shall mention some of the examples in the Gospels referred to by that author. The learned reader may compare the original with the common translation, Mt. xxviii. 9; L. ii. 15, 21, v. 35, ix. 51. In all these, the translators have dropped the copulative entirely. In L. ii. 27, 28, they have rendered it *then*, and in L. xiv. 1, *that*. Every impartial person will judge whether it be a greater latitude in translating to omit a conjunction, which, in certain cases not dissimilar, is allowed to be an expletive, or to insert, rather interpolate, a whole clause, which is not only not necessary, but not altogether consistent with the rest of the passage. The last clause, ver. 12, is here rendered more according to the sense than according to the letter. 'Ye maintain—he must not do,' is entirely equivalent

to, 'Ye do not permit him to do;' for it was only what they permitted or prohibited by their doctrine of which he was speaking. But the former is the only way here of preserving the tenor of the discourse. In the latter, the first member of the sentence is in the words of the Pharisees, the second in the words of our Lord.

19. "It entereth not into his heart, but into his belly, whence all impurities in the victuals pass into the sink," ουκ εισπορευεται αυτου εις την καρδιαν, αλλ' εις την κοιλιαν, και εις τον αφεδρωνα εκπορευεται, καθαριζον παντα τα βρωματα. E. T. "It entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats." A late learned Prelate, whom I have had occasion often to quote, proposes a different version of the above passage. The way in which he would render it, as may be collected from his commentary and notes, is this: 'It entereth not into his heart, but into his stomach, and goeth out into the lower part of the belly, which purgeth all meats.' Κοιλια, he says, commonly rendered 'belly,' is often used for στομαχος, 'stomach.' Thus Mt. xii. 40, Jonah is said to have been εν τῃ κοιλιᾳ, in the belly [that is, *stomach*] of the great fish. But let it be observed, that the Gr. word κοιλια in no other way imports στομαχος, than as the Eng. word *belly* imports *stomach*. With us it is equally proper to say, that Jonah was in the *belly*, as that he was in the *stomach* of the fish. Thus we say of gluttons, that all their care is to fill their bellies. Yet in such cases we could not say that either the Gr. word or the Eng. is used in an acceptation different from the common. Whatever goes into the stomach goes into the belly, of which the stomach is a part. Whosoever goes to Rome goes to Italy. It is common to every language often to express the part by the whole, and the species by the genus. This kind of synecdoche is so familiar, and even so strictly proper, as hardly to deserve a place among the tropes. Let it be observed further, that when a more extensive or general term is used, every thing advanced must be suited to the common acceptation of the term. Thus I may say indifferently, that our food goes into the stomach, or into the belly; but if I use the latter term, I cannot add, it passes thence into the intestines, (these being also in the belly,) which I might have added if in the first clause I had used the word stomach. The same holds also of the corresponding expressions in Gr. and for the same reason. Yet, in this glaringly improper manner does the evangelist express himself, if αφεδρων, as the Bishop explains it, mean a part of the belly. If it were necessary to go further into this examination, it might be observed, that αφεδρων, by the explanation produced from Suidas and Pasor, which makes it, at the most, answer only to the *intestinum rectum*, will not suit his purpose, the secretion of the chyle being more the work of the other intestines. Let it at the same time be remembered, that the version *latrina*, *secessus*, is admitted,

on all sides, to be according to the common meaning of the word. Add to this, that καθαριζον is susceptible of an easy explanation on this hypothesis. It agrees with παν; but παν does not relate to βρωματα. It must be explained from the subject treated, παν κοινον, παν ακαθαρτον. Nor can any thing be clearer than the meaning and construction, when the words are thus explained: 'Any impurity that should enter from without, with the food, into the body, can never contaminate the man, because it nowise affects his mind, but passeth into his belly, whence it is thrown out into the sink, leaving what is fit for nourishment clear of all dregs and defilement.' Gro. has well expressed the last clause, "Si quid est in cibo naturalis immunditiæ, id alvo ejectum purgat relictum in corpore cibum." No interpretation more effectually exposes the cavil reported by Jerom. Our Lord's words, so far from implying that all that is swallowed is thrown out of the body, imply the contrary. The other interpretation requires also, that we do violence to the words in reading καθαριζοντα for καθαριζον, without the sanction of a single MS. edition, ancient version, or early writer.

22. "Insatiable desires," πλεονεξιαι. E. T. "Covetousness." The use of the word πλεονεξια in the Sep. warrants interpreters to render it 'covetousness,' in the N. T. But in every place where the word occurs, it does not seem to be properly limited to that meaning. Phav. and Suid. both define it ἡ ὑπερ της επιθυμιας του πλειονος βλαβη; they add παρα τῳ αποστολῳ, because it is not the common classical use. Now as this definition is applicable to more vices than *avarice*, there are some passages in Scripture where the sense requires it should be rendered by a more comprehensive term. This is particularly the case when the plural number is employed, as here, and 2 Pet. ii. 14.

24. "Having entered a house, εισελθων εις την οικιαν. But a great number of MSS. many of them of the first note, have no article. Some of the earliest and best editions have none. The Sy. and the Go. interpreters have not read the article. It is rejected by Wet. and most critics.

26. "A Greek," Ἑλληνις. This woman is called Mt. xv. 21, "Canaanitish;" here, "a Syrophenician," and "a Greek."—There is in these denominations no inconsistency. By birth, she was of *Syrophenicia;* so the country about Tyre and Sidon was denominated; by descent, of *Canaan*, as most of the Tyrians and Sidonians originally were; and by religion, *a Greek*, according to the Jewish manner of distinguishing between themselves and idolaters. Ever since the Macedonian conquests, Greek became a common name for idolater, or at least one uncircumcised, and was held equivalent to Gentile. Of this we have many examples in Paul's Epistles, and in the Acts. *Jews and Greeks*, Ἑλληνες, are the same with *Jews and Gentiles*.

31. "Leaving the borders of Tyre and Sidon, he returned,"

παλιν εξελθων εκ των ὁριων Τυρου και Σιδωνος, ηλθε. Vul. "Iterum exiens de finibus Tyri, venit per Sidonem." Agreeable to which are the Cop. and the Sax. versions, as well as the Cam. and two other MSS. which, instead of the three last words in Gr. read ηλθε δια Σιδωνος. Whatever may have recommended this reading to Dr. Mill, it has no external evidence worth mentioning, and is besides, in itself, exceedingly improbable. Our Lord's ministry was to the Jews; and to their country he appears to have confined his journies. Even Si. and Maldonat, though both, especially the last, not a little partial to the Vul. give the preference here to the common Gr. Maldonat says, "Credendum non est, Christum in urbes Gentilium ingressum fuisse, qui non nisi ad oves quæ perierant domûs Israel, se missum dixerat."

32. "Who had an impediment in his speech," μογιλαλον. Vul. "Mutum." This deviation from the meaning is not authorized by a single MS.

33. "Spat upon his own fingers, and put them into the man's ears, and touched his tongue," εβαλε τους δακτυλους αυτου εις τα ωτα αυτου, και πτυσας ἡψατο της γλωσσης αυτου. E. T. "Put his fingers into his ears, and he spit and touched his tongue." The reference of the pronoun *his* is here quite indeterminate. The Cam. MS. gives a better arrangement, πτυσας εβαλε κ. ἑ. Two other MSS. say εβαλε τους δακτυλους αὑτου εις τα ωτα αυτου, και ἡψατο. Though one or two copies are of no authority, yet as there is no doubt about the meaning, that arrangement in Eng. which conduces most to perspicuity ought to be preferred.

34. "Ephphatha." Pref. Mt. sect. 19.

CHAPTER VIII.

12. "No sign shall be given to this generation," ει δοθησεται τῃ γενεᾳ ταυτῃ σημειον. As the negative in the original is expressed by the conditional particle ει, *if*, Simon, in his note on the place, mentions this as an argument, that the words are of the nature of an oath. "Cette particule *si* semble indiquer le serment." It is true that, among the Hebrews, the form of an oath by imprecation was very common. "God do so to me, and more also," said Ruth to her mother-in-law, "if aught but death part thee and me." This was an oath that she would not leave her. Sometimes there was an ellipsis of the curse, and no more than the hypothetical clause was expressed. In this case, the conditional conjunction had the force of negation, if there was no negative in the sentence; and the contrary effect if there was. But as use in every tongue gradually varies, it is manifest, and might be proved by examples, that the conditional particle came at length, in many cases, to be understood merely as a negative. That it is so here, we need no better evidence than that, in all the other places of the Gospels where we have

the same declaration, what is here expressed by *ει δοθησεται σημειον*, is expressed in them by *σημειον ου δοθησεται*. Mt. xii. 39; xvi. 4, and L. xi. 29. Notes.

24. "Having looked up," *και αναβλεψας*. E. T. "And he looked up." *Αναβλεπειν* sometimes signifies 'to recover sight,' sometimes 'to look upwards' to an object situated above us, sometimes 'to raise our eyes' from looking downwards, or even from a state of passiveness to exertion. In this sense, 'to look up' is often used in Eng. As the subject here is the cure of a blind man, many are led to prefer the first of these senses. My reasons for thinking differently are as follow: 1st, When *αναβλεπειν*, in the Gospel, signifies 'to recover sight,' it indicates a complete recovery, which was not the case here. 2dly, If it denote here 'he recovered his sight,' there is a contradiction in the passage, as the same reason would lead us to infer, from the very next verse, that he had not recovered it; for Jesus, after doing something further, *εποιησεν αυτου αναβλεψαι*, made him again look up. 3dly, Because the man's recovering his sight is expressed by a distinct clause, *αποκατεσταθη και ενεβλεψε τηλαυγως*. There is no reason to adopt the second meaning mentioned, as the objects he had to look at appear to have been on a level with himself. The third sense, therefore, which is that of the E. T. seems entitled to the preference. The application is similar to that in the Sep. Isa. xlii. 18. *Οἱ τυφλοι αναβλεψατε ιδειν*. E. T. "Look, ye blind, that ye may see." That the word is sometimes used for looking at things not placed above us, is also evident from L. xxi. 1.

[2] "I see men, whom I distinguish from trees only by their walking," *βλεπω τους ανθρωπους ὡς δενδρα περιπατουντας*. E. T. "I see men as trees walking." But in many MSS. some of them of principal note, in several old editions, and in the commentaries of The. and Euth. the words are, *βλεπω τους ανθρωπους, ὁτι ὡς δενδρα ὁρω περιπατουντας*. This reading is preferred by both Mill and Wet. and is followed by Cas. and some modern interpreters. Thus, the sentence is made to consist of two members, whereof the second is introduced as the reason for saying, in the first, that he saw men. I have endeavoured to give a just expression of the sense in the version.

26. "Neither go into the village, nor tell aught to any of the villagers," *μηδε εις την κωμην εισελθῃς, μηδε ειπῃς τινι εν τῃ κωμῃ*. Vul. "Vade in domum tuam; et si in vicum introieris, nemini dixeris." This version has evidently sprung from a different reading; as there has been, in fact, a great deal of variety here, both in MSS. and in versions. The Sy. and a good majority of MSS. favour the common reading. Some have thought that there is an impropriety in that reading, as it seems to suppose they could relate the miracle to people in the village, though they did not enter it. But the words, *οἱ εν τῃ κωμῃ*, are no more than a periphrasis for 'the villagers.'

28. And others, one of the prophets," αλλοι δε ἑνα των προφητων. Vul. "Alii vero quasi unum de prophetis." In conformity to which, the Cam. alone reads ὡς before ἑνα. But no translation, not even the Sax. concurs here with the Vul.

31. "He began to inform them," ηρξατο διδασκειν αυτους. Chap v. 17. N.

[2] "Be rejected," αποδοκιμασθηναι. This word is, probably used in reference to the expression in the Psalms, "The stone which the builders rejected," ὁν απεδοκιμασαν, as it is rendered by the Seventy.

37. "What will a man not give?" τι δωσει ανθρωπος; E. T. "What shall a man give?" Gro. justly observes, that τι, here, is equivalent to ποσα; 'How much!' 'What great things!' The emphasis is better expressed in our language by the negative, which, however strange it may appear, more exactly hits the sense than a literal version.

[2] "Ransom," ανταλλαγμα. E. T. "Exchange." The Gr. word means both; but the first is, in the present case, the only proper term in Eng. We ransom what by law, war, or accident, is forfeited, and in the power of another, though we may still be in possession; but we always exchange what we have for what we have not. If a man's life be actually taken, it is too late for bartering.

CHAPTER IX.

12, 13. "And (as it is written of the Son of Man,)" και πως γεγραπται επι τον υἱον του ανθρωπου. E. T. "And how it is written of the Son of Man." Twelve MSS. amongst which are the Al. and two others of note, read καθως for και πως. I cannot help thinking this a sufficient warrant for receiving it, when, by the rules of construction, no proper meaning can be drawn from the words as they lie. The Vul. and Zu. follow the common reading, and render πως 'quomodo.' Er. Cas. Cal. say 'quemadmodum;' which may be interpreted either way. Be. whether it was that he judged καθως the true reading, or that he thought πως here of the same import, renders it 'ut.' In this he has been followed by the G. F. which says 'comme,' and Dio. who says 'sicome.' It gives an additional probability, that a similar clause, ver. 13, relating to John, as this does to Jesus, which seems, in some respect, contrasted with it, is ushered in with the conjunction καθως, καθως γεγραπται επ' αυτον. This clause is very generally understood by interpreters, as relating to the coming, not to the sufferings, of the Baptist. I have, therefore, for the sake of perspicuity, transposed it.

20. "No sooner did he see him," ιδων αυτον. An ambiguity in both expressions, but such as, explained either way, hurts not the import of the passage.

23. "If thou canst believe," το ει δυνασαι πιστευσαι. Vul. "Si potes credere." The Sy. literally the same. I see little occasion here for criticism. The το is wanting in so great a number of MSS. that one who thinks the construction embarrassed by it is excusable in rejecting it. And even if allowed to remain it will not be pretended that such superfluous particles are entirely without example. The turns given to the words by Gro. by Knatchbull, and other critics, though ingenious, are too artificial.

24. "Supply thou the defects of my faith," βοηθει μου τη απιστιᾳ. E. T. "Help thou mine unbelief." It is evident from the preceding clause, πιστευω, that απιστια denotes here a 'deficient faith,' not a total 'want of faith.' I have used the word *supply*, as hitting more exactly what I take to be the sense of the passage. "Gro. justly expresses it, "Quod fiduciæ meæ deest, bonitate tua supple." His reason for not thinking that the man asked an immediate and miraculous increase of faith, appears well founded: "Nam ut augmentum fiduciæ ab Jesu speraverit, et quidem subito, vix credibile est." The words, however, in the way I have rendered them, are susceptible of either meaning, and so have all the latitude of the original.

25. "He rebuked," επετιμησε. Vul. "Comminatus est;" that is, 'he severely threatened.' In this manner the Gr. word is rendered in the Vul. no fewer than eight times in this Gospel, where it occurs only nine times. This is the more remarkable, as in the Gospels of Mt. and L. where we often meet with it, it is not once so rendered, not even in the parallel passages to those in Mr. No La. translator that I know has in this imitated the Vul. Some say 'objurgavit;' some 'increpavit,' or 'increpuit.' Beau. who says 'menaça,' and Lu. who says **bedrauete**, are the only persons I know who, in translating from the Gr. into modern languages, have employed a word denoting 'threatened.' If there were more evidence than there is, that this is one usual acceptation of the term, there would still be sufficient ground for rejecting it as not the meaning of the evangelists. For, 1st, The verb επιτιμαω is used when the object addressed is inanimate, as *the wind, the sea, a natural disease;* for though, in such cases, even when rendered *rebuke* or *command*, there is a prosopopeia; yet, as we immediately perceive the sense, the expression derives both lustre and energy from the trope; whereas the mention of threats, which always introduces the idea of punishment to be inflicted on disobedience, being nowise apposite to the subject, could serve only to render the expression ridiculous. 2dly, The evangelists have often given us the very words of the επιτιμησεις used by Jesus, but in no instance do we discover in them any thing of the nature of menace. We have one example in this very verse, for it is επετιμησε λεγων. 3dly, The same word is adopted, Mt. xvi. 22, to express the rebuke given by Peter to his Master, in which it would be absurd to suppose that he em-

ployed threats. 4thly, The Gr. commentator Euth. has given, on Mt. xii. 16, the word παρηγγειλε as synonymous to επετιμησε. 5thly, Recourse to threats, in the orders given to individuals, would ill suit either the meekness or the dignity of character uniformly supported by our Lord. Even the verb εμβριμαομαι, though nearer in its ordinary signification to that of the La. 'comminor,' yet, in no place of the Gospels, can properly be rendered *to threaten*. It is twice used by J. for 'to groan,' or 'to sigh deeply.' There are only two other passages in which it is applied to our Lord, once by Mt. and once by Mr. In both places the words he used are recorded, and they contain no *threatening* of any kind. The only term for *threat*, in these writers, is απειλη; for *to threaten*, απειλειν and προσαπειλειν.

29. "This kind cannot be dislodged, unless by prayer and fasting." Τουτο το γενος εν ουδενι δυναται εξελθειν, ει μη εν προσευχῃ και νηστειᾳ. E. T. "This kind can come forth by nothing but by prayer and fasting." Some doubts have been raised in regard to the meaning of the words *this kind*. The most obvious interpretation is, doubtless, that which refers them to the word *demon* immediately preceding. But as, in the parallel passage in Mt. xvii. 19, mention is made of *faith* as the necessary qualification for dispossessing demons, Knatchbull and others have thought that *this kind* refers to the *faith* that is requisite. But to me it appears an insurmountable objection to this hypothesis, that we have here the same sentiment, almost the same expression, and ushered in with the same words, *this kind*, though in what goes before there is no mention of faith, or of any thing but demon, to which it can refer. It would be absurd to suppose, that the pronouns and relatives in one Gospel refer to antecedents in another. Every one of the Gospels does, indeed, give additional information; and, in various ways, serves to throw light upon the rest. But every Gospel must be a consistent history by itself; otherwise an attempt at explanation would be in vain. Now my argument stands thus: The story related in both Gospels is manifestly the same: that the words in question may refer to *demon* in Mt. no person who attentively reads the passage can deny; that they cannot refer to *faith*, but must refer to *demon* in Mr. is equally evident. Either then they refer to *demon* in both, or the evangelists contradict one another. Other arguments might be mentioned: one is, that the application of γενος to an abstract quality such as *faith*, is, I suspect, unexampled in the language of Scripture; whereas, its application to different orders of beings, or real existences, is perfectly common. Some have considered it as an objection to the above explanation, that it supposes different kinds of *demons;* and that the expulsion of some kinds is more difficult than that of others. I answer, 1st, The objection is founded entirely in our ignorance. Who can say that there are not different kinds of demons? or, that there

may not be degrees in the power of expelling? Revelation has not said that they are all of one kind, and may be expelled with equal ease. I answer, 2dly, *By this kind*, is not meant this kind of demons, but this kind or order of beings called demons. And if there be any implicit comparison in the words, it is with other cures. Another objection is, that in Mt. xvii. 20, the power of expulsion is ascribed solely to faith; whereas, here, it is ascribed to prayer and fasting. The answer to this objection will perhaps show, that the question does not so much affect the import of the passage, as it affects the grammatical construction and literal interpretation of the words. By the declaration, "This kind cannot be dislodged, unless by prayer and fasting," we are not (as I apprehend) to understand, that a certain time was to be spent in prayer and fasting before the expulsion of every demon, but that power of expelling was not otherwise to be attained. "Quod est causa causæ," say dialecticians, "est etiam causa causati." This is conformable to the idioms which obtain in every tongue. It was evidently concerning the power of expelling that the disciples put the question, "Why could not we——?" Now, to the attainment of that power, fasting and prayer were necessary, because they were necessary for the attainment of that faith with which it was invariably accompanied. That εξελθειν should be used according to the import of the Heb. conjugation *hophal*, may be supported by many similar examples in the N. T.

37. "Not me, but him who sent me;" that is, 'not so much me, as him who sent me.' Mt. ix. 13. [3] N.

40. "Whoever is not against you is for you," Ος ουκ εστι καθ' ἡμων, ὑπερ ἡμων εστιν. But in a great number of MSS. some of them of note, in several editions, in the Vul. both the Sy. versions, the Sax. and the Go. the reading is ὑμων in both places, which is also preferred by Gro. Mill, and Wet.

44, 46, 48. "Their worm——and their fire." Ο σκωληξ αυτων——και το πυρ. Diss. XII. Part ii. sect. 30.

CHAPTER X.

1. "Came into the confines of Judea through the country upon the Jordan," ερχεται εις τα ὁρια της Ιουδαιας δια του περαν του Ιορδανου. Vul. "Venit in fines Judææ ultra Jordanem." The Sy. and the Go. appear to have read in the same manner as the Vul. agreeably to which δια του is omitted in some MSS.

12. "If a woman divorce her husband." This practice of divorcing the husband, unwarranted by the law, had been (as Josephus informs us) introduced by Salome, sister of Herod the Great, who sent a bill of divorce to her husband Costobarus; which bad example was afterwards followed by Herodias and others. By law, it was the husband's prerogative to dissolve the

marriage: The wife could do nothing by herself. When he thought fit to dissolve it, her consent was not necessary. The bill of divorce, which she received, was to serve as evidence for her, that she had not deserted her husband, but was dismissed by him, and consequently free.

19. "Do no injury," μη αποστερησης. E. T. "Defraud not." This does not reach the full import of the Gr. verb, which comprehends alike all injuries, whether proceeding from force or from fraud, and is therefore better rendered by P. R. "Vous ne ferez tort à personne." This is followed by Sa. Beau. and even by Si. himself, who, changing only the mood, says, "Ne faites torte à personne." In the same way Dio. has also rendered it, "Non far danno a niuno;" here rightly following Be. who says, "Ne damno quemquam afficito." To the same purpose the Vul. "Ne fraudem feceris;" by the sound of which, I suspect, our translators have been led into the versions, "Defraud not," which does not hit the meaning of the La.

21. "Carrying the cross," αρας τον σταυρον. These words are not in the Ephrem. and Cam. MSS. There is nothing corresponding to them in the Vul. Sax. and Cop. versions. Mt. x. 38. N.

25. "Pass through," διελθειν. There is the same diversity of reading here, which was observed in the parallel place in Mt. xix. 24. But the other reading, εισελθειν, is not here so well supported by either MSS. or versions.

29. See the Note immediately following.

30. "Who shall not receive now, in this world, a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions." There are two difficulties in these words, of which I have not seen a satisfactory solution. The first is in the promise, that a man shall receive, in this world, *a hundred-fold, houses and brothers*——. The second is in the limitation, *with persecutions*. As to the first, there is no difficulty in the promise, as expressed by the evangelists Mt. and L. To say, barely, that men shall receive a hundred-fold for all their losses, does not imply that the compensation shall be in kind; nor do I find any difficulty in the declaration, that thus far their recompense shall be in this world. James, i. 2, advises his Christian brethren "to count it all joy when they fall into divers temptations." Paul, 2 Cor. vii. 4, says, concerning himself, that he was "exceeding joyful in all his tribulation." The same principle which serves to explain these passages, serves to explain the promise of a present recompense, as expressed by Mt. and L. The Christian's faith, hope, peace, and joy in the Holy Ghost, were more than sufficient to counterbalance all his losses. But if the mention of *houses and brothers*——, add nothing to the meaning of those evangelists, to what purpose was it made by Mr.? Instead of enlightening, it could only mislead, and make a retribution in kind be expected in the present life. Some things are mentioned,

ver. 29, of which a man can have only one: these are *father* and *mother*. In ver. 30, we have *mothers*, but not *fathers*. *Wife* is mentioned, ver. 29, but *not wives*, ver. 30. Hence that profane sneer of Julian, who asked whether the Christian was to get a hundred wives. As to these omissions, however, there are some varieties in MSS. and versions. In ver. 29, the word γυναικα, is wanting in two MSS. as well as in the Vul. Cop. Arm. and Sax. versions. None, indeed, in ver. 30, have either γυναικα or γυναικας, but many MSS. and some of note, read μητερα; many also add και πατερα, though these words in the singular ill suit the ἑκατονταπλασιονα which precedes them. These differences and omissions also contribute to render the passage suspected. According to rule if one was repeated, all should have been repeated; and the construction required the plural number in them all. Bishop Pearce suspects an interpolation, occasioned by some marginal correction or gloss, which must have been afterwards taken into the text. If the text has been in this way corrupted, the corruption must have been very early, since the repetition in ver. 30, though with some variety, is found in all the ancient MSS. versions, and commentaries extant. In a case of this kind, I do not think a translator authorized to expunge a passage, though he may fairly mention the doubts entertained concerning it. In a late publication of Mr. Wakefield's (*Silva Critica*,) this passage is explained in such a manner (sect. 83,) as makes the words "now in this world, a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions," to signify just nothing at all. I own I am not fond of a comment that destroys the text, or, which amounts to the same thing, exhibits it as words without meaning. Besides, the promise here is so formally divided into two parts, one regarding the present life, the other the future, that it may be fairly questioned, whether such a total annihilation of one essential part, does not bring the significance of the other at least under suspicion. See Mt. xxvi. 29. [2] N.

[2] "As to the other question about the qualifying words, μετα διωγμων, I observe that the Cam. and one other MS. read διωγμου, agreeable to which is the Sy. version: but this makes no alteration in the sense. I observe also, that there are three MSS. none of them of any name, which read μετα διωγμον, 'after persecution.' Wet. who commonly pays no regard to conjectural emendations, has, nevertheless, adopted this. A promise, according to the letter, regarding things merely temporal, to be accompanied *with persecutions*, that learned and ingenious critic considered as illusory. The more a man has, in that situation, his distress is the greater. He subjoins: "Omnia vero plana erunt, si, quæ etiam ingeniosa D. Heinsii conjectura fuit, sequamur codices qui habent μετα διωγμον. Atque ita promittuntur halcyonia et pacata tempora duris successura." Thus, Druthmar, a Benedictine monk

of the ninth century, who wrote a commentary on Mt. considers the riches and power of the Pope, as a clear fulfilment of the promise with regard to Peter, who put the question, and the large endowments of the monasteries as a fulfilment to the rest: "Nunc quoque magnum regnum habet Petrus de villis et servis per omnem mundum, et ipse et omnes sancti, propter amorem Dei." I own that, to me, all things do not appear so plain, even after the alteration proposed by Wet. If this promise, of temporal prosperity, be understood as made to individuals, how is it fulfilled to the martyrs, and to all those who continue to be persecuted to the end of their lives? But if it be understood, as those interpreters seem to fancy, of the church in general, which, after a state of persecution for near three centuries, was put by Constantine in a state of security and prosperity, the following questions will naturally occur: Do not the words here used manifestly imply, that the promise was intended for every disciple who should come within the description? Thus ver. 29, Ουδεις εστιν ὁς αφηκεν—"There is none who shall have forsaken"— 30, εαν μη λαβῃ "who shall not receive." The evangelists Mt. and L. are equally explicit on this head. Πας ὁς αφηκεν—"Whosoever shall have forsaken"— ληψεται—"shall receive"—are the words of Mt. And in L. it is, Ουδεις εστιν ὁς αφηκεν—"There is none who shall have forsaken"— ὁς ου μη απολαβῃ—"who shall not receive."— It is impossible for words to make it clearer. Now, could the promise be said to to affect the actual sufferers, as the words certainly imply, if all that it meant was, 'If ye, my hearers, have given up, or shall give up, every thing for my sake, houses, lands, friends—those who shall be in your places, three hundred years, hence, who have suffered nothing, being themselves perhaps good for nothing, and have lost nothing, shall be richly rewarded for what ye have done, and shall live in great opulence and splendour? If understood, therefore, of an enjoyment which every persecuted individual would obtain here, after all his sufferings were over, it is not true; for many died in the cause: and, if understood of the church in general, it is not to the purpose; nor can it, by any interpretation, be made to suit the terms employed. For my part, if I were, with Heinsius and Wet. to account μετα διωγμον, 'after persecution,' the true reading, I should heartily agree with those who consider this as a strong evidence of the millenium; for in no other way that I know, can it be consistently interpreted. I have other objections against that interpretation which makes it relate to the change that the church was to undergo, after being established by the imperial laws. If our Lord's kingdom had been, what it was not, a worldly kingdom; if greatness in it had resulted, as in such kingdoms, from wealth and dominion, there would have been reason to consider the reign of Constantine as the halcyon days of the church, and a blessed time to all its members. But if the reverse was the fact; if our Lord's

kingdom was purely spiritual; if the greatness of any member resulted from his humility and usefulness; and if superior authority arose purely from superior knowledge and charity; if the riches of the Christian consisted in faith and good works—I am afraid the changes introduced by the emperor, were more the corruptors than the establishers of the kingdom of Christ. The name indeed was extended, the profession supported, and those who assumed the name, when it became fashionable and a means of preferment, multiplied; but the spirit, the life, and the power of religion, visibly declined every day. Let us not, then, shamefully confound the unrighteous Mammon with the hidden treasures of Christ. Those divine aphorisms called *the beatitudes*, which ascribes happiness to the poor, the meek, the mournful, the hungry, the persecuted, were not calculated for a particular season, but are evidently intended to serve as fundamental maxims of the Christian commonwealth to the end of the world. Though there be, therefore, some difficulty in reconciling the words, *with persecutions*, with what is apparently a promise of secular enjoyments, it is still preferable to the other reading; both because the correction is a mere guess, and because it is less reconcilable than this to the state of the church militant, in any period we are yet acquainted with. For it will ever hold, that all that will live godly in Christ Jesus shall, in some shape or other, suffer persecution. And to reject on mere conjecture, because of a difficulty, real or apparent, all that Mr. has additional to what is recorded by Mt. and L. would be contrary to all the rules of sound criticism, and might give rise to a freedom which would be subversive of the authority of Scripture altogether.

40. "I cannot give," ουκ εστιν εμον δουναι. Vul. "Non est meum dare vobis." In the addition of *vobis*, this interpreter is almost singular, having no warrant from MSS. and being followed only by the Sax. version. It is, besides, but ill adapted to the words in connexion. The same peculiarity in the two versions occurs also in Mt. xx. 23.

42. "Those who are accounted the princes," οἱ δοκουντες αρχειν. E. T. "They which are accounted to rule." The Gr. expression, suitably to a common idiom both in sacred and in classical authors, may be rendered simply as though it were οἱ αρχοντες, 'the princes;' but I think there is here an energy in the word δοκουντες, as denoting those whom the people acknowledge and respect as princes. It also suits the sense better to use the name *princes* here, than the verb *to rule*, which is not so well adapted to the preceding participle, *accounted*. The word *princes* denoting strictly and originally no more than *chief men*, it may not improperly be regarded as merely a matter of public opinion, who they are that come under this denomination. But we cannot with propriety express ourselves in the same doubtful way

of those who actually govern, especially when they govern, as represented here, in a severe and arbitrary manner.

46. "Son of Timeus." This may be no more than an interpretation of the name, for so *Bartimeus* signifies; in which case the words *τουτ' εστι*, as in *Abba, father*, which occurs oftener than once, are understood.

48. "Charged him to be silent," *επετιμων αυτῳ ἱνα σιωπησῃ*. See Notes on Mt. xx. 31, and ch. ix. 25.

CHAPTER XI.

1. "As far as Bethphage and Bethany," *εις Βηθφαγη και Βεθανιαν*. *Βηθφαγη και* are not in the Cam.; nor are there any words corresponding to them in the Vul. and the Sax. versions.

10. Immediately after *βασιλεια*, in the common Gr. copies, we read the words *εν ονοματι Κυριου*, 'in the name of the Lord;' but they are wanting in several MSS. some of them of principal note, and in the Vul. Sy. Cop. Arm. Ara. and Sax. versions. Origen did not read them. And they are rejected by Gro. Mill, and Ben. Their situation between *βασιλεια* and its regimen, *του πατρος ἡμων*, give them much the appearance of an interpolation. Besides, the phrase *ερχομενος εν ονοματι Κυριου*, in the preceding verse, accounts very naturally for the inadvertency of giving *ερχομενη* here the same following. There is, therefore, some reason for rejecting these words, but none, that I know, for rejecting the whole clause.

[2] "In the highest heaven." L. ii. 14. N.

13. "For the fig-harvest was not yet," *ου γαρ ην καιρος συκων*. E. T. "For the time of figs was not yet." Waving the different hypotheses that have been adopted for explaining this expression, Dr. Pearce has, from several passages in sacred writ, particularly Mt. xxi. 34, justly observed, that by the time of any kind of fruit or grain, is meant the time of reaping it. This, indeed, coincides with the interpretation which a reader would naturally give it. What can the time of any fruit be, but the time of its full maturity? And what is the season of gathering, but the time of maturity? But figs may be eaten for allaying hunger, before they be fully ripe; and the declaration, that the season of figs was not yet come, cannot be (as the order of the words, in the original, would lead one at first to imagine) the reason why there was nothing but leaves on the tree; for the fig is of that tribe of vegetables, wherein the fruit appears before the leaf. But if the words, *και ελθων επ' αυτην, ουδεν εὑρεν ει μη φυλλα*, be read as a parenthesis, the aforesaid declaration will be the reason of what immediately preceded, namely, our Lord's looking for fruit on the tree. The leaves showed that the figs should not only be formed, but well advanced; and the season of reaping being not yet come, removed all suspicion that they had been gathered.

When both circumstances are considered, nothing can account for its want of fruit, but the barrenness of the tree. If the words had been, ουδεν εὑρεν ει μη ολυνθους, ου γαρ ην καιρος συκων, 'he found nothing but green figs, for it was not the time of ripe fruit,' we should have justly concluded that the latter clause was meant as the reason of what is affirmed in the former; but, as they stand, they do not admit this interpretation. A transposition, entirely similar, we have in chap. xvi. 3, 4. The idiom of modern tongues requiring a more rigid adherence to the customary arrangement, I have thought it reasonable to transpose the clauses. And, for removing all ambiguity, I have, after Bishop Pearce, [see his Answer to Woolston on the Miracles,] rendered καιρος συκων 'the fig-harvest,' (though this application of the word *harvest* is unusual,) rather than by a phrase so indefinite as *the time of figs*.

15. "The temple." Mt. xxi. 12. N.

17. "My house shall be called a house of prayer for all nations," ὁτι ὁ οικος μου οικος προσευχης κληθησεται πασι τοις εθνεσιν. E.T. "My house shall be called, of all nations, the house of prayer." Our translators have followed Be. who renders the passage as if the last words had been ὑπο παντων των εθνων, "Domum meam domum precationis vocatum iri ab omnibus gentibus;" and is, I think the only La. translator who, by inserting the preposition *ab*, has perverted the sense. He has been copied, as usual, by the G. F. "Ma maison sera appellée maison d'oraison par toutes nations." This is an error of the same sort with that which was observed on Mt. v. 21. See the Note on that verse. The court of the Gentiles, a part of το ἱερον, *the temple*, as it is expressed in this passage, was particularly destined for the devout of all nations who acknowledged the true God, though they had not subjected themselves to the Mosaic law, and were accounted aliens. The proselytes who had received circumcision, and were by consequence subject to the law, were on the same footing with native Jews, and had access to the court of the people. Justly, therefore, was the temple styled "a house of prayer for all nations." The error in the common version is here the more extraordinary, as, in their translation of Isaiah, they render the passage quoted "for all people."

[2] There is another error in the common version, in this passage, which, for aught I know, is peculiar to it. Οικὸς is rendered *the house*, not *a house*, as it ought to be. This difference, though on a superficial view it may appear inconsiderable, is in truth of the greatest moment. *The house of prayer* was the utmost that a Jew could have said of the temple of Jerusalem. To represent all the Gentiles, most of whom knew nothing about it, and the rest, at the furthest, put it on no better footing than the idol-temples of the surrounding nations, as using a style which implied that it was, by way of eminence, the place of all

the earth appropriated to divine worship, is both misrepresenting the fact, and misrepresenting the sacred writers, who are far from advancing any thing that can be justly so interpreted.

18. "For they dreaded him," εφοβουντο γαρ αυτον. I see no reason, with Pearce, to reject the αυτον on so slight authority as six or seven MSS. Their fear of the people, mentioned in other passages, so far from being inconsistent, naturally led them to dread one who had so great an ascendency over the minds of the people, who exposed the hypocrisy of the spiritual guides of the age, and was so much an enemy to their traditions and casuistry.

21. "Which thou hast devoted," ἣν κατηρασω. E.T. "Which thou cursedst." In Eng. the word *cursed* is not now so commonly, nor, I think, so properly, applied to inanimate things. Besides, that acceptation of the verb *to curse*, to which our ears are most familiarized, associates, in our minds, the idea of something at once so atrocious and so vulgar, as makes one dislike exceedingly the application of it to a solemn act of our Lord, intended to convey instruction, in the most striking manner, on two important articles, the power of faith, and the danger of unfruitfulness under the means of improvement. *Devoted*, though sometimes used in a different sense, is here so fixed in meaning by the words connected, that it is impossible to mistake it; and is surely a more decent term than *cursed*.

22. "Have faith in God," εχετε πιστιν Θεου. That is, say some, 'Have a strong faith.' The words rendered literally are, 'Have a faith of God.' It is a known Hebraism, to subjoin the words *of God* to a substantive, to denote great, mighty, excellent; and to an adjective, as the sign of the superlative. In support of this interpretation, Bishop Pearce has produced a number of passages, universally explained in this manner. The context here will suit either explanation. Though this is a point on which no one ought to be decisive, I cannot help, upon the whole, preferring the common version. My reasons are these: 1st, I find that the substantives construed with Θεου, when it signifies great or mighty, (for it is only with these we are here concerned,) are names either of real substances, or of outward and visible effects. Of the first kind are, *prince, mountain, wind, cedar, city;* of the second are, *wrestling, trembling, sleep;* but nowhere, as far as I can discover, do we find any abstract quality, such as faith, hope, love, justice, truth, mercy, used in this manner. When any of these words are thus construed with God, he is confessedly either the subject, or the object, of the affection mentioned. 2dly, The word πιστις, both in the Acts and in the Epistles, is often construed with the genitive of the object, precisely in the same manner as here. Thus, Acts iii. 16, πιστις του ονοματος αυτου is 'faith in his [Christ's] name;' Rom. iii. 22, πιστις Ιησου Χριστου is 'faith in Jesus Christ.' See to the same purpose, Rom. iii. 26; Gal. ii. 16, 20, iii. 22; Philip. iii. 9: ελπις is used in the same way, 1 Thess. i. 3. As

these come much nearer the case in hand, they are, in my judgment, more than a counterpoise to all that has been advanced in favour of the other interpretation.

CHAPTER XII.

4. "They wounded in the head with stones;" λιθοβολησαντες εκεφαλαιωσαν. Vul. "In capite vulneraverunt." Agreeably to this version, the Cam. and five other MSS. omit λιθοβολησαντες. The Cop. and Sax. translations follow the same reading.

14. "Is it lawful to give tribute to Cæsar or not? Shall we give, or shall we not give?" εξεστι κηνσον Καισαρι δουναι, η ου; δωμεν, η μη δωμεν; Vul. "Licet dare tributum Cæsari, an non dabimus?" With this agree the Go. and the Sax. The Cam. omits the whole clause δωμεν, η μη δωμεν.

19. "Moses hath enacted," Μωσης εγραψεν. E. T. "Moses wrote." The word γραφειν, when applied to legislators, and spoken of laws or standing rules, is, both in sacred use and in classical, *sancire*,' 'to enact.'

29. "The Lord is our God; the Lord is one," Κυριος ὁ Θεος ἡμων· Κυριος εἰς εστι. E. T. "The Lord our God is one Lord." The words are a quotation from Moses, Deut. vi. 4, as rendered by the Seventy. In Heb. they run thus, יהוה אלהינו יהוה אחד, literally in Eng. 'Jehovah our God Jehovah one.' In such sentences there is no substantive verb in Heb. (as in European languages) to connect the words. Their juxtaposition is held sufficient. Sometimes in Gr. and La. which do not labour under the same defect, the verb is omitted as unnecessary. Now, in my apprehension, (and in this I agree with Vitringa,) the words quoted ought to be rendered as two sentences; in Deut. thus, 'Jehovah is our God: Jehovah is one;' and not as one sentence, 'Jehovah our God is one Jehovah.' My reasons are these: 1st, It appears to have been the purpose of their great legislator to establish among the people these two important articles, as the foundation of that religious constitution he was authorized to give them. The first was, that the God whom they were to adore, was not any of the acknowledged objects of worship in the nations around them, and was therefore to be distinguished among them, the better to secure them against seduction, by the peculiar name *Jehovah*, by which alone he chose to be invoked by them. The second was the unity of the divine nature; and consequently that no pretended divinity (for all other gods were merely *pretended*,) ought to be associated with the only true God, or share with him in their adoration. There is an internal probability in this explanation, arising from the consideration that these were notoriously the fundamental articles of their creed. 2dly, In the reply of the Scribe, ver. 32, which was approved by our Lord, and in which we find, as it were, echoed every part of

the answer that had been given to his question, there are two distinct affirmations with which he begins: these are, "there is one God," and "there is only one;" corresponding to *The Lord is our God,* and *the Lord is one.* The first clause, in both declarations, points to the object of worship; the second, to the necessity of excluding all others. Accordingly, the radical precept relating to this subject, quoted by our Lord, Mt. iv. 10, from the Sep. is exactly suited to both parts of this declaration, "Thou shalt worship the Lord thy God." This may be called the positive part of the statute, and corresponds to the article, *The Lord is our God. Thou shalt serve him only:* this is the negative part, and corresponds to the article, *The Lord is one.* 3dly, Such short and simple sentences, without either verb or conjunction to unite them in themselves, or connect them with one another, are not unfrequent in the sacred language. An example, perfectly similar, we have, Exod. xv. 3, יהוה איש מלחמה (or, as we read in the Samaritan Pentateuch, יהוה גבור במלחמה) יהוה שמו, rightly rendered in the E. T. as two distinct sentences, "The Lord is a man of war; the Lord is his name:" by Houbigant, "Dominus est bellator fortis; dominus est nomen ejus." 4thly, It is unexampled in sacred writ to join אחד as an adjective to a proper name. The case is different when it is affirmed as an attribute, because then the copula or substantive verb is understood. For though the Gr. word κυριος be an appellative, we ought to remember that in this passage it supplies the place of *Jehovah,* a proper name. Now a proper name, which naturally belongs but to one, does not admit numeral adjectives. If such an adjective, therefore, be subjoined to the name, it ought to be considered as something formally predicated of it, not as an epithet or attendant quality. If the whole purpose of the quotation were to assert, in one sentence, the unity of the Godhead, the only natural expression in Heb. would have been יהוה אלהינו אלהים אחד; in Gr. κυριος ὁ Θεος ἡμων Θεος εἰς εστι, 'Jehovah, or, The Lord, our God is one God.' But, as it stands, if it had been meant for one simple affirmation, the expression would have been both unnatural and improper. The author of the Vul. seems, from a conviction of this, to have rendered the words, in defiance of the authority of MSS. "Deus unus est." In Deut. he says, indeed, "Dominus unus est." But in some old editions, previous to the revisal and corrections of either Sixtus V. or Clement VIII. the reading is, as in Mr. "Deus unus est." I have consulted two old editions in folio, one printed at Paris, 1504, the other at Lyons, 1512; both of which read in this manner.* Some may say, and it is the only objection I can

* Since I wrote the above, I have seen an edition of the Vul. earlier than either of these, printed at Venice, 1484, in which also the expression is "Deus unus est." These are all the editions of that Translation of an older date than the Council of Trent, which I have had occasion to see.

think of, that though my interpretation might suit the Heb. of Deut. it does not suit the Gr. of the evangelist. We have here the substantive verb εστι, which, as it is used only once in the end, seems to connect the whole into one sentence. I answer, that it is not uncommon in the penmen of the N. T. to use the copula in the last short sentence or member, and leave it to be supplied by the reader's discernment in the preceding. Thus, Mt. xi. 30, Ὁ ζυγος μου χρηστος, και το φορτιον μου ελαφρον εστι. Here every body admits that we have two distinct affirmations, and that the εστι, which occurs only in the end, must be supplied in the former clause, after χρηστος.

[2] "Our God," ὁ Θεος ἡμων. Three MSS. read ὑμων; one reads σου. Vul. "Deus tuus."

34. "Nobody ventured to put questions to him," ουδεις ετολμα αυτον επερωτησαι. E. T. "No man durst ask him any question." These words convey a suggestion of some stern prohibition, or terrible menace, denounced by our Lord, which frightened every body from further attempts this way. But this was not ths case. The people saw how completely those were foiled who tried to insnare him by captious questions, and how ill those succeeded who entered into disputation with him; and were therefore naturally led, from respect to a superiority so great and so manifest, to avoid exposing their own ignorance or bad intention. This is sufficiently expressed in the version; J. xxi. 12. [3] N.

40. "Punishment," κριμα. E. T. "Damnation." But this word, with us, is confined to the *punishment of hell*, to which the impenitent will be hereafter condemned. I think it unwarrantable in a translator to limit the words of the sacred penmen to this meaning, when neither the terms used, nor any thing in the context, can be said to limit them. The phrases κρισις της γεεννας and αιωνιος κρισις, literally, 'the punishment of hell,' and 'eternal punishment,' are the only terms in the Gospels which may be properly rendered 'damnation.' And even in these I think it preferable, for an obvious reason, to use the periphrasis of the sacred writer. By the frequent, unnecessary, and sometimes censurable recourse of translators to the terms, *damned, damnation, damnable,* and others of like import, an asperity is given to the language of most modern translations of the N. T. which the original evidently has not. Chap. xvi. 16. [3] N.

41. "The treasury," του γαζοφυλακιου. This name seems to have been given to those chests into which the money devoted for the use of the temple and the sacred service was put. The first account we have of such a repository, is in 2 Ki. xii. 9. But the chest mentioned there seems to have been intended for receiving only the money brought in by the priests, as it was set in the court of the priests, near the altar, a place to which they only had access; whereas the treasury here meant was accessible to people of all ranks and both sexes, as we learn from our

Lord's remark on the gift of a poor widow. It must, consequently, have been in the court of the women, beyond which they were not permitted to go. *Gazophylacium*, from signifying the chest which contained the treasure, came to denote the place in the temple where the chest was deposited. We find our Lord, J. viii. 20, teaching in 'the treasury;' that is, I suppose, in that side of the court of the women where the sacred treasure was kept.

42. "Two mites, which make a farthing." Diss. VIII. Part i. sect. 10.

CHAPTER XIII.

8. "Famines and commotions," λιμοι και ταραχαι. Vul. "Fames." The Cop. Sax. and Eth. read as the Vul. Και ταραχαι are wanting in the Cam. and one other MS.

9. "To bear testimony to them," εις μαρτυριον αυτοις. E. T. "For a testimony against them." Vul. "In testimonium illis." Thus also, Mt. x. 18, εις μαρτυριον αυτοις και τοις εθνεσι, E. T. renders, "For a testimony against them and the Gentiles." But, in Mt. xxiv. 14, εις μαρτυριον πασι τοις εθνεσι is translated, "For a witness unto all nations." This is evidently the most natural interpretation, and suits the usual import of the dative case. Nor is there aught in the context of any of the three passages that would lead one to interpret it differently from the rest. The change, consequently, appears capricious. In one place, indeed, namely chap. vi. 11, the words in connexion sufficiently warrant the change of the preposition. But that the construction there is rather unusual, may be concluded from the parallel passage, L. ix. 5, where the words are, εις μαρτυριον επ' αυτους, a phrase which occurs in no other part of the Gospel. Be. was the first translator who, in the verse under review, introduced the preposition *adversus*.

11. "Have no anxiety beforehand, nor premeditate what ye shall speak," μη προμεριμνατε τι λαλησητε, μηδε μελετατε. Vul. "Nolite præcogitare quid loquamini." The latter clause, answering to μηδε μελετατε, is wanting here, and in the Cop. and Sax. versions. So it is also in the Cam. and four other MSS.

[2] "Foretold by the prophet Daniel," το ῥηθεν υπο Δανιηλ του προφητου. This clause is not in the Cam. and three other MSS. of some note. It is wanting also in the Vul. Cop. Sax. and Arm. versions.

32. "Or." The common Gr. copies have και; but if we judge from the value as well as number of MSS. which read η, and from the support this reading has in the ancient writers and versions, we cannot hesitate to admit it as genuine.

[2] "Hour," ὡρας. This word may be rendered 'season.' Mt. viii. 13. N.

35. "In the evening." These are the four night watches,

answering with us to the hours of nine and twelve at night, three and six in the morning.

CHAPTER XIV.

3. "Of spikenard," ναρδου πιστικης. Vul. "Nardi spicati." Critics have been divided about the exact import of this term. Some have thought it has arisen from the La. name *nardus spicatus*, the latter part of which, denoting the species of the plant, has, by some accident, been corrupted into πιστικης. Others consider this word only as an epithet, expressive of the purity or fineness of the balsam. In the former way the Vul. translates it; in the latter the Sy. As in meaning, however, they pretty much coincide, the *spikenard* being accounted the most precious kind of *nard*, it seemed better to make no alteration on the word which our translators have adopted from the Vul.

2 "She broke open the box," συντριψασα το αλαβαστρον. E.T. "She brake the box." Some late translators, not seeing any necessity for breaking the box, in order to get out the liquor, have chosen to say *shook*. Blackwall (Sac. Clas. vol. ii. part 2, ch. 3,) thinks that the breaking refers to the parts of the liquor, which would be so separated by shaking as to diffuse their fragrance wider, and flow easier. Συντριβειν, I acknowledge, does not always mean 'to break;' perhaps oftener 'to bruise.' Συντριβεσθαι, however, always implies that there is violence, and that the thing spoken of has sustained damage. Now it is evident, that it is not the liquor to which the verb is applied, but the box. For though, by a common figure, the containing for the contained, the box might be used to denote the liquor; these two are here so contradistinguished, that the trope can hardly have place. The historian had told us, that the woman had αλαβαστρον μυρου ναρδου πιστικης πολυτελους. After naming the box, the liquor is specified. To this, as being last mentioned, the participle συντριψασα might refer, if nothing were subjoined; but the repetition of αλαβαστρον after συντριψασα, ought, by the syntactic order, expressly to exclude that interpretation; as it could be intended only to prevent a wrong reference to μυρον. The συντριψασα, therefore, whatever it denotes, must regularly refer to the box. This, they say, is not the usual method of taking out the liquor; but it may be sometimes a necessary method. Nor does it follow, as a consequence of breaking the box, that the liquor must be lost. The effect would depend entirely on the form of the vessel, and the manner of breaking it. We may strike off the neck of a bottle or flagon, without spilling the liquor. I have, however, chosen the words *broke open*, as sufficiently denoting that it required an uncommon effort to bring out the contents, which is all that the word here necessarily implies. And it is a circumstance that ought not to be altogether overlooked, being

an additional evidence of the woman's zeal for doing honour to her Lord. That the term ought not to be rendered *shook*, is to me evident. I know no example of it in this meaning in any author, sacred or profane. Verbs denoting *to shake*, frequently occur in Scripture. But the word is never συντριβω, but τινασσω, σειω, σαλευω.

14. "The guest-chamber," το καταλυμα. L. ii. 7. [3] N.

15. "Furnished," εστρωμενον. I have followed the E. T. in rendering the Gr. word by a general term. To make a stricter interpretation intelligible to ordinary readers, would require more circumlocution than it would be proper to introduce into so simple a narrative. The Eng. word which comes nearest the import of the Gr. is 'carpeted.' But when this term is used, as here, of a dining-room, it is not meant (as without an explanation would occur to us) only of the floor, but of the couches on which the guests reclined at meals. On these they were wont, for the sake both of neatness and of conveniency, to spread a coverlet or carpet. As this was commonly the last thing they did in dressing the room, it may not improperly be employed to denote the whole.

22. "Take, eat, this is my body," λαβετε, φαγετε, τουτο εστι το σωμα μου. Vul. "Sumite, hoc est corpus meum." The same defect is in both the Sy. the Cop. the Ara. the Sax. and the Eth. versions. The Al. and some other noted MSS. omit φαγετε.

30. "Even thou." Though in the common Gr. we have not the pronoun συ after ὅτι, it is found in so great a number of MSS. many of them of principal note, in so many ancient versions, fathers, and early editions, that it has been generally received by critics. That συ is emphatical in this place there can be no doubt. Peter's solemn declaration ended with these words, αλλ' ουκ εγω. Our Lord's words ὅτι συ stand directly opposed to them. It may be added, that the pronoun, in the learned languages, being in such cases unnecessary for expressing the sense, because its power is included in the verb, is hardly ever mentioned but with an emphasis, which can rarely be transfused into modern tongues without the aid of some particle, as here of the adverb *even*.

41. "All is over," απεχει. E. T. "It is enough." This expression is here both indefinite and obscure. L. Cl.'s version is nearer the point, "C'est une affaire faite," or An. "'Tis done." The intention was manifestly to signify, that the time wherein they might have been of use to him by their counsel and comfort was now lost; and that he was in a manner already in the hands of his enemies.

43. "Clubs." L. xxii. 52. N.

51. "Who had only a linen cloth wrapt about his body," περιβεβλημενος σινδονα επι γυμνου. E. T. "Having a linen cloth cast about his naked body." Bp. Pearce supposes this to have been a tunic, or vestcoat, the garment worn next the skin, (for shirts,

as necessary as we imagine them, appear to be of a later date, unless we give that name to a linen tunic): but the words in connexion, περιβεβλημενος επι γυμνου, lead us to think that this was a loose cloth cast carelessly about him. The historian would never have added επι γυμνου, speaking of the tunic, or, as we commonly render it, *coat*, which was always επι γυμνου, close to the body. By this, on the contrary, he signifies that the man had on no tunic, and was consequently obliged to make his escape naked, when they pulled off his wrapper. Besides, a man's appearing only in his tunic was nothing extraordinary, and would never have excited the attention of the soldiers. The common people, on ordinary occasions, or when employed in manual labour, seldom appeared otherwise. What our Lord says, ch. xiii. 16, "Let not him who shall be in the field turn back to fetch his mantle," is an evidence of this; for these two, *the tunic* and *the mantle*, completed their dress.

[2] "The soldiers," οἱ νεανισκοι. E. T. "The young men." A common denomination for soldiers among the Greeks. Had the evangelist said νεανισκοι τινες, or simply νεανισκοι, I should have rendered it *young men*. The definite expression οἱ νεανισκοι points to a known part of the company, which could be no other than *the soldiers*. Though this incident, recorded by Mr. may not appear of great moment, it is, in my opinion, one of those circumstances we call picturesque, which, though in a manner unconnected with the story, enlivens the narrative, and adds to its credibility. It must have been late in the night, when (as has been very probably conjectured) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, stimulated by curiosity, wrapt himself (as Casaubon supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented. It is proper to add, that οἱ νεανισκοι are wanting in the Cam. and two other MSS. with which agree the Vul. Sy. Cop. Ara. and Sax. versions.

53. "All the chief priests," παντες οἱ αρχιερεις. Vul. "Omnes sacerdotes." The interpreter seems to have read ἱερεις. But this reading is not warranted by any MS. or version, except the Sax.

56. "Were insufficient," ισαι ουκ ησαν. E. T. "Agreed not together." Vul. "Convenientia testimonia non erant." Between those two ways of rendering this passage, translators have been divided. Er. and Zu. are the only La. translators I have seen who agree with that here given, "nec erant satis idonea." The Fr. translations also of P. R. L. Cl. and Beau. the Eng. An. and Wes. concur with mine. On a doubtful point, where the words appear susceptible of either interpretation, one ought to be determined by the circumstances of the case. Now there is nothing, in the whole narrative, that insinuates the smallest dis-

crepancy among the witnesses. On the contrary, in the Gospels, the testimony specified is mentioned as given by all the witnesses. The differences in Mt. and Mr., one saying, "I will rebuild," another, "I can rebuild;" one adding, "made with hands," another omitting it, not only are of no moment in themselves, but are manifestly differences in the reports of the evangelists, not in the testimony of the witnesses; nor are they greater than those which occur in most other facts related from memory. What therefore perplexed the pontiffs and the scribes was, that, admitting all that was attested, it did not amount to what could be accounted a capital crime. This made the high-priest think of extorting from our Lord's mouth a confession which might supply the defect of evidence. This expedient succeeded to their wish. Jesus, though not outwitted by their subtilty, was noway disposed to decline suffering, and therefore readily supplied them with the pretext they wanted.

59. "Defective." See the last Note.

61. "The Son of the Blessed One," ὁ υἱος του ευλογητου. Vul. "Filius Dei benedicti." In the Al. and two other MSS. we read Θεου του ευλογητου. But it is entirely suitable to the Heb. idiom to employ the adjective ευλογητος, without the noun, as a distinguishing appellation of God.

70. The clause και ἡ λαλια σου ὁμοιαζει is wanting in the Cam. and three other MSS. with which agree the Vul. Cop. and Sax. versions.

72. "Reflecting thereon, he wept," επιβαλων εκλαιε. E. T. "When he thought thereon, he wept." There are not many words in Scripture which have undergone more interpretations than this term, επιβαλων. The Vul. perhaps from a different reading, followed by Er. Zu. Cas. and Cal. says, "Cœpit flere." In this also agree the Sy. the Sax. and the Go. versions. Ar. "Separans se flevit." Be. "Quum se proripuisset, flevit." Dio. "Si mise a piangere." G. F. after Be. "S'estant jetté hors, il pleura." Pr. R. Beau. and L. Cl. as Dio. "Il se mit à pleurer." Hey. "He burst into tears." Almost all our other Eng. versions of this century, An. Dod. Wes. Wer. Wy. have it, "He covered his head," or "his face, and wept." Schmidius and Raphelius have warmly, but not in my judgment successfully, defended Be.'s version, making επιβαλλειν to mean, 'se foras proripere sive ejicere,' *to rush out.* Elsner has clearly shown, that the examples produced in support of this interpretation conclude nothing; and that the word, as its etymology suggests, denotes more properly *to rush in,* than *to rush out.* Accordingly, when it is construed with a preposition, the preposition is always εις or επι, never εξ or απο. He therefore prefers an explanation which had been first given by The. and afterwards defended by Salmasius and others: "Having covered his head, he wept." Yet the Gr. commentator does not give this as the

certain meaning of the word; but mentions two interpretations, leaving it to the reader to make his choice. His words are *επιβαλων, γαρ φησιν, εκλαιε, τουτ' εστιν, επικαλυψαμενος την κηφαλην, η αντι του, αρξαμενος μετα σφοδροτητος.* But has any authority been produced for rendering *επιβαλλειν*, by itself, 'to cover the head?' The authority of The. himself, a writer of the eleventh century, especially on a point of which he is evidently doubtful, will not go far. Pains have been taken to evince that the Greeks and Romans, (for nothing, if I remember right, has been affirmed of the Jews,) had such a custom; but not that it was ever expressed by the single word *επιβαλλω*. It is natural in a man who weeps, to endeavour to hide his face; not so much to conceal his emotion, as to conceal the effect of it, the distortion it brings upon his countenance. But the matter of consequence to Peter was to conceal his emotion altogether. Now, he could not have taken a more effectual method of publishing it to all around him, than by muffling his head in his mantle. This could not fail to attract the attention of many who had no opportunity of observing the change on his features. I consider the version of this word in Dio. Beau. and L. Cl. as made from the Vul. or the Cam. the only Gr. copy which reads *ηρξατο κλαιειν*. Hey.'s seems to be a free version of The.'s, *αρξαμενος μετα σφοδροτητος, εκλαιε.* In regard to what appears to have been the oldest manner of translating the word *επιβαλων*, 'he began,' I should, with Palairet, have no objection to it, had the words been *επέβαλε κλαιειν*, and not *επιβαλων εκλαιε*; for, though no phrase in Scripture is more common than *he began to do* for *he did*, we do not find a single instance in which the first verb is expressed by the participle, and the second by the indicative mood, (I might add, or in which *επιβαλλειν* is used for 'to begin.') Now the form, in idiomatic phrases, must be carefully observed, for they hardly ever convey the same sense when differently construed. Simon of the Oratory, after Gro. makes this participle equivalent to the יסף 'addens.' But it is remarkable, that though the verb *επιβαλλω* occurs very often in the version of the Seventy, they have not once used it in translating the Heb. אסף, which is also a very common verb. Palairet follows Ham. who has given a version which differs from all the preceding. "He looked upon him [Jesus], and wept." But our former question recurs, Where do we find *επιβαλλω*, without any addition, used in this sense? Not one quotation where the verb is not followed by *οφθαλμους, οψεις*, or *ομματα*, has been brought in support of this meaning. The meanings would be endless which might be given it, should we form an interpretation from every word that may be construed with *επιβαλλω*. After weighing impartially the above and other explanations, I think with Wet. that the sense exhibited by the E. T. is the most probable. That there is an ellipsis in the words is undeniable. Now, we can never plead use in favour

of a particular signification of an elliptic term, but when we can show that such is the meaning of the word where there is the same ellipsis. To say επιβαλλειν means 'to look upon,' because επιβαλλειν οφθαλμους has that meaning; or, that it signifies 'to cover the face,' because βαλλειν φαρη επ' ομματων has that signification, appears to me so extraordinary a mode of reasoning, that I am surprised to find critics of undoubted learning, and discernment adopting it. If I should produce examples of επιβαλλειν τον νουν, or την διανοιαν, as signifying to think of a thing, to reflect upon it, than which nothing is easier, I should give full as much probability to this signification of the word επιβαλλειν, when alone, as has been given by any quotations I have yet seen, to the most plausible of the meanings above-mentioned. But more can be said here. The verb by itself is explained by Phavorinus as admitting this interpretation. Επιβαλλει ουν τις νοηματι η εργῳ, ηγουν ηκριβωμενως και επιτυχως νοει, ὁ και επιβολως φαμεν. Suidas explains επιβολη by εννοια. And of the word used singly in this acceptation, Wet. has produced clear examples from Polybius, Theophrastus, Plutarch, Diodorus Siculus, Diogenes Laertius, and several others, to which I refer the learned reader; and shall only add, that if these authorities do not put the matter beyond all question, they at least give it a greater probability than has been yet given to any of the other hypotheses.

CHAPTER XV.

5. "Answered no more," ουκετι ουδεν απεκριθη. E. T. "Yet answered nothing." But this implies that he had answered nothing to the former question; the reverse of which is the fact, as appears ver. 2, and is justly observed by Bishop Pearce. All the La. translators say rightly, "Nihil amplius respondit," or what is manifestly equivalent. All the foreign translators I have seen give the same sense. Yet to show how difficult it is to preserve an uniform attention, and how liable at times even judicious persons are to run blindfold into the errors of their predecessors, it may be observed, that Wes. is the only modern Eng. translator who has escaped a blunder, not more repugnant to the fact, as recorded in the verses immediately preceding, than contradictory to the import of the Gr. expression here used. His version is, "Answered nothing any more." The rest, without exception, say, "Still answered nothing," or words to that purpose. Yet, in the G. E. the sense was truly exhibited, "Answered no more at all."

7. "Who in their sedition had committed murder," οἵτινες εν τῃ στασει φονον πεποιηκεισαν. Vul. "Qui in seditione fecerant homicidium." No MS. authorizes this rendering.

8. "With clamour the multitude demanded," Αναβοησας ὁ οχλος ηρξατο αιτεισθαι. Vul. "Cum ascendisset turba cœpit

rogare." Accordingly the Vat. MS. has αναβας for αναβοησας. Agreeable to which are also the Cop. and Eth. versions. The Cam. reads αναβας ὁλος, and is followed by the Go. but not by the Sax. which has nothing answering to the first clause, "cum ascendisset," but is in what follows conformable to the Vul.

12. "What then would ye have me do with him whom ye call king of the Jews?" Τι ουν θελετε ποιησω ὁν λεγετε βασιλεα των Ιουδαιων; Vul. "Quid ergo vultis faciam regi Judæorum?" But in this omission the Vul. is singular. There is no Gr. MS. known as yet, which has not ὁν λεγετε: no version except the Sax. which does not translate it.

25. "Nailed him to the cross," εσταυρωσαν αυτον. E. T. "Crucified him." The Eng. verb *to crucify*, denotes properly to put to death by nailing to the cross. The word σταυροω, here, means no more than 'to fasten to the cross with nails.' In strict propriety, we should not say a man cried after he was crucified, but after he was nailed to the cross.

[2] "The third hour." J. xix. 14. N.

34. "Eloi," Ελωϊ. This is the Sy. as well as the Heb. word for *my God*. See J. xx. 17. in the Sy. version. It is there pronounced *Elohi*; but the aspiration must be dropt when written in Gr. letters, as it suits not the analogy of the Gr. language to admit it in the middle, or at the end of a word. For this reason they say *Abraam*, not *Abraham*; *Judas*, not *Judah*.

42. "When it was evening," και ηδη οψιας γενομενης. The word answering to *evening* is used with some latitude in Scripture. The Jews spoke of two evenings, Mt. xiv. 23. N. It is probably the former of these, that is meant here and Mt. xxvii. 57, for at six *the preparation ended* and *the Sabbath began*, when they durst no longer be so employed.

43. "Senator." Βουλευτης. L. xxiii. 30. N.

44. "Pilate, amazed that he was so soon dead," ὁ δε Πιλατος εθαυμασεν, ει ηδη τεθνηκε. E. T. "And Pilate marvelled if he were already dead." Raphelius, with whom agrees Bishop Pearce, has shown, by examples from Xenophon and Eusebius, that the conjunction ει is, in some cases, properly translated *that*. We have a strong evidence that this is the meaning here, from the question put to the centurion, "whether Jesus had been dead, παλαι, any time," not ηδη, "already." That there are two MSS. which read ηδη, is perhaps not worth mentioning.

CHAPTER XVI.

2. "About sun-rise," ανατειλαντος του ἡλιου. E. T. "At the rising of the sun." Vul. "Orto jam sole." This expresses too much; for let it be observed, that it is not the preterperfect participle that is here used by the evangelist, but an aorist. Nor is there a word in the Gr. (except in a very few copies,) nor in any

other ancient version, answering to *jam* in the La. The E. T. seems, in this place, to follow the Cam. which reads ανατελλοντος in the present. But this reading is peculiar to that copy.

8. "Getting out, fled," εξελθουσαι ταχυ εφυγον. E. T. "Went out quickly and fled." But the word ταχυ is wanting in a great number of MSS. some of them of principal note, in several of the best editions and ancient versions, particularly the Vul. and both the Sy. It is also rejected by Mill and Wet.

16. "He who shall believe," ὁ πιστευσας. E. T. "He who believeth." The Gr. aorists have not always the power of the preterite; but, agreeably to the import of the name, are frequently indefinite in regard to time. Here they are better rendered by the present, as in the E. T. than by the past; the present, with us being often used indefinitely. Had the words immediately preceding related to a judgment to come, the most proper tense here, in Eng. for expressing the Gr. aorist, would have been the future perfect; that is, a future which is past, in respect of another future referred to; "He who shall have believed, shall be saved." In this manner all the La. translators except Ar. have expressed it: "Qui crediderit." But, as the words immediately preceding are an order to the apostles, with which the words of this passage are connected as regarding what is necessarily consequent on the execution of that order (for of necessity they would be either believed or disbelieved,) the time is, in our idiom, best expressed by a simple future. Though the future perfect could not be accounted improper, it is so complex, ['He who shall have believed, and shall have been baptized',] that unless where perspicuity renders it necessary, it is better to avoid it. The later Fr. translators (though that tense be, in their language, a degree simpler than in ours) take this method. P. R. Sa. and Si. though translating from the Vul. and Beau. say, "Celui qui croira," not 'qui aura cru.'

2 "He who shall believe—he who will not believe," ὁ πιστευσας—ὁ απιστησας. E. T. "He that believeth—he that believeth not." The change of the future from *shall* to *will* may, to a superficial view, appear capricious; but I imagine the idiom of the language requires this distinction between a positive and a negative condition. It is accordingly expressed in the same manner in the G. E. A sovereign might properly say to his minister, 'Publish, in my name, this edict to the people: if they shall obey it, they shall be rewarded, but if they will not obey they shall be punished.' In the former part of the declaration, it is not the will that is required, so much as the performance: in the latter part, a threat is annexed to the non-performance, merely on account of the obstinacy, that is, pravity of will, by which it is occasioned. This distinction particularly suits the nature of the present case. The belief that results not from evidence, but from an inclination to believe, is not styled *faith*

so properly as *credulity*, which is always accounted an extreme. Nor is that *unbelief*, or even *disbelief*, criminal, that is not justly imputable to a *disinclination* to believe in spite of evidence; which is termed *incredulity*, and is as much an extreme as the other. It is required not that our will operate in producing belief, (ample evidence is afforded for this purpose, as mentioned in the two subsequent verses,) but that our will do not operate in a contrary direction, to prevent or obstruct our believing. God alone gives light, he requires of us only that we do not shut our eyes against it. It may be thought an objection to this explanation, that it would imply that there is a *demerit* in the unbelief that is punishable, at the same time that there is no *merit* in the faith that is to be rewarded. This is doubtless the case. There is no positive *merit* in faith; and if, when compared with infidelity there may be ascribed to it a sort of negative merit, the term is evidently used in a sense not strictly proper. But this is no objection to the explanation given above. These contraries do not stand on a footing entirely similar. Death, we know, is the wages of sin; but eternal life, which is the same with salvation, is the gift of God, through Jesus Christ our Lord.

[3] "Shall be condemned," *κατακριθησεται*. E. T. "Shall be damned." But this is not a just version of the Gr. word. The term *damned*, with us, relates solely to the doom that shall be pronounced upon the wicked at the last day. This cannot be affirmed, with truth, of the Gr. *κατακρινω*, which corresponds exactly to the Eng. verb *condemn*. It may relate to that future sentence, and it may not. All the La. translations I know, Vul. Ar. Zu. Er. Cas. Cal. Be. say "condemnabitur." But if the word had been *damnabitur*, it would have made no difference, as these two La. verbs are synonymous. It is not so with the Eng. words, *to damn* and *to condemn*. I cannot help observing, that though the Itn. and Fr. languages have verbs exactly corresponding, in the difference of their meanings, to the two Eng. verbs, their translators have, very properly, preferred the more general term. Dio. says, "Sara condannato;" G. F. L. Cl. Beau. P. R. Si. Sa. "Sera condamné." In regard to the more modern Eng. versions, they have all replaced the proper word *condemned*, except Wes. who retains the term of the common translation. Chap. xii. 40. N. It is still worse to render the simple verb *κρινειν* (2 Thess. ii. 12.) 'to damn;' that verb properly signifying not so much as *to condemn*, but 'to judge,' 'to try:' though sometimes used by a figure, the cause for the consequence, to denote *to punish*.

Jerom has observed, that there were few of the Gr. copies he had seen, which had the last twelve verses of this chapter. They are still wanting in many MSS. and are not comprehended in the Canons of Eusebius. But they are in the Sy. version, the Ara. and the Vul. and were in the old Itc. and other ancient

versions. They are in the Al. and Cam. MSS. They are also in The.'s Commentaries. But what weighs most with me, I acknowledge, is, that the manner wherein so ancient a writer as Irenæus, in the second century, refers to this Gospel, renders it highly probable that the whole passage was read in all the copies known to him: "In fine autem evangelii, ait Marcus, 'Et quidem Dominus Jesus, postquam locutus est eis, receptus est in cœlos, et sedet ad dexteram Dei.'" Adv. Hær. lib. iii. cap. 11. The verse quoted is the nineteenth, and the chapter has but twenty. It deserves our notice, that there is not a single MS. which has this verse, that has not also the whole passage from the eighth to the end; nor is there a MS. which wants this verse, that does not also want the whole. No authority of equal antiquity has yet been produced on the other side. It has been conjectured, that the difficulty of reconciling the account here given of our Lord's appearances after his resurrection, with those of the other evangelists, has imboldened some transcribers to omit them. The plausibility of this conjecture, the abruptness of the conclusion of this history without the words in question, and the want of any thing like a reason for adding them if they had not been there originally, render their authenticity at least probable. Transcribers sometimes presume to add and alter in order to remove contradictions, but not, as far as I can remember, in order to make them.

PREFACE

TO

LUKE'S GOSPEL.

LUKE, to whom this Gospel, the third in order, has been, from the earliest ecclesiastical antiquity, uniformly attributed, was for a long time a constant companion of the apostle Paul, and assistant in preaching the gospel, as Mark is said to have been of the apostle Peter. Of Luke we find honourable mention made once and again in Paul's Epistles; Col. iv. 14; 2 Tim. iv. 11; Philem. 24. But the most of what we can know of his history must be collected from the Acts of the Apostles, a book also written by him in continuation of the history contained in the Gospel. Though the author, like the other evangelists, has not named himself as the author, he has signified plainly in the introduction of his work that he is not an apostle, nor was himself a witness of what he attests, but that he had his intelligence from apostles and others who attended our Lord's ministry upon the earth.

2. It has been made a question whether he was originally a Jew or a Pagan. The latter opinion has been inferred from an expression of the apostle Paul to the Colossians, chap. iv. 10—14, where, after naming some with this addition, *who are of the circumcision*, he mentions others, and among them Luke, without any adddition. These are, therefore, supposed to have been Gentiles. But this, though a plausible inference, is not a necessary consequence from the apostle's words. He might have added the clause, *who are of the circumcision*, not to distinguish the persons from those after-mentioned *as not of the circumcision*, but to give the Colossians particular information concerning those with whom perhaps they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. It will perhaps add a little to the weight of this consideration to observe, that, in those days, in introducing to any church such Christian brethren as were unknown to them before, it was a point of some importance to inform them, whether they were of the circumcision or not; inasmuch as there were certain ceremonies and observances wherein the Jewish converts were indulged, which, if found in one converted from Gentilism, might render it suspected that his conversion was rather to Judaism than to Christianity.

3. Some ancients, on the contrary, have imagined that he was not only a Jew, but one of the seventy commissioned by our Lord to preach the Gospel, Luke x. 1. This, I think, may be confuted from what is advanced by Luke himself, who does not pretend to have been a witness of our Lord's miracles and teaching, but to have received his information from witnesses. This would not have been done by one who had attended our Lord's ministry, and was, though not an apostle, of the number of his disciples. I am not ignorant that Whitby,* after others, has attempted so to explain the words, as to make what is said concerning the information received from witnesses to relate only to those who had published their narratives before that time, and that the phrase παρηκολουθηκοτι ανωθεν πασιν ακριβως, is intended for marking the distinction between their source of intelligence and his. In my opinion, he has totally mistaken the import of this clause, as I shall show in explaining the place.† But that our evangelist was, with all the other writers of the New Testament, a convert to Christianity from Judaism, not from Gentilism, is, upon the whole, sufficiently evident from his style, in which, notwithstanding its greater copiousness and variety, there are as many Hebraisms as are found in the other evangelists, and such as, I imagine, could not be exemplified in any writer originally Gentile, unless his conversion to Judaism had been very early in life.

4. Further, Luke seems to have had more learning than any of the other evangelists. And if he be the person mentioned in the above-cited passage of the Epistle to the Colossians, ch. iv. 14, of which I see no reason to doubt, he was by profession *a physician.* Grotius has hence inferred several particulars, which as they are not supported by any positive proofs, can be ranked only among conjectures. The reason which Luke himself assigned for his writing was, it would appear, to prevent people's giving, without examination or inquiry, too easy credit to the narratives of the life of Jesus, which, at that time, seem to have abounded. I acknowledge that the word επεχειρησαν, *have undertaken,* used here by Luke, does not necessarily imply any blame laid on the execution; but the scope of the place seems to imply it, if not on all, at least on some of these undertakings: for if all, or even most, were well executed, the number was an argument rather against a new attempt, than for it. The very circumstance of the number of such narratives at so early a period, is itself an evidence that there was something in the first publication of the Christian doctrine, which, notwithstanding the many unfavourable circumstances wherewith it was attended, excited the curiosity, and awakened the attention, of persons of all ranks and denominations; insomuch, that every narrative which pre-

* Preface to the Gospel of St. Luke. † Ch. i. 3. Note.

tended to furnish men with any additional information concerning so extraordinary a personage as Jesus, seems to have been read with avidity.

5. Who they were to whom the evangelist alludes, who had, from vague reports, rashly published narratives not entirely to be depended on, it is impossible for us now to discover. Grotius justly observes, that the spurious Gospels mentioned by ancient writers are forgeries, manifestly, of a later date. He seems to except the Gospel according to the Egyptians, which, though much earlier than the rest, can scarce claim an antiquity higher than that according to Luke. That there were, however, some such performances at the time Luke began to write, the words of this evangelist are sufficient evidence; for, to consider this book merely on the footing of a human composition, what writer of common sense would introduce himself to the public by observing the numerous attempts that had been made by former writers, some of whom at least had not been at due pains to be properly informed, if he himself were actually the first, or even the second, or the third, who had written on the subject; and if one of the two who preceded him had better opportunities of knowing than he, and the other fully as good? But the total disappearance of those spurious writings, probably no better than hasty collections of flying rumours, containing a mixture of truth and falsehood, may, after the genuine Gospels were generally known and read, be easily accounted for. At midnight the glimmering of a taper is not without its use; but it can make no conceivable addition to the light of the meridian sun. And it deserves to be remarked by the way, that, whatever may be thought to be insinuated here by the evangelist concerning the imperfect information of former historians, there is no hint given of their bad design.

6. Some have inferred from Luke's introduction, that his must have been the first genuine Gospel that was committed to writing. In my opinion, this would need to be much more clearly implied in the words than it can be said to be, to induce a reasonable critic to adopt an opinion so repugnant to the uniform voice of antiquity. The remark of Grotius on this head appears to have more weight than is commonly allowed it. Luke, he observes, wrote in Greek; Matthew's Gospel had been written in the Hebrew of the times, and probably was not then translated into Greek. The expression of Papias implies, in my opinion, as was hinted already,* that that Gospel remained a considerable time without any translation into Greek. If so, the only authentic Gospel which had preceded Luke's in Greek, was the Gospel by Mark, which comparatively was but a compend.

The arguments [if we can call them arguments] in Basnage's Exercitations, employed to prove that the Gospel by Luke was the first written, will be found on examination to rest on nothing

* Preface to Matthew's Gospel, sect. 6.

but conjectures, supported by reasonings which to a superficial view may appear ingenious, but are merely hypothetical, and can never overturn the only adequate evidence of a point of fact, the testimony of those who had best occasion to know, in a matter which they were under no conceivable temptation to misrepresent.

7. Luke, in composing this Gospel, is supposed by some to have drawn his information chiefly from the apostle Paul, whom he faithfully attended, as Mark did from the apostle Peter. They even proceed so far as to suppose, that when Paul in his Epistles uses the expression *my Gospel*, (Rom. ii. 16, xvi. 25; 2 Tim. ii. 8,) he means the Gospel according to Luke: but nothing can be more unnatural than this interpretation. That Paul, who was divinely enlightened in all that concerned the life and doctrine of his Master, must have been of very great use to the evangelist, cannot be reasonably doubted: yet from Luke's own words we are led to conclude, that the chief source of his intelligence, as to the facts related in his Gospel, was from those who had been eye and ear witnesses of what our Lord both did and taught. Now of this number Paul evidently was not. But, though Luke appears to have been an early and assiduous attendant on the ministry of that apostle, and to have accompanied him regularly in his apostolical journies, from his voyage to Macedonia till he was carried prisoner to Rome, whither also the evangelist went along with him, he could not fail to have many opportunities, both before and after joining him, of conversing with those apostles and other disciples who had heard the discourses, and seen the miracles of our Lord.

8. As to the time when this Gospel was written, hardly any thing beyond conjecture has yet been produced. The same may be said of the place of publication. Jerom thinks it was published in Achaia, when Paul was in that country, attended by Luke; and, by the computation of Euthymius, it was fifteen years after our Lord's ascension: but Paul's journey into Achaia could not have been so early. Grotius supposes that both the Gospel and the Acts were written soon after Paul left Rome to travel into Spain. His principal reason seems to have been, because the latter of these histories ends nearly about that time, to wit, when Paul was first a prisoner at Rome. But though this may be admitted to be a very strong presumption that the Acts of the Apostles were composed then, it affords no sort of evidence that the Gospel may not have been composed and published long before. That it actually was some time before the other, appears to me the more probable supposition of the two. By the introduction to the Gospel, where the author particularly addresses himself to his friend Theophilus, his whole intention at that time appears to have been, to give a history of our Lord's life, teaching, and miracles. And, even in concluding the Gospel, no hint is given

of any continuation or further history then in view. Again, in the beginning of the Acts, when he addresses the same friend, he speaks of the Gospel as of a treatise which he had composed on a former occasion, and which was then well known. And as to the place of publication, though nothing certain can be affirmed concerning it, I am inclined to think it more probable that it was Antioch, or at least some part of Syria, if not Palestine. Every thing here seems addressed to those who were well acquainted with Jewish customs and places. No hints are inserted by way of explanation, as we find in the Gospels of Mark and John.

9. But, though no certainty can be had about the precise time and place of publication, we have, in regard to the author, the same plea of the uniform testimony of Christian antiquity which was pleaded in favour of the preceding evangelists, Matthew and Mark. Some indeed have thought that, as an evangelist, Luke has the testimony of Paul himself, being, as they suppose, *the brother whose praise is in the Gospel*, mentioned in 2 Cor. viii. 18. But admitting that Luke is the person there intended, another meaning may, with greater plausibility, be put on the expression *in the Gospel*, which rather denotes in preaching the gospel, than in writing the history of its author. The name *evangelist* was first applied to those extraordinary ministers, such as Philip and Timothy, both expressly called so, (Acts xxi. 8; 2 Tim. iv. 5,) who attended the apostles, and assisted them in their work. Luke was doubtless an evangelist in this sense, as well as in the current but later acceptation of the term. It may indeed be justly affirmed, that Paul appears to have been the first who has quoted this Gospel though he does not name Luke, and quoted it as of authority. In writing to Timothy he has these words, *For the Scripture saith*, "Thou shalt not muzzle the ox that treadeth out the corn," *and* "The labourer is worthy of his reward," 1 Tim. v. 18. The former of these sayings is a quotation from the Pentateuch, Deut. xxv. 4: the latter is found nowhere else in these terms but in Luke, (x. 7,) whose very words the apostle has adopted. Αξιος ὁ εργατης του μισθου αὑτου. Lardner has taken notice of allusions to some passages in this Gospel to be found in some of the apostolic fathers; and there are evident quotations from it, though without naming the author, in Justin Martyr, and the Epistle of the churches of Vienne and Lyons. Tatian, a little after the middle of the second century, composed a Harmony of the Gospels, the first of the kind that had been attempted, which he called DIATESSARON, (δια τεσσαρων) *of the four*, and which demonstrates that at that time there were four Gospels, and no more, of established authority in the church. Irenæus, not long after, mentions all the evangelists by name, arranging them according to the order wherein they wrote, which is the same with that universally given them, throughout the Christian world, to this day. When he speaks of Luke, he re-

cites many particulars which are peculiar to that Gospel. And, though the reasons assigned by that ancient author why the Gospels can be neither fewer nor more than four, we should justly consider as very whimsical; the attempt, though unsuccessful, to account for it, shows at least the certainty of the fact, that the four Gospels were then received by Christians of all denominations, and that beside them there was no Gospel or history of Jesus of any estimation in the church. From that time downwards, the four evangelists are often mentioned; and whatever spurious narratives have from time to time appeared, they have not been able to bear a comparison with those, in respect either of antiquity or of intrinsic excellence. Early in the third century, Ammonius also wrote a Harmony of the four Gospels. As these were at that time, and had been from their first publication, so they continue to this day to be regarded as the great foundations of the Christian faith. If Monsieur Freret had been so lucky as to meet with Lardner's Credibility of the Gospel History, and had taken the trouble to read it attentively before he wrote his *Examen Critique*, his natural penetration must have made him sensible, notwithstanding the artless simplicity of the English writer, how little his own much-laboured remarks can bear a comparison with the naked truth.

10. The Gospel by Luke has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the Baptist; the annunciation, and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimonies of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old; his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years, and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two apostles, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded up his increase, and when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed profligate; of the Pharisee and the publican praying in

the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others; most of which so early a writer as Irenæus has specified as peculiarly belonging to this Gospel; and has thereby shown to all after ages, without intending it, that it is, in every thing material, the same book which had ever been distinguished by the name of this evangelist till his day, and remains so distinguished to ours.

11. In regard to Luke's character as a writer, it is evident, that though the same general quality of style, an unaffected simplicity, predominates in all the evangelists, they are, nevertheless, distinguishable from one another. Luke abounds in Hebraisms as much as any of them; yet it must be acknowledged, that there are also more Grecisms in his language than in that of any of the rest. The truth is, there is greater variety in his style, which is probably to be ascribed to this circumstance—his having been more, and for a longer time, conversant among the Gentiles, than any other evangelist. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, the seat of government, where people of the first distinction in the province had their residence, and to which there was great resort of strangers. Here the Greek language had long prevailed. Besides, Luke's occupation, as a physician, may very probably have occasioned his having greater intercourse with those of higher rank. Not that the profession itself was then in great esteem in that country: for it has been justly observed, that in Rome, as well as in Syria, slaves who gave early signs of quickness of parts and manual dexterity, were often instructed in physic, who, if they proved successful, were commonly rewarded with their freedom. That Luke himself, whatever may have been his early condition in life, was, when a Christian minister, a freeman and master of his time, is evident from his attendance on the apostle Paul in his peregrinations for the advancement of the gospel. But the profession of medicine and surgery (for these two were then commonly united) not only proved the occasion of a more general intercourse with society, but served as a strong inducement to employ some time in reading. This may sufficiently account for any superiority this evangelist may be thought to possess above the rest in point of language.

12. His name, Λουκας, *Luke*, rendered in one place in the common translation *Lukas*, (Philem. 24,) is supposed to have been a contraction of the Roman name *Lucilius*, or of *Lucanus*, in like manner as *Demas* is contracted from *Demetrius*, and *Epaphras* from *Epaphroditus*. Names thus contracted from the master's name were commonly given to slaves, but not peculiarly to such. That a considerable portion of Luke's time had been spent in Rome, or at least in Italy, has been argued from some

Latinisms discovered in his style; such as, δος εργασιαν, *da operam, endeavour*, ch. xii. 58; and καλως ποιειτε τοις μισουσιν ὑμας, *Benefacite his qui oderunt vos*, with the dative case, *Do good to them who hate you*, ch. vi. 27; whereas, in the parallel place in Matthew, chap. v. 44, the verb is construed more in the Greek manner with the accusative, καλως ποιειτε τους μισουντας ὑμας. But I see no reason why, in the evangelist Luke, by birth a Syrian, this should be accounted a Latinism rather than a Syriasm, as in Syriac the ܠ prefixed (which is necessary in the expression of this precept) is always considered as corresponding to the dative in Greek and Latin. That he has also a greater variety in his words and phrases than any of the other evangelists, will be quickly discovered by an attentive reader of the original. I mention one evidence of this, from a circumstance I have had particular occasion to attend to, which is this: Each of the evangelists has a considerable number of words which are used by none of the rest; but in Luke's Gospel, the number of such peculiarities, or words used in none of the other Gospels, is greater than that of the peculiar words found in all the three other Gospels put together. Again, some expressions which are frequent in the other Gospels, in Luke occur but rarely. The Hebrew word *Amen*, as an affirmative adverb joined with λεγω ὑμιν, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldomer than by any of the other evangelists. Instead of it, he sometimes says αληθως, sometimes ναι, and once επ' αληθειας λεγω ὑμιν, phrases never used by the rest. On the other hand, he, oftener than they, employs the neuter article το, in reference not to a noun, but to a sentence, or part of a sentence. Of this there are at least seven instances in his Gospel: Luke i. 62; ix. 46; xxii. 2, 4, 23, 24, 37. I recollect but two in the rest, one in Matthew xix. 18, and one in Mark ix. 23. As to these two, they are not parallel places to any of the passages wherein this mode of construction has been adopted by Luke. It may be observed in passing, that the terms peculiar to Luke are for the most part long and compound words. The first word of his Gospel, επειδηπερ, is of the number. So much for what regards his words and idioms.

13. As to the other qualities of his style, we may remark, that there is more of composition in the sentences than is found in the other three. Of this the very first sentence is an example, which occupies no fewer than four verses. In the passages, however, wherein those incidents are related, or those instructions given, which had been anticipated by Matthew or by Mark, there is sometimes, not always, a perfect coincidence with these evangelists in the expression, as well as in the sense: sometimes, however, the coincidence in translations is more complete than in the original. I have observed that there are degrees, even in the simplicity of the sacred writers; for though all the evangelists

are eminent for this quality, there are some characteristic differences between one and another, which will not escape the notice of a reader of discernment. Matthew and John have more simplicity than Mark; and Luke has, perhaps, the least of all. What has been observed of the greater variety of his style, and of his more frequent use of complex sentences, may serve as evidence of this. And even as to the third species of simplicity formerly mentioned,* simplicity of design, he seems to approach nearer the manner of other historians, in giving what may be called his own verdict in the narrative part of his work. I remember at least one instance of this. In speaking of the Pharisees, he calls them φιλαργυροι, *lovers of money*, ch. xvi. 14. The distinction with regard to Judas, which it was proper in them all to observe, as there were two of the name among the apostles, is expressed by Luke, ch. vi. 16, with more animation, ὁς και εγενετο προδοτης, *who proved a traitor*, than by Matthew, ch. x. 4, who says, ὁ και παραδους αυτον, or by Mark, ch. iii. 19, whose expression is, ὁς και παρεδωκεν αυτον; both which phrases, strictly interpreted, imply no more than, *who delivered him up*. The attempt made by the Pharisees to extort from our Lord what might prove matter of accusation against him, is expressed by Luke, ch. xi. 53, in language more animated than is used by any of the rest, ηρξαντο δεινως ενεχειν, και αποστοματιζειν αυτον περι πλειονων, *began vehemently to press him with questions on many points*. On another occasion, speaking of the same people, he says, ch. vi. 11, Αυτοι δε επλησθησαν ανοιας, *But they were filled with madness*. In the moral instructions given by our Lord, and recorded by this evangelist, especially in the parables, none can be happier in uniting an affecting sweetness of manner with genuine simplicity. Of this union, better instances cannot be imagined, than those of the humane Samaritan, and of the penitent prodigal.

14. To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other evangelists, he has been at more pains than any of them to ascertain the dates of some of the most memorable events, on which, in a great measure, depend the dates of all the rest. In some places, however, without regard to order, he gives a number of detached precepts and instructive lessons, one after another, which probably have not been spoken on the same occasion, but are introduced as they occur to the writer's memory, that nothing of moment might be omitted. In regard to the latter part of the life, and to the death of this evangelist, antiquity has not furnished us with any accounts which can be relied on.

* Diss. III. sect. 18, &c.

THE

GOSPEL BY LUKE.

INTRODUCTION.

1 *FORASMUCH as many have undertaken to compose a*
narrative of those things which have been accomplished amongst
2 *us, as they who were from the beginning eye-witnesses, and*
3 *afterwards ministers of the word, delivered them to us; I have*
also determined, having exactly traced every thing from the
first, to write a particular account to thee, most excellent Theo-
4 *philus; that thou mayest know the certainty of those matters*
wherein thou hast been instructed.

SECTION I.—THE ANNUNCIATION.

5 *IN the days of Herod, king of Judea, there was a priest*
named Zacharias, of the course of Abijah; and his wife, named 1 Chr. 24, 10.
6 *Elizabeth, was of the daughters of Aaron. They were both*
righteous before God, blameless observers of all the Lord's
7 *commandments and ordinances. And they had no child, be-*
cause Elizabeth was barren, and they were both advanced in
years.
8 *Now when he came to officiate as priest in the order of his*
9 *course, it fell to him by lot, according to the custom of the* Ex. 30, 7.
10 *priesthood, to offer incense in the sanctuary. And while the* Lev. 16, 17.
incense was burning, the whole congregation were praying with-
11 *out. Then there appeared to him a messenger of the Lord,*
12 *standing on the right side of the altar of incense. And Zacha-*
13 *rias was discomposed at the sight, and in great terror. But*
the angel said to him, Fear not, Zacharias; for thy prayer is
heard, and Elizabeth thy wife shall bear thee a son, whom
14 thou shalt name John.* He shall be to thee matter of joy
and transport; and many shall rejoice because of his birth.
15 For he shall be great before the Lord: he shall not drink
wine, nor any fermented liquor; but he shall be filled with
16 the Holy Spirit, even from his mother's womb. And many
of the sons of Israel he shall bring back to the Lord their Mal. 4, 6.
17 God. Moreover, he shall go before them in the spirit and Matt. 11, 14.
power of Elijah, to reconcile fathers to their children, and,
by the wisdom of the righteous, to render the disobedient a
18 people well disposed for the Lord. *And Zacharias said to*
the angel, Whereby shall I know this; for I am an old man,

* *The Lord's favour.*

19 and my wife is advanced in years? *The angel answering,*
said unto him, I am Gabriel,* who attend in the presence of
20 God, and am sent to tell thee this joyful news. But know
that thou shalt be dumb, and shalt not recover thy speech,
until the day when these things happen; because thou hast
not believed my words, which shall be fulfilled in due time.
21 *Meantime the people waited for Zacharias, and wondered*
22 *that he staid so long in the sanctuary. But when he came*
out, he could not speak to them; and they perceived that he
had seen a vision in the sanctuary; for he made them under-
23 *stand him by signs, and remained speechless. And when his*
24 *days of officiating were expired, he returned home. Soon after,*
Elizabeth his wife conceived, and lived in retirement five months,
25 *and said,* The Lord hath done this for me, purposing now to
deliver me from the reproach I lay under among men.
26 *NOW in the sixth month God sent Gabriel his messenger*
27 *to Nazareth, a city of Galilee, to a virgin betrothed to a man*
called Joseph, of the house of David; and the virgin's name
28 *was Mary. When the angel entered, he said to her,* Hail,
favourite of heaven! the Lord be with thee, thou happiest of
29 women! *At his appearance and words she was perplexed, and*
30 *revolved in her mind what this salutation could mean. And*
the angel said to her, Fear not Mary, for thou hast found
Isa. 7, 14. Matt. 1, 21. ch. 2, 21. Dan. 7, 14.
31 favour with God. And behold, thou shalt conceive and bear
32 a son, whom thou shalt name Jesus.† He shall be great, and
shall be called the Son of the Highest. And the Lord God
33 will give him the throne of David his father. And he shall
reign over the house of Jacob for ever: his reign shall never
34 end. *Then said Mary to the angel,* How shall this be, since
35 I have no intercourse with man? *The angel, answering, said*
unto her, The Holy Spirit will descend upon thee, and the
power of the Highest will overshadow thee; therefore the
holy progeny shall be called the Son of God. And lo, thy
36 cousin Elizabeth also hath conceived a son in her old age;
37 and she who is also called barren, is now in her sixth month:
for nothing is impossible with God. *And Mary said,* Behold
38 the handmaid of the Lord: Be it unto me according to thy
word. *Then the angel departed.*
39 *In those days Mary set out and travelled expeditiously into*
40 *the hill-country, to a city of Judah; where having entered*
41 *the house of Zacharias, she saluted Elizabeth. As soon as*
Elizabeth heard Mary's salutation, the babe leaped in her
womb; and Elizabeth was filled with the Holy Spirit, and
42 *cried with a loud voice,* Thou art the most blessed of women,
43 and blessed is the fruit of thy womb. But how have I de-
served this honour, to be visited by the mother of my Lord?
44 for know, that as soon as the sound of thy salutation reached

* *God's power.* † *Saviour.*

45 mine ears, the babe leaped in my womb for joy. And happy
is she who believed, that the things which the Lord had pro-
mised her shall be performed.
46· *Then Mary said,* My soul magnifieth the Lord, and my
48 spirit rejoiceth in God my Saviour; because he hath not
disdained the low condition of his handmaid, for henceforth
49 all posterity will pronounce me happy. For the Almighty,
50 whose name is venerable, hath done wonders for me. His
mercy, on them who fear him, extendeth to generations of
51 generations. He displayeth the strength of his arm, and
52 dispelleth the vain imaginations of the proud. He pulleth Ps. 33, 10.
down potentates from their thrones, and exalteth the lowly.
53 The needy he loadeth with benefits; but the rich he spoileth Ezek. 21, 26
54 of every thing. He supporteth Israel his servant, (as he 1 Sam. 2, 6. Ps. 34, 10.
55 promised to our fathers,) ever inclined to mercy towards Isa. 41, 8. Gen. 17, 19. 22, 18.
Abraham and his race.
56 *And Mary, after staying with Elizabeth about three months,*
returned home.

SECTION II.—THE NATIVITY.

57 *WHEN the time for Elizabeth's delivery was come, she*
58 *brought forth a son: and her neighbours and relations, who*
heard that the Lord had shown her great kindness, congratu-
59 *lated with her. And on the eighth day, when they came to*
the child's circumcision, they would have him called by his
60 *father's name, Zacharias. And his mother interposed, saying,*
61 No; but he shall be called John. *They said unto her,* There
62 is none of thy kindred of that name. *They therefore asked*
63 *his father by signs, how he would have him called. He, hav-*
ing demanded a table-book, wrote thereon, 'His name is John,'
64 *which surprised them all. And his mouth was opened directly,*
65 *and his tongue [loosed]. And he spake, praising God. Now*
all the neighbourhood were struck with awe; and the fame of
these things spread throughout all the hill-country of Judea.
66 *And all who heard these things, pondering them in their hearts,*
said, What will this child prove hereafter? *And the hand of*
the Lord was with him.
67 *Then Zacharias his father, being filled with the Holy Spirit,*
68 *prophesied, saying,* Blessed be the Lord the God of Israel,
69· because he hath visited and redeemed his people; and (as Ps. 132, 17.
anciently he promised by his holy prophets) hath raised a
prince for our deliverance in the house of David his servant;
71 for our deliverance from our enemies, and from the hands of Jer. 23, 6. & 30, 10.
72 all who hate us; in kindness to our forefathers, and remem-
73 brance of his holy covenant; the oath which he swore to our Gen. 22, 16.
74· father Abraham to grant unto us, that, being rescued out of Jer. 31, 33.
the hands of our enemies, we might serve him boldly, in piety

ch. 1, 17. 76 and uprightness, all the days of our life. And thou, child,
77 shalt be called a prophet of the Most High; for thou shalt
go before the Lord, to prepare his way, by giving the know-
ledge of salvation to his people in the remission of their sins,
Mal. 4, 2. 78 through the tender compassion of our God, who hath caused
79 a light to spring from on high to visit us, to enlighten those
who abide in darkness and in the shades of death, to direct
our feet in the way of peace.
80 *Now the child grew, and acquired strength of mind, and
continued in the deserts until the time when he made himself
known to Israel.*
II. *ABOUT that time Cæsar Augustus issued an edict that
2 all the inhabitants of the empire should be registered. (This
first register took effect when Cyrenius* was president of Syria.)
3 When all went to be registered, every one to his own city,
Matt. 2, 4. 4 Joseph also went from Nazareth, a city of Galilee, to the
Jo. 7, 42. 5 city of David in Judea, called Bethlehem, (for he was of the
house and lineage of David,) to be registered, with Mary his
6 betrothed wife, who was pregnant. While they were there, the
7 time came that she should be delivered. And she brought
forth her first-born son, and swathed him, and laid him in a
manger, because there was no room for them in the house al-
lotted to strangers.
8 Now there were shepherds in the fields in that country, who
9 tended their flock by turns through the night-watches. On a
sudden a messenger of the Lord stood by them, and a divine
glory encompassed them with light; and they were frightened
10 exceedingly. But the angel said to them,* Fear not; for, lo!
I bring you good tidings, which shall prove matter of great
11 joy to all the people; because to-day is born unto you, in
12 the city of David, a Saviour, who is the Lord Messiah. And
by this ye shall know him; ye shall find a babe in swaddling-
13 bands, lying in the manger. *Instantly the angel was attend-
ed by a multitude of the heavenly host, who praised God, say-
14 ing,* Glory to God in the highest heaven, and peace upon the
earth, and good-will towards men.
15 *And when the angels returned to heaven, having left the
shepherds, these said one to another,* Let us go to Bethlehem,
and see this which hath happened, whereof the Lord hath
16 informed us. *And hastening thither they found Mary and
17 Joseph with the babe, who lay in the manger. When they
saw this, they published what had been imparted to them con-
18 cerning this child. And all who heard it wondered at the
19 things told them by the shepherds. But Mary let none of
these things escape unobserved, weighing every circumstance
20 within herself. And the shepherds returned, glorifying and*

* In the Latin authors *Quirinius.*

praising God for all that they had heard and seen, agreeably to what had been declared unto them.

21 *ON the eighth day, when the child was circumcised, they called him Jesus, the angel having given him that name before his mother conceived him.* Gen. 17, 12. ch. 1, 31.

22 *AND when the time of their purification was expired, they carried him to Jerusalem, as the law of Moses appointeth, to* Lev. 12, 2.
23 *present him to the Lord, (as it is written, in the law of God, "Every male, who is the first-born of his mother, is conse-* Ex. 13, 2. Num. 8, 17.
24 *crated to the Lord,") and to offer the sacrifice enjoined in the law, a pair of turtle-doves, or two young pigeons.*

25 *Now there was at Jerusalem a man named Simeon, a just*
26 *and religious man, who expected the consolation of Israel; and the Holy Spirit was upon him, and had revealed unto him that he should not die until he had seen the Lord's Messiah.*
27 *This man came, guided by the Spirit, into the temple. And when the parents brought in the child Jesus, to do for him what*
28 *the law required, he took him into his arms, and blessed God,*
29 *and said,* Now, Lord thou dost in peace dismiss thy servant,
30 according to thy word; for mine eyes have seen the Saviour
31 whom thou hast provided in the sight of all the world; a lu-
32 minary to enlighten the nations, and be the glory of Israel
33 thy people. *And Joseph, and the mother of Jesus, heard*
34 *with admiration the things spoken concerning him. And Simeon blessed them, and said to Mary his mother,* This child Isa. 8, 14. Ro. 9, 33. 1 Pet. 2, 7.
is destined for the fall and the rise of many in Israel, and to
35 serve as a mark for contradiction, (yea, thine own soul shall be pierced as with a javelin,) that the thoughts of many hearts may be disclosed.

36 *There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher, in an advanced age, who had lived seven*
37 *years with a husband whom she married when a virgin; and being now a widow of about eighty-four years, departed not from the temple, but served God in prayer and fasting night*
38 *and day; she also, coming in at that instant, gave thanks to the Lord, and spake concerning Jesus to all those in Jerusalem who expected deliverance.*

39 *After they had performed every thing required by the law of the Lord, they returned to Galilee, to their own city Na-*
40 *zareth. And the child grew, and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness.*

SECTION III.—THE BAPTISM.

41 *NOW the parents of Jesus went yearly to Jerusalem at the* Ex. 23, 14.
42 *feast of the passover. And when he was twelve years old, they having gone thither, according to the usage of the festival, and* Deut. 16, 1.
43 *remained the customary time; being on their return, the child*

the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others; most of which so early a writer as Irenæus has specified as peculiarly belonging to this Gospel; and has thereby shown to all after ages, without intending it, that it is, in every thing material, the same book which had ever been distinguished by the name of this evangelist till his day, and remains so distinguished to ours.

11. In regard to Luke's character as a writer, it is evident, that though the same general quality of style, an unaffected simplicity, predominates in all the evangelists, they are, nevertheless, distinguishable from one another. Luke abounds in Hebraisms as much as any of them; yet it must be acknowledged, that there are also more Grecisms in his language than in that of any of the rest. The truth is, there is greater variety in his style, which is probably to be ascribed to this circumstance—his having been more, and for a longer time, conversant among the Gentiles, than any other evangelist. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, the seat of government, where people of the first distinction in the province had their residence, and to which there was great resort of strangers. Here the Greek language had long prevailed. Besides, Luke's occupation, as a physician, may very probably have occasioned his having greater intercourse with those of higher rank. Not that the profession itself was then in great esteem in that country: for it has been justly observed, that in Rome, as well as in Syria, slaves who gave early signs of quickness of parts and manual dexterity, were often instructed in physic, who, if they proved successful, were commonly rewarded with their freedom. That Luke himself, whatever may have been his early condition in life, was, when a Christian minister, a freeman and master of his time, is evident from his attendance on the apostle Paul in his peregrinations for the advancement of the gospel. But the profession of medicine and surgery (for these two were then commonly united) not only proved the occasion of a more general intercourse with society, but served as a strong inducement to employ some time in reading. This may sufficiently account for any superiority this evangelist may be thought to possess above the rest in point of language.

12. His name, Λουκας, *Luke*, rendered in one place in the common translation *Lukas*, (Philem. 24,) is supposed to have been a contraction of the Roman name *Lucilius*, or of *Lucanus*, in like manner as *Demas* is contracted from *Demetrius*, and *Epaphras* from *Epaphroditus*. Names thus contracted from the master's name were commonly given to slaves, but not peculiarly to such. That a considerable portion of Luke's time had been spent in Rome, or at least in Italy, has been argued from some

Latinisms discovered in his style; such as, δος εργασιαν, *da operam, endeavour*, ch. xii. 58; and καλως ποιειτε τοις μισουσιν ὑμας, *Benefacite his qui oderunt vos*, with the dative case, *Do good to them who hate you*, ch. vi. 27; whereas, in the parallel place in Matthew, chap. v. 44, the verb is construed more in the Greek manner with the accusative, καλως ποιειτε τους μισουντας ὑμας. But I see no reason why, in the evangelist Luke, by birth a Syrian, this should be accounted a Latinism rather than a Syriasm, as in Syriac the ܠ prefixed (which is necessary in the expression of this precept) is always considered as corresponding to the dative in Greek and Latin. That he has also a greater variety in his words and phrases than any of the other evangelists, will be quickly discovered by an attentive reader of the original. I mention one evidence of this, from a circumstance I have had particular occasion to attend to, which is this: Each of the evangelists has a considerable number of words which are used by none of the rest; but in Luke's Gospel, the number of such peculiarities, or words used in none of the other Gospels, is greater than that of the peculiar words found in all the three other Gospels put together. Again, some expressions which are frequent in the other Gospels, in Luke occur but rarely. The Hebrew word *Amen*, as an affirmative adverb joined with λεγω ὑμιν, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldomer than by any of the other evangelists. Instead of it, he sometimes says αληθως, sometimes ναι, and once επ' αληθειας λεγω ὑμιν, phrases never used by the rest. On the other hand, he, oftener than they, employs the neuter article το, in reference not to a noun, but to a sentence, or part of a sentence. Of this there are at least seven instances in his Gospel: Luke i. 62; ix. 46; xxii. 2, 4, 23, 24, 37. I recollect but two in the rest, one in Matthew xix. 18, and one in Mark ix. 23. As to these two, they are not parallel places to any of the passages wherein this mode of construction has been adopted by Luke. It may be observed in passing, that the terms peculiar to Luke are for the most part long and compound words. The first word of his Gospel, επειδηπερ, is of the number. So much for what regards his words and idioms.

13. As to the other qualities of his style, we may remark, that there is more of composition in the sentences than is found in the other three. Of this the very first sentence is an example, which occupies no fewer than four verses. In the passages, however, wherein those incidents are related, or those instructions given, which had been anticipated by Matthew or by Mark, there is sometimes, not always, a perfect coincidence with these evangelists in the expression, as well as in the sense: sometimes, however, the coincidence in translations is more complete than in the original. I have observed that there are degrees, even in the simplicity of the sacred writers; for though all the evangelists

are eminent for this quality, there are some characteristic differences between one and another, which will not escape the notice of a reader of discernment. Matthew and John have more simplicity than Mark; and Luke has, perhaps, the least of all. What has been observed of the greater variety of his style, and of his more frequent use of complex sentences, may serve as evidence of this. And even as to the third species of simplicity formerly mentioned,* simplicity of design, he seems to approach nearer the manner of other historians, in giving what may be called his own verdict in the narrative part of his work. I remember at least one instance of this. In speaking of the Pharisees, he calls them φιλαργυροι, *lovers of money*, ch. xvi. 14. The distinction with regard to Judas, which it was proper in them all to observe, as there were two of the name among the apostles, is expressed by Luke, ch. vi. 16, with more animation, ὁς και εγενετο προδοτης, *who proved a traitor*, than by Matthew, ch. x. 4, who says, ὁ και παραδους αυτον, or by Mark, ch. iii. 19, whose expression is, ὁς και παρεδωκεν αυτον; both which phrases, strictly interpreted, imply no more than, *who delivered him up*. The attempt made by the Pharisees to extort from our Lord what might prove matter of accusation against him, is expressed by Luke, ch. xi. 53, in language more animated than is used by any of the rest, ηρξαντο δεινως ενεχειν, και αποστοματιζειν αυτον περι πλειονων, *began vehemently to press him with questions on many points*. On another occasion, speaking of the same people, he says, ch. vi. 11, Αυτοι δε επλησθησαν ανοιας, *But they were filled with madness*. In the moral instructions given by our Lord, and recorded by this evangelist, especially in the parables, none can be happier in uniting an affecting sweetness of manner with genuine simplicity. Of this union, better instances cannot be imagined, than those of the humane Samaritan, and of the penitent prodigal.

14. To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other evangelists, he has been at more pains than any of them to ascertain the dates of some of the most memorable events, on which, in a great measure, depend the dates of all the rest. In some places, however, without regard to order, he gives a number of detached precepts and instructive lessons, one after another, which probably have not been spoken on the same occasion, but are introduced as they occur to the writer's memory, that nothing of moment might be omitted. In regard to the latter part of the life, and to the death of this evangelist, antiquity has not furnished us with any accounts which can be relied on.

* Diss. III. sect. 18, &c.

THE

GOSPEL BY LUKE.

INTRODUCTION.

1. *FORASMUCH as many have undertaken to compose a narrative of those things which have been accomplished amongst*
2 *us, as they who were from the beginning eye-witnesses, and*
3 *afterwards ministers of the word, delivered them to us; I have also determined, having exactly traced every thing from the first, to write a particular account to thee, most excellent Theo-*
4 *philus; that thou mayest know the certainty of those matters wherein thou hast been instructed.*

SECTION I.—THE ANNUNCIATION.

5 *IN the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah; and his wife, named* 1 Chr. 24, 10.
6 *Elizabeth, was of the daughters of Aaron. They were both righteous before God, blameless observers of all the Lord's*
7 *commandments and ordinances. And they had no child, because Elizabeth was barren, and they were both advanced in years.*

8 *Now when he came to officiate as priest in the order of his*
9 *course, it fell to him by lot, according to the custom of the* Ex. 30, 7.
10 *priesthood, to offer incense in the sanctuary. And while the* Lev. 16, 17.
incense was burning, the whole congregation were praying with-
11 *out. Then there appeared to him a messenger of the Lord,*
12 *standing on the right side of the altar of incense. And Zacha-*
13 *rias was discomposed at the sight, and in great terror. But the angel said to him,* Fear not, Zacharias; for thy prayer is heard, and Elizabeth thy wife shall bear thee a son, whom
14 thou shalt name John.* He shall be to thee matter of joy and transport; and many shall rejoice because of his birth.
15 For he shall be great before the Lord: he shall not drink wine, nor any fermented liquor; but he shall be filled with
16 the Holy Spirit, even from his mother's womb. And many of the sons of Israel he shall bring back to the Lord their Mal. 4, 6.
17 God. Moreover, he shall go before them in the spirit and Matt. 11, 14. power of Elijah, to reconcile fathers to their children, and, by the wisdom of the righteous, to render the disobedient a
18 people well disposed for the Lord. *And Zacharias said to the angel,* Whereby shall I know this; for I am an old man,

* *The Lord's favour.*

19 and my wife is advanced in years? *The angel answering,*
said unto him, I am Gabriel,* who attend in the presence of
20 God, and am sent to tell thee this joyful news. But know
that thou shalt be dumb, and shalt not recover thy speech,
until the day when these things happen; because thou hast
not believed my words, which shall be fulfilled in due time.
21 *Meantime the people waited for Zacharias, and wondered*
22 *that he staid so long in the sanctuary. But when he came*
out, he could not speak to them; and they perceived that he
had seen a vision in the sanctuary; for he made them under-
23 *stand him by signs, and remained speechless. And when his*
24 *days of officiating were expired, he returned home. Soon after,*
Elizabeth his wife conceived, and lived in retirement five months,
25 *and said,* The Lord hath done this for me, purposing now to
deliver me from the reproach I lay under among men.
26 *NOW in the sixth month God sent Gabriel his messenger*
27 *to Nazareth, a city of Galilee, to a virgin betrothed to a man*
called Joseph, of the house of David; and the virgin's name
28 *was Mary. When the angel entered, he said to her,* Hail,
favourite of heaven! the Lord be with thee, thou happiest of
29 women! *At his appearance and words she was perplexed, and*
30 *revolved in her mind what this salutation could mean. And*
the angel said to her, Fear not Mary, for thou hast found
Isa. 7, 14. Matt. 1, 21. ch. 2, 21. Dan. 7, 14.
31 favour with God. And behold, thou shalt conceive and bear
32 a son, whom thou shalt name Jesus.† He shall be great, and
shall be called the Son of the Highest. And the Lord God
33 will give him the throne of David his father. And he shall
reign over the house of Jacob for ever: his reign shall never
34 end. *Then said Mary to the angel,* How shall this be, since
35 I have no intercourse with man? *The angel, answering, said*
unto her, The Holy Spirit will descend upon thee, and the
power of the Highest will overshadow thee; therefore the
holy progeny shall be called the Son of God. And lo, thy
36 cousin Elizabeth also hath conceived a son in her old age;
37 and she who is also called barren, is now in her sixth month:
for nothing is impossible with God. *And Mary said,* Behold
38 the handmaid of the Lord: Be it unto me according to thy
word. *Then the angel departed.*
39 *In those days Mary set out and travelled expeditiously into*
40 *the hill-country, to a city of Judah; where having entered*
41 *the house of Zacharias, she saluted Elizabeth. As soon as*
Elizabeth heard Mary's salutation, the babe leaped in her
womb; and Elizabeth was filled with the Holy Spirit, and
42 *cried with a loud voice,* Thou art the most blessed of women,
43 and blessed is the fruit of thy womb. But how have I de-
served this honour, to be visited by the mother of my Lord?
44 for know, that as soon as the sound of thy salutation reached

* *God's power.* † *Saviour.*

45 mine ears, the babe leaped in my womb for joy. And happy
is she who believed, that the things which the Lord had pro-
mised her shall be performed.
46· *Then Mary said,* My soul magnifieth the Lord, and my
48 spirit rejoiceth in God my Saviour; because he hath not
disdained the low condition of his handmaid, for henceforth
49 all posterity will pronounce me happy. For the Almighty,
50 whose name is venerable, hath done wonders for me. His
mercy, on them who fear him, extendeth to generations of
51 generations. He displayeth the strength of his arm, and
52 dispelleth the vain imaginations of the proud. He pulleth Ps. 33, 10.
down potentates from their thrones, and exalteth the lowly.
53 The needy he loadeth with benefits; but the rich he spoileth Exe. 21, 26
54 of every thing. He supporteth Israel his servant, (as he 1 Sam. 2, 6. Ps. 34, 10.
55 promised to our fathers,) ever inclined to mercy towards Isa. 41, 8. Gen. 17, 19. 22, 18.
Abraham and his race.
56 *And Mary, after staying with Elizabeth about three months, returned home.*

SECTION II.—THE NATIVITY.

57 *WHEN the time for Elizabeth's delivery was come, she*
58 *brought forth a son: and her neighbours and relations, who*
heard that the Lord had shown her great kindness, congratu-
59 *lated with her. And on the eighth day, when they came to*
the child's circumcision, they would have him called by his
60 *father's name, Zacharias. And his mother interposed, saying,*
61 No; but he shall be called John. *They said unto her,* There
62 is none of thy kindred of that name. *They therefore asked*
63 *his father by signs, how he would have him called. He, hav-*
ing demanded a table-book, wrote thereon, 'His name is John,'
64 *which surprised them all. And his mouth was opened directly,*
65 *and his tongue* [*loosed*]. *And he spake, praising God. Now*
all the neighbourhood were struck with awe; and the fame of
these things spread throughout all the hill-country of Judea.
66 *And all who heard these things, pondering them in their hearts,*
said, What will this child prove hereafter? *And the hand of*
the Lord was with him.
67 *Then Zacharias his father, being filled with the Holy Spirit,*
68 *prophesied, saying,* Blessed be the Lord the God of Israel,
69· because he hath visited and redeemed his people; and (as Ps. 132, 17.
anciently he promised by his holy prophets) hath raised a
prince for our deliverance in the house of David his servant;
71 for our deliverance from our enemies, and from the hands of Jer. 23, 6. & 30, 10.
72 all who hate us; in kindness to our forefathers, and remem-
73 brance of his holy covenant; the oath which he swore to our Gen. 22, 16.
74· father Abraham to grant unto us, that, being rescued out of Jer. 31, 33.
the hands of our enemies, we might serve him boldly, in piety

ch. 1, 17. 76 and uprightness, all the days of our life. And thou, child,
77 shalt be called a prophet of the Most High; for thou shalt
go before the Lord, to prepare his way, by giving the know-
ledge of salvation to his people in the remission of their sins,
Mal. 4, 2. 78 through the tender compassion of our God, who hath caused
79 a light to spring from on high to visit us, to enlighten those
who abide in darkness and in the shades of death, to direct
our feet in the way of peace.

80 *Now the child grew, and acquired strength of mind, and continued in the deserts until the time when he made himself known to Israel.*

II. *ABOUT that time Cæsar Augustus issued an edict that*
2 *all the inhabitants of the empire should be registered. (This first register took effect when Cyrenius* was president of Syria.)*
3 *When all went to be registered, every one to his own city,*
Matt. 2, 4. 4 *Joseph also went from Nazareth, a city of Galilee, to the*
Jo. 7, 42. 5 *city of David in Judea, called Bethlehem, (for he was of the house and lineage of David,) to be registered, with Mary his*
6 *betrothed wife, who was pregnant. While they were there, the*
7 *time came that she should be delivered. And she brought forth her first-born son, and swathed him, and laid him in a manger, because there was no room for them in the house allotted to strangers.*

8 *Now there were shepherds in the fields in that country, who*
9 *tended their flock by turns through the night-watches. On a sudden a messenger of the Lord stood by them, and a divine glory encompassed them with light; and they were frightened*
10 *exceedingly. But the angel said to them,* Fear not; for, lo!
I bring you good tidings, which shall prove matter of great
11 joy to all the people; because to-day is born unto you, in
12 the city of David, a Saviour, who is the Lord Messiah. And
by this ye shall know him; ye shall find a babe in swaddling-
13 bands, lying in the manger. *Instantly the angel was attended by a multitude of the heavenly host, who praised God, say-*
14 *ing,* Glory to God in the highest heaven, and peace upon the
earth, and good-will towards men.

15 *And when the angels returned to heaven, having left the shepherds, these said one to another,* Let us go to Bethlehem,
and see this which hath happened, whereof the Lord hath
16 informed us. *And hastening thither they found Mary and*
17 *Joseph with the babe, who lay in the manger. When they saw this, they published what had been imparted to them con-*
18 *cerning this child. And all who heard it wondered at the*
19 *things told them by the shepherds. But Mary let none of these things escape unobserved, weighing every circumstance*
20 *within herself. And the shepherds returned, glorifying and*

* In the Latin authors *Quirinius.*

praising God for all that they had heard and seen, agreeably to what had been declared unto them.

21 *ON the eighth day, when the child was circumcised, they called him Jesus, the angel having given him that name before his mother conceived him.* Gen. 17, 12. ch. 1, 31.

22 *AND when the time of their purification was expired, they carried him to Jerusalem, as the law of Moses appointeth, to* Lev. 12, 2.
23 *present him to the Lord, (as it is written, in the law of God, "Every male, who is the first-born of his mother, is conse-* Ex. 13, 2. Num. 8, 17.
24 *crated to the Lord,") and to offer the sacrifice enjoined in the law, a pair of turtle-doves, or two young pigeons.*

25 *Now there was at Jerusalem a man named Simeon, a just*
26 *and religious man, who expected the consolation of Israel; and the Holy Spirit was upon him, and had revealed unto him that he should not die until he had seen the Lord's Messiah.*
27 *This man came, guided by the Spirit, into the temple. And when the parents brought in the child Jesus, to do for him what*
28 *the law required, he took him into his arms, and blessed God,*
29 *and said,* Now, Lord thou dost in peace dismiss thy servant,
30 according to thy word; for mine eyes have seen the Saviour
31 whom thou hast provided in the sight of all the world; a lu-
32 minary to enlighten the nations, and be the glory of Israel
33 thy people. *And Joseph, and the mother of Jesus, heard*
34 *with admiration the things spoken concerning him. And Simeon blessed them, and said to Mary his mother,* This child is destined for the fall and the rise of many in Israel, and to Isa. 8, 14. Ro. 9, 32. 1 Pet. 2, 7.
35 serve as a mark for contradiction, (yea, thine own soul shall be pierced as with a javelin,) that the thoughts of many hearts may be disclosed.

36 *There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher, in an advanced age, who had lived seven*
37 *years with a husband whom she married when a virgin; and being now a widow of about eighty-four years, departed not from the temple, but served God in prayer and fasting night*
38 *and day; she also, coming in at that instant, gave thanks to the Lord, and spake concerning Jesus to all those in Jerusalem who expected deliverance.*

39 *After they had performed every thing required by the law of the Lord, they returned to Galilee, to their own city Na-*
40 *zareth. And the child grew, and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness.*

SECTION III.—THE BAPTISM.

41 *NOW the parents of Jesus went yearly to Jerusalem at the*
42 *feast of the passover. And when he was twelve years old, they having gone thither, according to the usage of the festival, and*
43 *remained the customary time; being on their return, the child* Ex. 23, 14. Deut. 16, 1.

Jesus staid behind in Jerusalem, and neither Joseph nor his
44 *mother knew it. They, supposing him to be in the company,*
went a day's journey, and then sought him among their rela-
45 *tions and acquaintance; but not finding him, they returned to*
46 *Jerusalem, seeking him. And after three days they found*
him in the temple, sitting among the doctors, both hearing them,
47 *and asking them questions. And all who heard him were*
astonished; but they who saw him were amazed at his under-
standing and answers. And his mother said to him, Son, why
49 hast thou treated us thus? Behold, thy father and I have
sought thee with sorrow. *He answered,* Why did ye seek
50 me? Knew ye not that I must be at my Father's? *But they*
did not comprehend his answer.
51 *And he returned with them to Nazareth, and was subject*
unto them; and his mother treasured up all these things in her
52 *memory. And Jesus advanced in wisdom and stature, and in*
power with God and man.

III. *NOW, in the fifteenth year of the reign of Tiberius, Pon-*
tius Pilate being procurator of Judea, Herod tetrarch of Ga-
lilee, Philip his brother tetrarch of Iturea and the province of
Trachonitis, and Lysanias tetrarch of Abilene, in the high-
Acts 4, 6. 2 *priesthood of Annas* and Caiaphas, the word of God came,*
Mar. 3, 1. Mar. 1, 2. 3 *in the wilderness, to John the son of Zacharias. And he went*
Isa. 40, 3. Jo. 1, 23. *through all the country along the Jordan, publishing the bap-*
4 *tism of reformation for the remission of sins. As it is written*
in the book of the Prophet Isaiah, "The voice of one pro-
claiming in the wilderness, prepare a way for the Lord,† make
5 *for him a straight passage. Let every valley be filled, every*
mountain and hill be levelled; let the crooked roads be made
6 *straight, and the rough ways smooth, that all flesh may see the*
Matt. 3. 7. 7 *Saviour [sent] of God." Then said he to the multitudes that*
flocked out to be baptized by him, Offspring of vipers, who
hath prompted you to flee from the impending vengeance?
8 Produce then the proper fruits of reformation; and not say
within yourselves, 'We have Abraham for our father;" for
I assure you, that of these stones God can raise children to
9 Abraham. And even now the axe lieth at the root of the
trees. Every tree, therefore, which produceth not good fruit,
is felled and thrown into the fire.
1 Jo. 3, 17. Ja. 2, 15. 10 *Upon this the multitude asked him,* What must we do then?
11 *He answered,* Let him who hath two coats impart to him who
hath none; and let him who hath victuals do the same.
12 *There came also publicans to be baptized, who said,* Rabbi,
13 what must we do? *He answered,* Exact no more than what
14 is appointed you. *Soldiers likewise asked him,* And what
must we do? *He answered,* Injure no man, either by violence
or false accusation, and be content with your allowance.

* Called by Josephus, *Ananus.* † Jehovah

15 *As the people were in suspense concerning John, every man imagining within himself that he might be the Messiah, John*
16 *addressed them all saying,* I indeed baptize in water; but one mightier than I cometh, whose shoe-latchet I am not worthy to untie; he will baptize you in the Holy Spirit and fire:
17 his winnowing shovel is in his hand, and he will thoroughly cleanse his grain: he will gather the wheat into his granary,
18 and consume the chaff in unquenchable fire. *And, with many other exhortations, he published the good tidings to the people.*

Matt. 3, 11. Mar. 1, 7. Jo. 1, 26. Acts 1, 5. & 11, 16. & 19, 4.

19 *But Herod the tetrarch having been reproved by him on account of Herodias his brother's wife, and for all the crimes*
20 *which Herod had committed, added this to the number, that he confined John in prison.*

Matt. 14, 3. Mar. 6, 17.

21 *NOW when John baptized all the people, Jesus was likewise baptized; and while he prayed the heaven was opened,*
22 *and the Holy Spirit descended upon him in a bodily form, like a dove, and a voice came from heaven, which said,* Thou art
23 my beloved Son; in thee I delight. *Now Jesus was himself about thirty years in subjection, being (as was supposed) a son*
24 *of Joseph, son of Heli, son of Matthat, son of Levi, son of*
25 *Melchi, son of Janna, son of Joseph, son of Mattathias, son*
26 *of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathias, son of Shimei, son of Joseph, son*
27 *of Judah, son of Joanna, son of Reza, son of Zerubbabel, son*
28 *of Salathiel, son of Neri, son of Melchi, son of Addi, son of*
29 *Cosam, son of Elmodam, son of Er, son of Joses, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of Simeon,*
30 *son of Judah, son of Joseph, son of Jonan, son of Eliakim,*
31 *son of Meleah, son of Mainan, son of Mattatha, son of Na-*
32 *than, son of David, son of Jesse, son of Obed, son of Boaz,*
33 *son of Salmon, son of Nahshon, son of Amminadab, son of Ram,*
34 *son of Hezron, son of Pharez, son of Judah, son of Jacob, son*
35 *of Isaac, son of Abraham, son of Terah, son of Nahor, son of*
36 *Serug, son of Reu, son of Peleg, son of Eber, son of Salah, son of Cainan, son of Arphaxad, son of Shem, son of Noah,*
37 *son of Lamech, son of Methuselah, son of Enoch, son of Jared,*
38 *son of Mehalaliel, son of Cainan, son of Enos, son of Seth, son of Adam, son of God.*

Matt. 3, 13. Mar. 1, 9. Jo. 1, 32. Matt. 17, 5. ch. 9, 35. 2 Pet. 1, 17. Matt. 1, 1.

IV. *NOW Jesus, full of the Holy Spirit, returned from the*
2 *Jordan, and was led by the Spirit into the wilderness, where he continued forty days, and was tempted by the devil. Having eaten nothing all that time, when it was ended, he was*
3 *hungry. And the devil said to him,* If thou be a son of God,
4 command this stone to become bread. *Jesus answered him, saying,* It is written, "Man liveth not by bread only, but by
5 whatever God pleaseth." *Then the devil having brought him to the top of a high mountain, showed him all the kingdoms of*
6 *the earth in an instant, and said to him,* All this power and

Matt. 4, 1. Mar. 1, 12. Deut. 8, 3.

glory I will give thee; for it is delivered to me, and to whom
7 soever I will, I give it: if, therefore, thou wilt worship me,
Deut. 6, 13. 8 it shall all be thine. *Jesus answering, said,* It is written,
10, 20. 1 Sam. 7, 3. "Thou shalt worship the Lord* thy God, and shalt serve
9 him only." *Then he brought him to Jerusalem, and placing*
Ps. 91, 11. 10 *him on the battlement of the temple, said to him,* If thou be a
son of God, throw thyself down hence; for it is written,
11 "He will give his angels charge concerning thee to keep
Deut. 6, 16. thee; and in their arms they shall uphold thee, lest thou dash
12 thy foot against a stone." *Jesus answered,* It is said, "Thou
13 shalt not put the Lord* thy God to the proof." *When the devil had ended all the temptation, he departed from him for a time.*

SECTION IV.—THE ENTRANCE ON THE MINISTRY.

Matt. 4, 12. Mar. 1, 14. 14 *THEN Jesus, by the impulse of the Spirit, returned to Galilee, and his renown spread throughout the whole country,*
15 *and he taught in their synagogues with universal applause.*
Matt. 13, 54. Mar. 6, 1. Jo. 4, 43. 16 *Being come to Nazareth, where he had been brought up, he entered the synagogue, as his custom was, on the Sabbath day,*
17 *and stood up to read. And they put into his hands the book of the Prophet Isaiah; and having opened the book, he found*
Isa. 61, 1. 18 *the place where it was written, "The Spirit of the Lord* is upon me, inasmuch as he hath anointed me to publish glad tidings to the poor: he hath commissioned me to heal the broken-hearted, to announce liberty to the captives, and recovery of*
19 *sight to the blind; to release the oppressed, to proclaim the year*
20 *of acceptance with the Lord."* * *And having closed the book, and returned it to the servant, he sat down, and the eyes of all in*
21 *the synagogue were fixed upon him. And he began with saying to them,* This very day the Scripture which ye have just
22 now heard is fulfilled. *And all extolled him; but, being astonished at the words full of grace which he uttered, they*
23 *said,* Is not this Joseph's son? *He said to them,* Ye will doubtless apply to me this proverb, 'Physician, cure thyself.' Do as great things here in thine own country, as we hear thou
24 hast done in Capernaum. But in fact, *added he,* no prophet
1 Ki. 17, 9. 25 was ever well received in his own country. I tell you of a truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and a-half, so
26 that there was great famine throughout all the land; yet to none of them was Elijah sent, but to a widow in Sarepta†
27 of Sidonia. There were likewise many lepers in Israel in the days of Elisha the prophet; and Naaman the Syrian was
2 Ki. 5, 14. 28 cleansed, but none of those. *On hearing this, the whole sy-*
29 *nagogue were enraged, and, breaking up, drove him out of the city, and brought him to the brow of the mountain whereon*

* *Jehovah.* † In the Old Testament *Zarephath.*

their city was built, that they might throw him down headlong.
30 *But he, passing through the midst of them, went away.*
31 *Then he came to Capernaum, a city of Galilee, and taught*
32 *them on the Sabbath. And they were astonished at his man-* Matt. 7, 26. Mar. 1, 22.
ner of teaching; for he spoke with authority.
33 *Now there was in the synagogue a man possessed by the* Mar. 1, 23.
34 *spirit of an unclean demon, who roared out, saying,* Ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art, the Holy One of God.
35 *And Jesus rebuked him, saying,* Be silent, and come out of him. *Whereupon the demon, having thrown him down in the*
36 *middle of the assembly, came out without harming him. And they were all in amazement, and said one to another,* What meaneth this, that with authority and power he commandeth
37 the unclean spirits, and they come out? *Thenceforth his fame was blazed in every corner of the country.*
38 *When he was gone out of the synagogue, he entered the* Matt. 8, 14. Mar. 1, 29.
house of Simon, whose wife's mother had a violent fever, and
39 *they entreated him on her behalf. Jesus standing near her, rebuked the fever, and it left her, and she instantly arose and served them.*
40 *After sunset, all they who had any sick, of whatever kind of disease, brought them to him; and he, laying his hands on every*
41 *one, cured them. Demons also came out of many, crying out,* Mar. 1, 34.
Thou art the Messiah, the Son of God. *But he rebuked them, and would not allow them to speak, because they knew*
42 *that he was the Messiah. When it was day, he retired into a desert place; and the multitude sought him out, and came to*
42 *him, and urged him not to leave them; but he said to them,* I must publish the good tidings of the reign of God in other
44 cities also, because for this purpose I am sent. *Accordingly he made this publication in the synagogues of Galilee.*
V. *ONE time, as he stood by the lake of Gennezareth,* the*
2 *multitude pressing upon him to hear the word of God, he saw two barks aground near the edge, but the fishermen were on*
3 *shore washing their nets. Having gone aboard one of them, which was Simon's, he desired him to put off a little from the land. Then he sat down, and taught the people out of the bark.*
4 *When he had done speaking, he said to Simon,* Launch out
5 into deep water, and let down your nets for a draught. *Simon answered,* Master, we have toiled all night, and have caught nothing; nevertheless, at thy word, I will let down the net.
6 *Having done this, they inclosed such a multitude of fishes, that*
7 *the net began to break. And they beckoned to their companions in the other bark to come and help them. And they came and loaded both the barks, so that they were near sinking.*

* In the Old Testament *Chinnereth.*

8 *When Simon Peter saw this, he threw himself at Jesus' knees,*
9 *crying,* Depart from me, Lord, for I am a sinful man. *For*
the draught of fishes which they had taken had filled him and
10 *all his companions with terror, particularly James and John,*
sons of Zebedee, who were Simon's partners. And Jesus said
11 *to Simon,* Fear not, henceforth thou shalt catch men. *And*
having brought their barks to land, they forsook all and followed him.

Matt. 8, 2· Mar. 1, 40· 12 *When he was in one of the neighbouring cities, a man covered with leprosy, happening to see him, threw himself on his face, and besought him, saying,* Master, if thou wilt, thou
13 canst cleanse me. *Jesus stretching out his hand, and touching him, said,* I will; be thou cleansed. *That instant his*
14 *leprosy departed from him, and he commanded him to tell no-*
Lev. 14, 3· *body.* But go [*said he*] show thyself to the priest, and present the offering appointed by Moses for notifying unto the
15 people that thou art cleansed. *Yet so much the more was Jesus every-where talked of, that vast multitudes flocked to hear him, and to be cured by him of their maladies. And he withdrew into solitary places, and prayed.*

17 *One day, as he was teaching, and Pharisees, and doctors of law, who had come from Jerusalem, and from every town of Galilee and Judea, were sitting by, the power of the Lord*
Matt. 9, 2· Mar. 2, 3· 18 *was exerted in the cure of the sick. And behold some men carrying on a bed a man afflicted with a palsy, endeavoured*
19 *to bring him in, and place him before Jesus; but finding it impracticable, by reason of the crowd, they got upon the roof, and*
ch. 7, 48. 1 *let him down through the tiling, with the little bed in the midst*
20 *before him. Jesus perceiving their faith, said to him,* Man
21 thy sins are forgiven thee. *On which the Scribes and the Pharisees reasoned thus, 'Who is this that speaketh blasphe-*
22 *mies? Can any one forgive sins beside God?' Jesus knowing their thoughts, addressed himself to them, and said,* What are
23 ye reasoning in your hearts? Whether is easier, to say, 'Thy
24 sins are forgiven thee:' or to say [with effect] 'Arise and walk?' But, that ye may know that the Son of Man hath power upon the earth to forgive sins, Arise, (*said he to the*
25 *palsied man,*) take up thy bed, and return to thy house. *That instant he rose in their presence, took up his bed, and returned*
26 *home, glorifying God. Seeing this, they were all struck with amazement and reverence, and glorified God, saying,* We have seen incredible things to-day.

Matt. 9, 9· Mar. 2, 14· 27 *After this he went out, and observing a publican named*
28 *Levi sitting at the toll-office, said to him,* Follow me. *And*
29 *he arose, left all, and followed him. And Levi made him a great entertainment in his own house, where there was a great*
30 *company of publicans and others at table with them. But the Scribes and the Pharisees of the place murmured, saying to his*

disciples, Why do ye eat and drink with publicans and sin-
31 ners? *Jesus, answering, said unto them,* It is not the healthy,
32 but the sick, who need a physician. I am come to call, not
the righteous, but sinners, to reformation.
33 *Then they asked him,* How it is that the disciples of John, Matt. 9. 14. Mar. 2, 18.
and likewise those of the Pharisees, frequently fast and pray,
34 but thine eat and drink? *He answered,* Would ye have the
35 bridemen fast while the bridegroom is with them? But the
days will come wherein the bridegroom shall be taken from
36 them: in those days they will fast. *He added this similitude:*
Nobody mendeth an old mantle with new cloth; otherwise
the new will rend the old; besides, the old and the new will
37 never suit each other. Nobody putteth new wine into old
leathern bottles; otherwise the new wine will burst the bottles,
and thus the wine will be spilled, and the bottles rendered
38 useless. But if new wine be put into new bottles, both will
39 be preserved. Besides, a man, after drinking old wine,
calleth not immediately for new; for he saith, 'The old is
milder.'

VI. *ON the Sabbath called secondprime, as Jesus was passing* Matt. 12, 1. Mar. 2, 23.
through the corn-fields, his disciples plucked the ears of corn,
2 *and rubbed them in their hands, and ate them. And some*
Pharisees said to them, Why do ye that which it is not lawful
3 on the Sabbath to do? *Jesus, replying, said to them,* Did ye 1 Sam. 21, 1. Lev. 24, 5.
never read what David and his attendants did, when they were
4 hungry; how he entered the mansion of God, and took and
ate the loaves of the presence, and gave also of this bread to
his attendants; though it cannot be eaten lawfully by any
5 but the priests? *He added,* The Son of Man is master even
of the Sabbath.
6 *It happened also, on another Sabbath, that he went into the* Matt. 12, 9. Mar. 3, 1.
synagogue, and taught; and a man was there, whose right
7 *hand was blasted. Now the Scribes and the Pharisees watched*
to see whether he would heal on the Sabbath, that they might
8 *find matter for accusing him. But he, knowing their thoughts,*
said to the man whose hand was blasted, Arise, and stand in
9 the middle. *And he arose and stood. Then Jesus said to*
them, I would ask you, What is it lawful to do on the Sab-
10 bath; Good or ill? To save or to destroy? *And looking*
around on them all, he said to the man, Stretch out thy hand;
and in doing this his hand was rendered sound like the other.
11 *But they were filled with madness, and consulted together what*
they should do to Jesus.

SECTION V.—THE NOMINATION OF APOSTLES.

12 *IN those days Jesus retired to a mountain to pray, and*
13 *spent the whole night in an oratory. When it was day, he* Matt. 10, 2. Mar. 3, 13.
called to him his disciples; and of them he chose twelve, whom

14 *he named apostles: Simon, whom he also named Peter, and*
Andrew his brother, James and John, Philip and Bartholomew,
15 *Matthew and Thomas, James son of Alpheus, and Simon*
Jude, 1. 16 *called the Zealous, Judas brother of James, and Judas Iscariot, who proved a traitor.*
17 *Afterward, Jesus coming down with them, stopped in a plain, whither a company of his disciples, with a vast multitude from all parts of Judea, Jerusalem, and the maritime country of Tyre and Sidon, were come to hear him, and to be*
18 *healed of their diseases. Those also who were infested with*
19 *unclean spirits, came and were cured. And every one strove to touch him, because a virtue came from him, which healed them all.*
Matt. 5, 3. 20 *THEN lifting his eyes on his disciples, he said,* Happy
21 ye poor, for the kingdom of God is yours! Happy ye that hunger now, for ye shall be satisfied! Happy ye that weep
Isa. 61. 3. 1 Pet. 3. 14. & 4, 14. 22 now, for ye shall laugh! Happy shall ye be when men shall hate you, and separate you from their society; yea, reproach
23 and defame you, on account of the Son of Man! Rejoice on that day, and triumph, knowing that your reward in heaven is great! for thus did their fathers treat the Prophets.
Isa. 65, 13. 24 But woe unto you rich; for ye have received your comforts!
25 Woe unto you that are full; for ye shall hunger! Woe unto
26 you who laugh now; for ye shall mourn and weep! Woe unto you, when men shall speak well of you; for so did their fathers of the false prophets!
Matt. 5, 44. Ro. 12, 20. 27 But I charge you, my hearers, love your enemies, do
28 good to them who hate you, bless them who curse you, and
28 pray for them who traduce you. To him who smiteth thee on one cheek, present the other; and from him who taketh
Tob. 4, 16. 30 thy mantle, withhold not thy coat. Give to every one who asketh thee; and from him who taketh away thy goods, do
Matt. 7, 12. 31 not demand them back. And as ye would that men should
32 do unto you, do ye likewise unto them. For if ye love those [only] who love you, what thanks are ye entitled to? since
33 even sinners love those who love them. And if ye do good to those [only] who do good to you, what thanks are ye en-
34 titled to? since even sinners do the same. And if ye lend to those [only] from whom ye hope to receive, what thanks are ye entitled to? since even sinners lend to sinners, that
35 they may receive as much in return. But love ye your enemies, do good and lend, nowise despairing; and your reward shall be great; and ye shall be the sons of the Most
36 High; for he is kind to the ungrateful and malignant. Be therefore merciful, as your Father is merciful.
Matt. 7, 1. Ro. 2, 1. Mar. 4, 24. 37 Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; release, and ye shall be released;
38 give, and ye shall get: good measure, pressed and shaken,

and heaped, shall be poured into your lap; for with the same measure wherewith ye give to others, ye yourselves shall receive.

39 *He used also this comparison:* Can the blind guide the Matt. 15, 14.
40 blind? Will not both fall into a ditch? The disciple is not Matt. 10, 24.
above his teacher; but every finished disciple shall be as his
41 teacher. And why observest thou the mote in thy brother's Jo. 13, 16.
42 eye; but perceivest not the thorn in thine own eye? Or how Matt. 7, 3.
canst thou say to thy brother, 'Brother, let me take out the mote which is in thine eye,' not considering that there is a thorn in thine own eye? Hypocrite, first take the thorn out of thine own eye; then thou wilt see to take out the
43 mote which is in thy brother's eye. That is not a good tree Matt. 7, 18. & 12, 33.
which yieldeth bad fruit; nor is that a bad tree which yield-
44 eth good fruit: for every tree is known by its own fruit. Figs are not gathered off thorns; nor grapes off a bramble-
45 bush. The good man, out of the good treasure of his heart, bringeth that which is good: the bad man, out of the bad treasure of his heart, bringeth that which is bad; for it is out of the fulness of his heart that his mouth speaketh.

46 But why do ye, in addressing me, cry, Master, Master, Matt. 7, 21.
47 and obey not what I command? Whoever cometh to me, Ro. 2, 13. Ja. 1, 22.
and heareth my precepts, and practiseth them, I will show
48 you whom he resembleth: He resembleth a man who built a house, and, digging deep, laid the foundation upon the rock: and when an inundation came, the torrent broke upon that house, but could not shake it; for it was founded upon the
49 rock. But he who heareth, and doth not practise, resembleth a man who, without laying a foundation, built a house upon the earth; which, when the torrent brake against it, fell, and became a great pile of ruins.

VII. *WHEN he had finished his discourse in the audience of* Matt. 8, 5.
2 *the people, he entered Capernaum. And a centurion's servant, who was dear to his master, was sick, and in danger of dying.*
3 *And the centurion, having heard concerning Jesus, sent to him Jewish elders, to entreat him to come and save his servant.*
4 *When they came to Jesus, they earnestly besought him, say-*
5 *ing,* He is worthy of this favour: for he loveth our nation;
6 and it was he who built our synagogue. *Then Jesus went with them; and when he was not far from the house, the centurion sent friends to him to say,* Master, trouble not thyself; for I have not deserved that thou shouldst come under my
7 roof; wherefore neither thought I myself fit to come into thy presence: say but the word, and my servant will be healed.
8 For even I, who am under the authority of others, having soldiers under me, say to one, 'Go,' and he goeth; to another, 'Come,' and he cometh; and to my servant, 'Do this,' and
9 he doth it. *Jesus, hearing these things, admired him, and*

turning, said to the multitude which followed, I assure you I
10 have not found so great faith, even in Israel. *And they who had been sent, having returned to the house, found the servant well who had been sick.*
11 *The day following, he went into a city called Nain, accom-*
12 *panied by his disciples and a great crowd. As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and many of*
13 *the citizens were with her. When the Lord saw her, he had*
14 *pity upon her, and said to her,* Weep not. *Then he advanced, and touched the bier, (the bearers stopping,) and said,*
15 Young man, arise, I command thee. *Then he who had been dead sat up, and began to speak; aad Jesus delivered him to*
16 *his mother. And all present were struck with awe, and glori-*
ch. 24, 19. *fied God, saying,* A great Prophet hath arisen amongst
17 us; *and,* God hath visited his people. *And this report concerning him spread throughout Judea and all the neighbouring country.*
Matt. 11, 2. 18 *NOW John's disciples, having informed their master of all*
19 *these things, he called two of them, whom he sent to Jesus to ask him, Art thou he who cometh? or must we expect another?*
20 *Being come to him, they said,* John the Baptist hath sent us to ask thee, Art thou he who cometh? or must we expect
21 another? *At that very time Jesus was delivering many from diseases and maladies, and evil spirits, and giving sight to*
Isa. 35, 5. 22 *many who were blind. And he returned this answer,* Go, and report to John what ye have seen and heard: the blind are made to see, the lame to walk, the deaf to hear; the leprous
Isa. 61, 1. are cleansed, the dead are raised, glad tidings is brought
23 to the poor. And happy is he to whom I shall not prove a stumbling-block.
Matt. 11, 7. 24 *When John's messengers were departed, Jesus said to the multitude concerning John,* What went ye out into the wilder-
25 ness to behold? a reed shaken by the wind? But what went ye out to see? a man effeminately dressed? It is in royal palaces [not in deserts] that they who wear splendid apparel,
26 and live in luxury, are found. What then did ye go to see? a prophet? yea, I tell you, and something superior to a pro-
Mal. 3, 1. Mar. 1, 2. 27 phet. For this is he concerning whom it is written, "Behold I send mine angel before thee, who shall prepare thy
28 way." For I declare unto you, among those who are born of women, there is not a greater prophet than John the Baptist; yet the least in the reign of God shall be greater than he.
29 All the people, even the publicans, who heard John, have,
30 by receiving baptism from him, honoured God; whereas the Pharisees and the lawyers, in not being baptized by him, have rejected the counsel of God with regard to themselves.
Matt. 11, 10. 31 Whereunto, then, shall I compare the men of this genera-

32 tion? whom are they like? They are like children in the
market-place, of whom their companions complain and say,
'We have played to you upon the pipe, but ye have not
danced; we have sung mournful songs to you, but ye have
33 not wept.' For John the Baptist is come abstaining from Matt. 3, 4.
34 bread and from wine, and ye say, 'He hath a demon:' The Mar. 1, 6.
Son of Man is come using both, and ye say, 'He is a lover
of banquets and wine, an associate of publicans and sinners.'
35 But wisdom is justified by all her children.

SECTION VI.—SIGNAL MIRACLES AND INSTRUCTIONS.

36 *NOW one of the Pharisees asked Jesus to eat with him:*
and he went into the Pharisee's house, and placed himself at
37 *table. And behold a woman in the city, who was a sinner,* Jo. 11, 2. & 12, 3.
knowing that he ate at the house of the Pharisee, brought an
38 *alabaster box of balsam, and standing behind at his feet, weep-*
ing, bathed them with tears, and wiped them with the hairs of
her head, and kissed his feet, and anointed them with the bal-
39 *sam. The Pharisee who had invited him, observing this,*
said within himself, 'If this man were a prophet, he would
have known who this woman is that toucheth him, and of what
40 *character; for she is a sinner.' Then Jesus said to him,*
Simon, I have something to say to thee. *He answered,* Say
41 it, Rabbi. A certain creditor had two debtors; one owed
42 five hundred denarii,* the other fifty.† But not having
wherewith to pay, he freely forgave them both. Say, then,
43 which of them will love him most? *Simon answered,* I sup-
44 pose he to whom he forgave most. *Jesus replied,* Thou
hast judged rightly. *Then turning to the woman, he said to*
Simon, Thou seest this woman: when I came into thy house,
thou gavest me no water for my feet; but she hath washed
my feet with tears, and wiped them with the hairs of her
45 head. Thou gavest me no kiss; but she, since she entered,
46 hath not ceased kissing my feet. Thou didst not anoint my
head with oil, but she hath anointed my feet with balsam.
47 Wherefore I tell thee, her sins, which are many, are for-
given; therefore her love is great. But he to whom little is
48 forgiven, hath little love. *Then he said to her,* Thy sins are Matt. 9, 2.
49 forgiven. *Those who were at table with him said within them-* Mar. 2, 5. ch. 5, 20.
50 *selves, 'Who is this that even forgiveth sins?' But he said*
to the woman, Thy faith hath saved thee; go in peace.
VIII. *AFTERWARDS he travelled through cities and vil-*
2 *lages, proclaiming the joyful tidings of the reign of God, being*
attended by the twelve, and by certain women who had been
delivered from evil spirits and distempers, Mary called Mag- Mar. 16, 9.
3 *dalene, out of whom went seven demons, Joanna wife of Chuza,*

* About 15*l.* 12*s.* sterling. † About 1*l.* 11*s.* sterling.

Herod's steward, Susanna, and several others who assisted him with their property.

Matt. 13, 3. Mar. 4, 2. 4 *Now when a great multitude was assembled, and the people were flocking to him out of the cities, he spake by a parable:*
5 The sower went out to sow his grain; and in sowing, part fell by the way-side, and was crushed under foot, or picked
6 up by the birds; part fell upon a rock, and, when it was
7 sprung up, withered away for want of moisture; part also fell among thorns, and the thorns grew up and choked it;
8 and part fell into good soil, and sprang up, and yielded increase a hundred-fold. *Having said this, he cried,* Whoso hath ears to hear, let him hear.

Matt. 13, 10. Mar. 4, 10. Isa, 6, 9. 9 *And his disciples asked him, saying,* What meaneth this
10 parable? *He answered,* It is your privilege to know the secrets of the reign of God, which to others are couched in parables, that, though they look, they may not perceive; though they hear, they may not understand.

Matt. 13, 18. Mar. 4, 14. 11 Now this is the meaning of the parable. The seed is the
12 word of God. By the way-side are meant those hearers out of whose hearts the devil coming taketh away the word, lest
13 they should believe and be saved. By the rock was meant those who, when they hear, receive the word with joy, yet not having it rooted in them, are but temporary believers;
14 for in the time of trial they fall off. By the ground encumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life, which stifle
15 the word, so that it bringeth no fruit to maturity. But by the good soil are meant those who, having heard the word, retain it in a good and honest heart, and persevere in bringing forth fruit.

Matt. 5, 15. Mar. 4. 21. Matt. 10, 26. Matt. 25, 29. 16 A lamp is never lighted to be covered with a vessel, or put under a bed, but to be set on a stand, that they who enter
17 may see the light. For there is no secret which shall not be discovered; nor any thing concealed which shall not be
18 known and become public. Take heed, therefore, how ye hear; for to him who hath, more shall be given; but from him who hath not, shall be taken even that which he seemeth to have.

Matt 12, 46. Mar. 3, 31. 19 *Then his mother and brothers came to speak with him, but*
20 *could not get near him for the crowd. And it was told him by some persons,* Thy mother and thy brothers are without, de-
21 siring to see thee. *But he answering, said unto them,* My mother and my brothers are those who hear the word of God, and obey it.

Matt. 8, 23. Mar. 5, 35. 22 *One day Jesus having gone into a bark with his disciples, said to them,* Let us cross the lake. *Accordingly they set sail.*
23 *But while they sailed he fell asleep, and there blew such a storm upon the lake as filled the bark with water, and endan-*

24 *gered their lives. And they came to him, and awakened him, saying,* Master, master, we perish. *Then he arose and rebuked the wind, and the raging of the water: and they ceased,*
25 *and there was a calm. And Jesus said to them,* Where is your faith? *But they said one to another with fear and admiration,* Who is this that commandeth even the winds and
26 the water, and they obey him? *And they arrived at the country of the Gadarenes, which is opposite to Galilee.*

27 *Being come ashore, a man of the city met him who had been* Matt. 9, 28. Mar. 5, 1.
long possessed by demons, and who wore no clothes, and had no
28 *habitation but the sepulchres. When he saw Jesus, he roared out, and threw himself at his feet, crying,* What hast thou to do with me, Jesus, Son of the most High God? I beseech thee,
29 do not torment me. *(For he had ordered the unclean spirit to come out of the man; for it had frequently seized him, insomuch that, when he was chained and fettered, he broke his*
30 *bonds, and was driven by the fiend into the desert.) Then Jesus asked him, saying,* What is thy name? *He answered,*
31 Legion, *because many demons had entered into him. And*
32 *they entreated him that he would not command them to go into the abyss, but, as there was a numerous herd of swine feeding on the mountain, that he would permit them to enter into the*
33 *swine. And he permitted them. Then the demons, having quitted the man, entered into the swine; and the herd rushed*
34 *down a precipice into the lake, and were drowned. The herdsmen seeing this, fled, and spread the news through the city*
35 *and villages. And the inhabitants flocked out to see what had happened. Being come to Jesus, and finding the man, of whom the demons were dispossessed, sitting at the feet of*
36 *Jesus, clothed, and in his right mind, they were afraid. But having been informed by the spectators in what manner the*
37 *demoniac had been delivered, all the people of the country of the Gadarenes entreated him to leave them; for they were struck with terror. Accordingly he re-entered the bark, and*
38 *returned. Now the man, out of whom the demons were gone,*
39 *entreated his permission to attend him. But Jesus dismissed him, saying,* Return home and relate what great things God hath done for thee. *Then he departed, and published through*
40 *all the city what great things Jesus had done for him. Jesus, at his return, was welcomed by the crowd, who were all waiting for him.*

41 *Meantime came a man named Jairus, a ruler of the syna-* Matt. 9, 18. Mar. 5, 22.
gogue, who, throwing himself at the feet of Jesus, besought him
42 *to come into his house; for he had an only daughter, about twelve years old, who was dying.*

43 *As Jesus went along, the people crowded him; and a woman,* Mar. 5, 25.
who had been twelve years afflicted with an issue of blood, and had consumed all her living upon physicians, none of whom

44 *could cure her, coming behind, touched the tuft of his mantle;*
45 *upon which her issue was stanched. Then Jesus said,* 'Who touched me? *When every body denied, Peter, and those with him, answered,* Master, the multitude throng and press thee,
46 and dost thou say, 'Who touched me?' *Jesus replied,* Somebody hath touched me; for I am sensible that my power
47 was just now exerted. *Then the woman perceiving that she was discovered, came trembling, and having thrown herself prostrate, declared to him, before all the people, why she had touched him, and how she had been immediately healed: and*
48 *he said to her,* Daughter, take courage, thy faith hath cured thee; go in peace.

Mar. 5, 35. 49 *While he was yet speaking, one came from the house of the director of the synagogue, who said,* Thy daughter is dead,
50 trouble not the Teacher. *Jesus hearing this, said to Jairus,*
Matt. 9, 23. 51 Fear not; only believe, and she shall be well. *Being come to the house, he allowed nobody to enter with him, except Peter and John and James, and the maiden's father and mother.*
52 *And all wept and lamented her. But he said,* Weep not;
53 she is not dead, but asleep. *And they derided him, knowing*
54 *that she was dead. But he, having made them all retire, took*
55 *her by the hand, and called, saying,* Maiden, arise. *And her spirit returned, and she arose immediately, and he commanded*
56 *to give her food. And her parents were astonished; but he charged them not to mention to any body what had happened.*

Matt. 10, 1. Mar. 3, 13. Matt. 10, 7. Mar. 6, 7. IX. *JESUS having convened the twelve, gave them power and authority over all the demons, and to cure diseases, and com-*
2 *missioned them to proclaim the reign of God, and to heal the*
3 *sick. And he said to them,* Provide nothing for your journey; nor staves, nor bag, nor bread, nor silver, nor two coats
Matt. 10, 11. 4 a-piece; and continue in whatever house ye are received into,
5 until ye leave the place. And wheresoever they will not re-
Acts 13, 51. ceive you, shake even the dust off your feet, as a protesta-
6 tion against them. *They accordingly departed, and travelled through the villages, publishing the good tidings, and performing cures every-where.*

Matt. 14, 1. Mar. 6, 14. 7 *Now Herod the tetrarch having heard of all that Jesus had done, was perplexed, because some said,* John is risen from the
8 dead; *some,* Elijah hath appeared; *and others,* One of the
9 ancient Prophets is risen again. *And Herod said,* John I beheaded; but who is this of whom I hear such things? *And he was desirous to see him.*

Matt. 14, 13. Mar. 6, 32. 10 *Now the apostles being returned, reported to Jesus all that they had done: and he, taking them with him, retired privately*
11 *to a desert belonging to the city of Bethsaida. When the multitude knew it, they followed him; and he receiving them, spoke to them concerning the reign of God, and healed those who had need of healing.*

12 *When the day began to decline, the twelve accosting him, said,* Dismiss the people, that they may go to the nearest towns and villages, and provide themselves in lodging and 13 food; for we are here in a desert. *He answered,* Supply them yourselves with food. *They replied,* We have only five loaves and two fishes; unless we go and buy victuals for 14 all this people. *For they were about five thousand men. Then he said to his disciples,* Make them lie down in parties, fifty 15 in a party. *And they did so, making them all lie down. Then he took the five loaves and the two fishes; and looking up to heaven, he blessed and brake them, and gave them to his dis-* 17 *ciples to set before the multitude. When all had eaten, and were satisfied, they took up twelve baskets full of fragments.*

Matt. 14, 15. Mar. 6, 35. Jo. 6, 5.

SECTION VII.—THE TRANSFIGURATION.

18 *AFTERWARDS, Jesus, having withdrawn from the multitude to pray apart with his disciples, asked them, saying,* 19 Who do the people say that I am? *They answered,* John the Baptist; others say, Elijah; and others, that one of the 20 ancient Prophets is risen again. *He said to them,* But who say ye that I am? *Peter answered,* The Messiah of God. 21 *Then having strictly charged them, he prohibited them from* 22 *telling this to any body, adding,* The Son of Man must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be killed, and rise again the third day.

Matt. 16, 13. Mar. 8, 27.

23 *Then he said to all the people,* If any man will come under my guidance, let him renounce himself, and take his cross 24 daily, and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life for my sake, 25 shall save it. What will it profit a man to gain the whole 26 world, with the forfeit or ruin of himself? For whosoever shall be ashamed of me and of my words, of him the Son of Man will be ashamed, when he shall come in his own glory, 27 and in that of the Father, and of the holy messengers. I certify you, that there are some standing here who shall not taste death until they see the reign of God.

Matt. 10, 38. & 16, 24. Mar. 8, 34. ch. 14, 27. & 17, 33. Jo. 12, 25. Matt. 10, 33. 2 Tim. 2, 12.

28 *ABOUT eight days after this discourse, he took with him Peter, and John, and James, and went up upon a mountain to* 29 *pray. While he prayed, the appearance of his countenance was changed, and his raiment contracted a dazzling whiteness.* 30 *And behold, two men of a glorious aspect, Moses and Elijah,* 31 *conversed with him, and spoke of the departure which he was* 32 *to accomplish at Jerusalem. Now Peter, and those that were with him, were overpowered with sleep; but when they awoke,* 33 *they saw his glory, and the two men who stood with him. As these were removing from Jesus, Peter said to him, not knowing what he said,* Master, it is good for us to stay here: let us

Matt. 17, 1. Mar. 9, 2.

then make three booths, one for thee, one for Moses, and one
34 for Elijah. *While he was speaking, a cloud came and covered*
them, and the disciples feared when those men entered the
35 *cloud: from the cloud a voice came, which said,* This is my
36 beloved Son, hear him. *While the voice was uttered, Jesus*
was found alone. And this they kept secret, telling nobody in
those days aught of what they had seen.

Matt 17, 14. Mar. 9, 14. 37 *The next day, when they were come down from the moun-*
38 *tain, a great multitude met him. And one of the crowd cried*
out, saying, Rabbi, I beseech thee, take pity on my son; for
39 he is my only child. And, lo, a spirit seizeth him, making
him instantly cry out, and fall into convulsions: so that he
foameth; and after he is much bruised, hardly leaveth him.
40 And I besought thy disciples to expel the demon; but they
41 were not able. *Then Jesus answering, said,* O incredulous
and perverse generation; how long shall I be with you, and
42 suffer you? Bring thy son hither. *And as he was coming,*
the demon dashed him down in convulsions. And Jesus rebuked
the unclean spirit; and having cured the child, delivered him
43 *to his father. And they were all amazed at the great power*
of God.

Matt. 17, 22. Mar. 9, 31. *While all were admiring every thing which Jesus did, he*
44 *said to his disciples,* Mark diligently these words: 'The Son
45 of man is to be delivered into the hands of men.' *But they*
understood not this language: it was veiled to them, that they
might not apprehend it; and they were afraid to ask him con-
cerning it.

Matt. 18, 1. Mar. 9, 33. 46 *And there arose a debate among them, which of them should*
47 *be the greatest. But Jesus, who perceived the thought of their*
heart, took a child, and placing him near himself, said to them,
48 Whosoever shall receive this child for my sake, receiveth me;
and whosoever shall receive me, receiveth him who sent me:
for he who is least amongst you all shall be greatest.

Mar. 9, 38. 49 *Then John said,* Master, we saw one expelling demons in
thy name, and we forbade him, because he consorteth not
50 with us. *Jesus answered,* Forbid not such, for whoever is
not against us, is for us.

51 *NOW as the time of his removal approached, he set out*
resolutely for Jerusalem, and sent messengers before, who went
52 *into a village of the Samaritans to make preparation for him.*
53 *But they would not admit him, because they perceived he was*
54 *going to Jerusalem. His disciples James and John, observing*
this, said, Master, wilt thou that we call down fire from
2 Ki. 1, 9. 55 heaven to consume them, as Elijah did? *But he turned and*
Jo. 3, 17. 56 *rebuked them, saying,* Ye know not what spirit ye are of; for
the Son of Man is come, not to destroy men, but to save them.
Then they went to another village.

Matt. 8, 19. 57 *As they were on the way, one said to him,* Master, I will

58 follow thee whithersoever thou goest. *Jesus answered,* The foxes have caverns, and the birds of the air have places of shelter, but the Son of Man hath not where to repose his head.

59 *He said to another,* Follow me. *He answered,* Sir, permit Matt. 8, 21.
60 me first to go and bury my father. *Jesus replied,* Let the dead bury their dead, but go thou and publish the reign of God.

61 *Another likewise said,* I will follow thee, Sir, but first per-
62 mit me to take leave of my family. *Jesus answered,* No man who, having put his hand to the plough, looketh behind him, is fit for the kingdom of God.

X. *AFTERWARDS the Lord appointed seventy others also, and sent them two and two before him, into every city*
2 *and place whither he intended to go. And he said to them,* Matt. 9, 37.
The harvest is plentiful, but the reapers are few: pray, therefore, the Lord of the harvest, that he would send labourers
3 to reap it. Go, then; behold I send you forth as lambs Matt. 10, 16.
4 amongst wolves. Carry no purse, nor bag, nor shoes, and Matt. 10, 9. Mar. 6, 8.
5 salute no person by the way. Whatever house ye enter, say,
6 first, 'Peace be to this house.' And if a son of peace be Matt. 10, 12.
there, your peace shall rest upon him; if not, it shall return
7 upon yourselves. But remain in the same house, eating and drinking such things as it affordeth; for the workman is wor- 1 Tim. 5, 18.
8 thy of his wages: go not from house to house. And whatever city ye enter, if they receive you, eat such things as are
9 set before you; cure their sick, and say to them, 'The reign
10 of God cometh upon you.' But whatever city ye enter, if Acts 13, 51.
11 they do not receive you, go out into the streets and say, 'The very dirt of your streets, which cleaveth to us, we wipe off against you: know, however, that the reign of God cometh
12 upon you.' I assure you, that the condition of Sodom shall be more tolerable on that day, than the condition of that city.

13 Woe unto thee Chorazin; woe unto thee Bethsaida; for Matt. 11, 21.
if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had repented long ago,
14 sitting in sackcloth and ashes. Wherefore the condition of Tyre and Sidon shall be more tolerable in the judgment
15 than yours. And thou, Capernaum, which hast been exalted
16 to heaven, shalt be thrown down to hades. He that heareth Matt. 10, 40. Jo. 13, 20.
you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him who sent me.

17 *And the seventy returned with joy, saying,* Master, even the
18 demons are subject unto us, through thy name. *He said to*
19 *them,* I beheld Satan fall like lightning from heaven. Lo, I empower you to tread on serpents and scorpions, and all the
20 might of the enemy; and nothing shall hurt you. Nevertheless, rejoice not in this, that the spirits are subject unto

you; but rejoice that your names are enrolled in heaven.
Matt. 11, 25. 21 *At that time Jesus was joyful in spirit, and said,* I adore
thee, O Father, Lord of heaven and earth, because having
hidden these things from sages and the learned, thou hast
22 revealed them unto babes. Yes, Father, because such is thy
Jo. 3, 35, & 6, 46. & 10, 15. pleasure. My Father hath imparted every thing to me; and
none knoweth who the Son is, except the Father; nor who
the Father is, except the Son, and he to whom the Son will
Matt. 13, 16. 23 reveal him. *Then turning, he said apart to his disciples,*
24 Blessed are the eyes which see what ye see: For I assure
you, that many prophets and kings have wished to see the
things which ye see, but have not seen them, and to hear the
things which ye hear, but have not heard them.
Matt. 22, 35. 25 *THEN a lawyer stood up, and said, trying him,* Rabbi,
26 what must I do to obtain eternal life? *Jesus said unto him,*
What doth the law prescribe? What readest thou there?
Mar. 12, 28. Deut. 6, 5. Lev. 19, 18. 27 *He answered,* "Thou shalt love the Lord* thy God with all
thy heart, and with all thy soul, and with all thy strength,
28 and with all thy mind, and thy neighbour as thyself." *Jesus*
replied, Thou hast answered right. Do this, and thou shalt
live.
29 *But he, desirous to appear blameless, said to Jesus,* Who
30 is my neighbour? *Jesus said in return,* A man of Jerusalem,
travelling to Jericho, fell among robbers, who, having stripped
31 and wounded him, went away, leaving him half dead. A
priest accidentally going that way, and seeing him, passed by
32 on the farther side. Likewise a Levite on the road, when
he came near the place and saw him, passed by on the farther
33 side. But a certain Samaritan, as he journeyed, came where
he was, and when he saw him he had compassion, and went
34 up to him, and having poured oil and wine into his wounds,
he bound them up. Then he set him on his own beast, brought
35 him to an inn, and took care of him. On the morrow, when
he was going away, he took out two denarii,† and giving them
to the host, said, 'Take care of this man, and whatever thou
36 spendest more, when I return, I will repay thee.' Now which
of these three, thinkest thou, was neighbour to him who fell
37 among the robbers? *The lawyer answered,* He who took
pity upon him. *Then said Jesus,* Go thou, and do in like
manner.
38 *AND as they travelled he went into a village,‡ where a*
39 *woman named Martha entertained him at her house. She had*
a sister called Mary, who sat at the feet of Jesus, listening to
40 *his discourse: But Martha, who was much cumbered about*
serving, came to him and said, Master, carest thou not that my
41 sister leaveth me to serve alone? Bid her therefore assist me.
Jesus answering said unto her, Martha, Martha, thou art

* *Jehovah.* † About 1s. 3d. sterling. ‡ To wit, *Bethany.*

42 anxious, and troublest thyself about many things. One thing only is necessary: And Mary hath chosen the good part which shall not be taken from her.

SECTION VIII.—THE CHARACTER OF THE PHARISEES.

XI. *IT happened that Jesus was praying in a certain place; and when he had done, one of his disciples said to him,* Master,
2 teach us to pray, as John also taught his disciples. *He answered,* When ye pray, say, '[Our] Father, [who art in Matt. 6, 9.
heaven], thy name be hallowed; thy reign come; [thy will
3 be done upon the earth, as it is in heaven]; give us each day
4 our daily bread; and forgive us our sins, for even we forgive all who offend us; and abandon us not to temptation, [but preserve us from evil].'

5 *Moreover he said unto them,* Should one of you have a friend, and go to him at midnight, and say, 'Friend, lend me
6 three loaves; for a friend of mine is come off his road to see me, and I have nothing to set before him:' and he from
7 within should answer, 'Do not disturb me; the door is now locked; I and my children are in bed; I cannot rise to give
8 thee:' I tell you, [if the other continue knocking], though he will not rise and supply him because he is his friend, he will, because of his importunity, get up, and give him as many
9 as he wanteth. I likewise tell you, Ask, and ye shall obtain; Matt. 7, 7. & 21, 22.
seek, and ye shall find; knock, and the door shall be opened Mar. 11, 24.
10 to you: for whosoever asketh, obtaineth; whosoever seeketh, Jo. 16, 24. Ja. 1, 5.
findeth; and to every one who knocketh, the door is opened.
11 What father amongst you would give his son a stone, when he asketh bread; or, when he asketh a fish, would, instead of
12 a fish, give him a serpent; or, when he asketh an egg, would
13 give him a scorpion? If ye, therefore, bad as ye are, can give good things to your children; how much more will your Father give from heaven the Holy Spirit to them that ask him?

14 *ONE time he was expelling a demon which caused dumb-* Matt. 9, 32. & 12, 22.
ness; and when the demon was gone out, the dumb spake, and
15 *the people wondered. Some however said,* He expelleth de- Mar. 3, 22.
16 mons by Beelzebub prince of the demons. (*Others, to try*
17 *him, asked of him a sign in the sky.*) *But he knowing their thoughts, said to them,* By intestine broils any kingdom may
18 be desolated, one family falling after another. Now, if there be intestine broils in the kingdom of Satan, how can that kingdom subsist? for ye say that I expel demons by Beelze-
19 bub. Moreover, if I by Beelzebub expel demons, by whom do your sons expel them? Wherefore they shall be your
20 judges. But if I by the finger of God expel demons, the
21 reign of God hath overtaken you. When the strong one

22 armed guardeth his palace, his effects are secure. But, if he who is stronger shall attack and overcome him, he will strip him of his armour on which he relied, and dispose of his
23 spoils. He who is not for me, is against me: and he who gathereth not with me, scattereth.

Matt. 12, 43. 24 The unclean spirit, when he is gone out of a man, wandereth over parched deserts, in search of a resting-place. But not finding any, he saith, 'I will return to my house whence
25 I came.' Being come, he findeth it swept and furnished.
26 Whereupon he goeth, and bringeth seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becometh worse than the first.

2 Pet. 2, 20. Heb. 6, 4. & 10, 26.

27 *While he was saying these things, a woman raising her voice, cried to him from amid the crowd,* Happy the womb
28 which bore thee, and the breasts which suckled thee. Say, rather, *replied he,* Happy they who hear the word of God and obey it.

Matt. 12, 38. & 16, 4.

29 *When the people crowded together, he said,* This is an evil generation. They demand a sign; but no sign shall be given
30 them, save the sign of the prophet Jonah. For as Jonah was a sign to the Ninevites, so shall the Son of Man be to
31 this generation. The queen of the South* country will arise in the judgment against the men of this generation, and cause them to be condemned; because she came from the extremities of the earth to hear the wise discourses of Solomon; and behold here is something greater than Solomon.

1 Ki. 10, 1. 2 Chro. 9, 1.

Jon. 3, 5.

32 The men of Nineveh will stand up in the judgment against this generation, and cause it to be condemned; because they repented when warned by Jonah; and behold here is something greater than Jonah.

Matt. 5, 15. Mar. 4, 21. Matt. 6, 22.

33 A lamp is lighted, not to be concealed, or put under a corn-measure, but on a stand, that they who enter may have
34 light. The lamp of the body is the eye: when, therefore, thine eye is sound, thy whole body is enlightened; but when
35 thine eye is distempered, thy body is in darkness. Take
36 heed, then, lest the light which is in thee be darkness. If thy whole body, therefore, be enlightened, having no part dark, the whole will be so enlightened as when a lamp lighteth thee by its flame.

37 *While he was speaking, a Pharisee asked him to dine with*
38 *him. And he went and placed himself at table. But the Pharisee was surprised to observe, that he used no washing*
32 *before dinner. Then the Lord said to him,* As to you, Pharisees, ye cleanse the outside of your cups and dishes, while ye yourselves are inwardly full of rapacity and malevolence.

Matt. 23, 25.

40 Unthinking men! did not he who made the outside, make
41 the inside also? Only give in alms what ye have, and all things shall be clean unto you.

* In the Old Testament *Sheba.*

42 Woe unto you, Pharisees, because ye pay the tithe of mint Matt. 23, 23.
and rue, and every kind of herb, and neglect justice and the
love of God. These things ye ought to have practised, and
not to have omitted those.
43 Woe unto you, Pharisees, because ye love the most con- Matt. 23, 6.
spicuous seat in synagogues, and salutations in public places.
44 Woe unto you, Scribes and Pharisees, hypocrites, because
ye are like concealed graves, over which people walk without
knowing it.
45 *Here one of the lawyers interposing, said,* By speaking thus,
46 Rabbi, thou reproachest us also. *He answered,* Woe unto Matt. 23, 4.
you, lawyers, also, because ye lade men with intolerable bur-
dens, burdens which ye yourselves will not so much as touch
with one of your fingers.
47 Woe unto you, because ye build the monuments of the Matt. 23, 29.
48 prophets, whom your fathers killed. Surely ye are both
vouchers and accessories to the deeds of your fathers; for they
killed them, and ye build their monuments.
49 Wherefore, thus saith the wisdom of God, 'I will send Matt. 23, 34.
them prophets and apostles; some of them they will kill,
50 others they will banish: insomuch that the blood of all the
prophets which hath been shed since the formation of the
world shall be required of this generation, from the blood of
51 Abel to the blood of Zechariah, who fell between the altar and Gen. 4, 8.
the house of God.' Yes, I assuse you, all shall be required of 2 Chr. 24, 20.
this generation.
52 Woe unto you, lawyers, because ye have carried off the Matt. 23, 13.
key of knowledge: ye have not entered yourselves, and those
who were entering, ye hindered.
53 *While he spake these things, the Scribes and the Pharisees*
began vehemently to press him with questions on many points;
54 *laying snares for him, in order to draw from his own mouth*
matter of accusation against him.
XII. *MEANTIME, while the crowd in myriads flocked about*
him, insomuch that they trod upon one another, he said, ad-
dressing himself to his disciples, Above all things, beware of Matt. 16, 6. Mar. 8, 15.
2 the leaven of the Pharisees, which is hypocrisy. For there Matt. 10, 26. Mar. 4, 22.
is nothing covered that shall not be detected; nothing secret
3 that shall not be known. What ye have spoken in the dark,
shall be reported in the light; and what ye have whispered
4 in the closet, shall be proclaimed from the house-top. But
I charge you, my friends, fear not them who kill the body,
5 and after that can do no more: but I will show you whom
ye ought to fear; fear him who, after he hath killed, hath
6 power to cast into hell. I repeat it to you, fear him. Are
not five sparrows sold for two-pence?* Yet not one of them
7 is forgotten of God: yea, the very hairs of your head are
all numbered: Fear not, therefore; ye are much more valu-

* Value *three-halfpence* of our money.

8 able than sparrows. Moreover, I say unto you, whoever
shall acknowledge me before men, him the Son of Man will
Mar. 8, 38. 9 acknowledge before the angels of God; but whoever denieth
2 Tim. 2, 12. me before men, shall be disowned before the angels of God.
Matt. 12, 32. Mar. 3, 28. 10 And whoso shall inveigh against the Son of Man, may obtain
1 Jo. 5, 16. remission; but to him who detracteth from the Holy Spirit,
Matt. 10, 19. Mar. 13, 11: 11 there is no remission. And when ye are brought before
synagogues, and magistrates, and rulers, be not solicitous
12 how or what ye shall answer, or what ye shall say; for the
Holy Spirit will teach you in that moment what ought to be
said.

13 *Then one said to him out of the crowd,* Rabbi, order my
14 brother to divide the inheritance with me. *He answered,*
15 Man, who constituted me your judge or arbiter? *And he
said to them,* Be upon your guard against covetousness; for
in whatever affluence a man be, his life dependeth not on his
possessions.

16 *He also used this example:* A certain rich man had lands
17 which brought forth plentifully. And he reasoned thus with
himself, What shall I do; for I have not where to store up
Ecclus. 11, 18 my crop?—I will do this, added he, I will pull down my
19. barns, and build larger, and there I will store up all my pro-
19 duct and my goods. And I will say to my soul, 'Soul, thou
hast plenty of goods laid up for many years; take thine ease,
20 eat, drink, enjoy thyself.' But God said to him, 'Thou fool,
this very night thy soul is required of thee: Whose, then,
21 shall those things be which thou hast provided?' So it fareth
with him who amasses treasure for himself, but is not rich
towards God.

Matt. 6, 25. 22 *Then he said to his disciples,* For this reason I charge you,
Ps. 55, 23. be not anxious about your life, what ye shall eat; nor about
1 Pet. 5, 7. 23 your body, what ye shall wear. Life is a greater gift than
24 food, and the body than raiment. Consider the ravens;
they neither sow nor reap; have neither cellar nor barn; but
25 God feedeth them. How much more valuable are ye than the
fowls? Besides, which of you can, by his anxiety, prolong
26 his life one hour? If, therefore, ye cannot thus effect even
27 the smallest thing, why are ye anxious about the rest? Con-
sider the lilies: How do they grow? They toil not; they
spin not; yet I affirm, that even Solomon, in all his glory,
28 was not equally adorned with one of these. If then, God so
array the herbage, which to-day is in the field, and to-mor-
row is cast into the oven: how much more will he array you,
29 O ye distrustful? Ask not ye, therefore, what ye shall eat, or
30 what ye shall drink; live not in anxious suspense. For all
these things the Pagans seek; whereas your Father knoweth
31 that ye need them. But seek ye the kingdom of God, and
32 all these things shall be superadded to you. Fear not, my

little flock, for it hath pleased your Father to give you the
33 kingdom. Sell your goods, and give alms; provide your- Matt. 6, 20.
selves purses which wear not out; treasure inexhaustible in & 19, 21.
heaven, where no thieves approach, where nothing is spoiled
34 by worms. For where your treasure is, your heart will like-
wise be.
35 Let your loins be girt, and your lamps burning; and your- 1 Pet. 1, 13.
36 selves like those who wait their master's return from the
wedding; that when he cometh and knocketh, they may im-
37 mediately let him in. Happy those servants whom their
master, at his return, shall find watching. Verily I say unto
you, that he will gird himself, and having placed them at
38 table, will attend and serve them. And whether he come in
the second watch, or in the third, if he find things thus,
39 happy are those servants. Ye are certain, that if the master Matt. 24, 43.
of the house knew at what hour the thief would come, he 1 Thess. 5, 2. Rev. 3, 3.
would watch, and not allow him to break into his house. & 16, 15.
40 Be ye then always prepared; because the Son of Man will
come at an hour when ye are not expecting him.
41 *Then Peter said to him,* Master, is this comparison directed
42 to us alone, or to all present? *The Lord said,* Who now is
the discreet and faithful steward whom the master will set
over his household, to dispense regularly the allowance of
43 corn! Happy that servant, if his master, at his arrival,
44 shall find him so employed. I tell you truly, he will entrust
45 him with the management of all his estate. But as to the
servant who shall say within himself, 'My master delayeth
his return,' and shall beat the men-servants and the maids,
46 and shall feast and carouse, and be drunken; the master of
that servant will come on a day when he is not expecting
him, and at an hour he is not apprised of; and having dis-
carded him, will assign him his portion with the faithless.
47 And that servant who knew his master's will, yet did not make Ja. 4, 17.
himself ready, nor execute his orders, shall receive many stripes;
48 whereas he who knew it not, but did things deserving chas-
tisement, shall receive few: for much will be required of every
one to whom much is given; and the more a man is entrusted
with, the more will be exacted from him.
49 I came to throw fire upon the earth; and what would I,
50 but that it were kindled? I have an immersion to undergo;
51 and how am I pained till it be accomplished? Do ye imagine
that I am come to give peace to the earth? I tell you, No,
52 but division. For hereafter five in one family will be divided; Matt. 10, 34.
53 three against two, and two against three; father against son,
and son against father; mother against daughter, and daugh-
ter against mother; mother-in-law against daughter-in-law,
and daughter-in-law against mother-in-law.
54 *He said also to the people,* When ye see a cloud rising in Matt. 16, 2.

the west, ye say, 'It will rain immediately,' and so it hap-
55 peneth; and when the south wind bloweth, ye say, 'It will
56 be hot,' and it happeneth accordingly. Hypocrites, ye can
judge of what appeareth in the sky, and on the earth; how
57 is it that ye cannot judge of the present time? and why do ye
not even of yourselves discern what is just?
Matt. 5, 25. 58 When thou goest with thy creditor to the magistrate, en-
deavour on the road to satisfy him, lest he drag thee before
the judge, and the judge consign thee to the serjeant, and
59 the serjeant commit thee to prison: I assure thee, thou wilt
not be released, until thou hast paid the last mite.

SECTION IX.—THE NATURE OF THE KINGDOM.

XIII. *THERE were then present some who informed Jesus of*
the Galileans, whose blood Pilate had mingled with that of
2 *their sacrifices. Jesus answering, said unto them,* Think ye
that these Galileans were the greatest sinners in all Galilee,
3 because they suffered such usage? I tell you, 'No; but unless
4 ye reform, ye shall all likewise perish:' Or those eighteen
whom the tower of Siloam fell upon, and slew; think ye that
5 they were the greatest profligates in all Jerusalem? I tell
you, 'No; but unless ye reform, ye also shall all perish.'
6 *He also spake this parable.* A man had a fig-tree planted
in his vineyard, and came seeking fruit on it, but found none.
7 Then he said to the vine-dresser, 'This is the third year that
I have come seeking fruit on this fig-tree, without finding
8 any. Cut it down; why should it cumber the ground?' He
answered, 'Sir, let it alone one year longer, until I dig about
9 it and dung it; perhaps it will bear fruit: if not, thou mayest
afterwards cut it down.'
10 *ONE Sabbath, as he was teaching in a synagogue, a*
11 *woman was present who had for eighteen years had a spirit of*
infirmity, whereby she was so bowed down that she could not so
12 *much as look up. Jesus perceiving her, called her to him,*
and laying his hands on her, said, Woman, thou art delivered
from thine infirmity. *Immediately she stood upright, and*
14 *glorified God. But the director of the synagogue, moved with*
indignation because Jesus had performed a cure on the Sabbath,
said to the people, There are six days for working; come,
therefore on those days, and be healed, and not on the Sab-
15 bath-day. *To which the Lord replied,* Hypocrites, who is
there amongst you that doth not on the Sabbath loose his
ox or his ass from the stall, and lead him away to watering?
16 And must not this woman, a daughter of Abraham, whom
Satan hath kept bound, lo, these eighteen years, be released
17 from this bond on the Sabbath-day? *On his saying this, all*
his opposers were ashamed; but the whole multitude was de-
lighted with all the glorious actions performed by him.

18 *He said, moreover,* What doth the kingdom of God re- Matt. 13, 31.
19 semble? Whereunto shall I compare it? It resembleth a Mar. 4, 31.
grain of mustard-seed, which a man threw into his garden;
and it grew and became a great tree, and the birds of the air
took shelter in its branches.
20 *Again he said,* Whereunto shall I compare the kingdom of Matt. 13, 33.
21 God? It resembleth leaven which a woman mingled in three
measures of meal, until the whole was leavened.
22 *AND he took a journey to Jerusalem, teaching as he pass-*
23 *ed through cities and villages; and one asked him,* Master, Matt. 9, 35.
24 are there but few who shall be saved? *He answered,* Force Matt. 7, 13.
your entrance through the strait gate; for many, I assure
25 you, will request to be admitted, who shall not prevail. If Matt. 25, 10.
once the master of the house shall have arisen and locked the
door, and ye, standing without and knocking, say, 'Master,
master, open unto us,' he will answer, 'I know not whence
26 ye are.' Then ye will say, 'We have eaten and drunk with
27 thee, and thou hast taught in our streets.' But he will an- Matt. 7, 23.
swer, 'I tell you, I know not whence ye are: remove hence, & 25, 41.
28 all ye workers of unrighteousness.' Then will ensue weeping
and gnashing of teeth, when ye shall see Abraham, and Isaac,
and Jacob, and all the prophets, received into the kingdom
29 of God, and yourselves excluded: nay, people will come from
the east, from the west, from the north, and from the south,
and will place themselves at table in the kingdom of God.
30 And behold they are last who shall be first, and they are first Matt. 19, 30.
who shall be last. Mar. 10, 31.
31 *The same day certain Pharisees came to him, and said,*
Get away; depart hence, for Herod intendeth to kill thee.
32 *He answered,* Go tell that fox, To-day and to-morrow I ex-
pel demons and perform cures, and the third day my course
33 will be completed. Nevertheless I must walk about to-day
and to-morrow, and the day following; for it cannot be that
34 a prophet should be cut off any-where but at Jerusalem. O Matt. 23, 37.
Jerusalem, Jerusalem, that killest the prophets, and stonest
them whom God sendeth to thee; how often would I have
gathered thy children together, as a hen gathereth her brood
35 under her wings, but ye would not. Quickly shall your habi-
tation be transformed into a desert; for verily I say unto you,
ye shall not again see me, until the time when ye shall say,
"Blessed be he who cometh in the name of the Lord."*

XIV. *IT happened on a Sabbath, when he was gone to eat at*
the house of one of the rulers who was a Pharisee, that, while
2 *the Pharisees were observing him, a man who had a dropsy*
3 *stood before him. Then Jesus, addressing himself to the law-*
yers and Pharisees, said, Is it lawful to cure on the Sabbath?
4 *They being silent, he took hold of the man, healed and dismiss-*

* *Jehovah.*

5 *ed him. Then resuming his discourse, he said to them,* Who
amongst you, if his ass or his ox fall into a pit on the Sabbath-
6 day, will not immediately pull him out? *And to this they
were not able to make him a reply.*
7 *Observing how eager the guests were to possess the higher*
8 *places at table, he gave them this injunction,* When thou art in-
vited to a wedding, do not occupy the highest place at table,
9 lest one more considerable than thou be bidden, and he who
invited ye both come and say to thee, Give place to this man,
Prov. 25, 7. and thou shouldst then rise with confusion to take the lowest
10 place. But, when thou art invited, go to the lowest place,
that when he who bade thee cometh, he may say to thee,
ch. 18, 14. Matt. 23, 12. 'Friend, go up higher:' for that will do thee honour before
11 the company. For whoever exalteth himself, shall be hum-
bled; and whoever humbleth himself, shall be exalted.
12 *He said also to him who had invited him,* When thou givest
a dinner or a supper, do not invite thy rich friends, brothers,
cousins, or neighbours, lest they also invite thee in their turn,
13 and thou be recompensed. But when thou givest an enter-
tainment, invite the poor, the maimed, the lame, the blind;
14 and thou shalt be happy: for as they have not wherewith to
requite thee, thou shalt be requited at the resurrection of the
righteous.
Matt. 22, 2. 15 *One of the guests hearing this said to him,* Happy he who
Rev. 19, 9. 16 shall feast in the reign of God. *Jesus said to him,* A cer-
17 tain man made a great supper, and invited many. And at
supper-time he sent his servants to tell those who had been
18 bidden to come presently; for that all was ready. But they
all, without exception, made excuses. One said, 'I have
purchased a field, which I must go and see; I pray thee have
19 me excused.' Another said, 'I have bought five yoke of oxen,
which I am going to prove; I pray thee, have me excused.'
20 A third said, 'I have married a wife, and therefore I cannot
21 go.' The servant, being returned, related all to his master.
Then the master of the house was angry, and said to his
servants, 'Go forthwith into the streets and lanes of the city,
and bring in hither the poor, the maimed, the lame, and the
22 blind.' Afterwards the servant said, 'Sir, thy orders are exe-
23 cuted, and still there is room.' The master answered, 'Go
out into the highways, and along the hedges, and compel
24 people to come, that my house may be filled: for I declare
to you, that none of those who were invited shall taste of my
supper.'
Matt. 10, 37. & 16, 24. 25 *AS great multitudes travelled along with him, he turned to*
Mar. 8, 34. 26 *them and said,* If any man come to me, and hate not his father
and mother, and wife and children, and brothers and sisters,
27 nay, and himself too, he cannot be my disciple. And who-
soever doth not follow me carrying his cross, cannot be my

28 disciple. For which of you, intending to build a tower, doth
not first by himself compute the expense, to know whether
29 he have wherewith to complete it; lest, having laid the founda-
tion, and being unable to finish, he become the derision of
30 all who see it, who will say, 'This man began to build, but
31 was not able to finish?' Or what king, going to engage
another king with whom he is at war, doth not first consult
by himself, whether he can, with ten thousand men, encounter
32 him who cometh against him with twenty thousand; that, if
he cannot, he may, while the other is at a distance, send an
33 embassy to sue for peace? So then, whosoever he be of you
who doth not renounce all that he hath, he cannot be my
34 disciple. Salt is good; but if the salt become insipid, where- Matt. 5, 13. Mar. 9, 50.
35 with shall it be seasoned? It is fit, neither for the land, nor
for the dunghill, but is thrown away. Whoso hath ears to
hear, let him hear.

SECTION X.—PARABLES.

XV. *NOW all the publicans and the sinners resorted to Jesus*
2 *to hear him. But the Pharisees and the Scribes murmured,*
saying, This man admitteth sinners, and eateth with them.
3 *Then he addressed this similitude to them:* What man Matt. 18, 12.
4 amongst you that hath a hundred sheep, if he lose one of
them, doth not leave the ninety-nine in the desert, to go after
5 that which is lost, until he find it? And having found it,
6 doth he not joyfully lay it on his shoulders, and when he is
come home, convene his friends and neighbours, saying to
them, 'Rejoice with me, for I have found my sheep which was
7 lost?' Thus, I assure you, there is greater joy in heaven
for one sinner who reformeth, than for ninety-nine righteous
persons who need no reformation.
8 Or what woman, who hath ten drachmas,* if she lose one,
doth not light a lamp, and sweep the house, and search care-
9 fully until she find it? And having found it, doth she not
assemble her female friends and neighbours, saying, 'Rejoice
with me, for I have found the drachma which I had lost.'
10 Such joy, I assure you, have the angels of God, when any
one sinner reformeth.
11 *He said also,* A certain man had two sons. And the younger
12 of them said to his father, 'Father, give me my portion of
13 the estate.' And he allotted to them their shares. Soon
after, the younger son gathered all together, and travelled
into a distant country, and there wasted his substance in riot.
14 When all was spent, a great famine came upon that land,
15 and he began to be in want. Then he applied to one of the
inhabitants of that country, who sent him into the fields to

* About 6s. 3d. sterling.

16 keep swine. And he was fain to fill his belly with the husks
on which the swine were feeding; for nobody gave him aught.
17 At length, coming to himself, he said, 'How many hirelings
hath my father, who have all more bread than sufficeth them,
18 while I perish with hunger! I will arise and go to my father,
and will say unto him, Father, I have sinned against heaven
19 and thee, and am no longer worthy to be called thy son;
20 make me as one of thy hirelings.' And he arose and went
to his father. When he was yet afar off, his father saw him,
and had compassion, and ran, and threw himself upon his
21 neck, and kissed him. And the son said, 'Father, I have
sinned against heaven and thee, and am no longer worthy to
22 be called thy son.' But the father said to his servants, 'Bring
hither the principal robe and put it on him, and put a ring on
23 his finger, and shoes on his feet: bring also the fatted calf and
24 kill it, and let us eat and be merry: for this my son was dead,
and is alive again; he was lost, and is found.' So they
began to be merry.
25 Now his elder son was in the field walking home. And
26 as he drew near the house, he heard music and dancing. He,
therefore, called one of the servants, and asked the reason of
27 this. He answered, 'Thy brother is returned, and thy father
hath killed the fatted calf, because he hath received him in
28 health.' And he was angry, and would not go in; therefore
29 his father came out and entreated him. He, answering, said
to his father, 'These many years I have served thee, without
disobeying thy command in any thing; yet thou never gavest
30 me a kid, that I might entertain my friends: but no sooner
did this thy son return, who hath squandered thy living on
31 prostitutes, than thou killedst for him the fatted calf.' 'Son,'
replied the father, 'thou art always with me, and all that I
32 have is thine: it was but reasonable that we should rejoice
and be merry; because this thy brother was dead, and is alive
again; he was lost, and is found.'

XVI. *He said likewise to his disciples,* A certain rich man had
a steward, who was accused to him of wasting his estate.
2 Having therefore called him, he said, 'What is this that I
hear of thee? Render an account of thy management, for
3 thou shalt be steward no longer.' And the steward said
within himself, 'What shall I do? My master taketh from
me the stewardship; I cannot dig, and am ashamed to beg.
4 I am resolved what to do, that, when I am discarded, there
5 may be some who will receive me into their houses.' Having
therefore sent severally for all his master's debtors, he asked
6 one, 'How much owest thou to my master?' He answered,
'A hundred baths of oil.'* 'Take back thy bill,' said the
7 steward, 'sit down directly, and write one for fifty.' Then

* *A bath* thought equal to 7½ English gallons.

he asked another, 'How much owest thou?' He answered,
'A hundred homers* of wheat.' 'Take back thy bill,' said
8 he, 'and write one for eighty.' The master commended the
prudence of the unjust steward; for the children of this world
are more prudent in conducting their affairs than the children
9 of light. Therefore I say unto you, With the deceitful mam-
mon procure to yourselves friends, who, after your discharge,
may receive you into the eternal mansions.
10 Whoso is faithful in little, is faithful also in much; and
11 whoso is unjust in little, is unjust also in much. If, therefore,
ye have not been honest in the deceitful, who will intrust
12 you with the true riches? And if ye have been unfaithful
managers for another, who will give you any thing to manage
13 for yourselves? A servant cannot serve two masters; for either Matt. 6, 24.
he will hate one, and love the other, or at least will attend
one, and neglect the other. Ye cannot serve God and mam-
mon.
14 *When the Pharisees, who loved money, heard all these things,*
15 *they ridiculed him. But he said unto them,* As for you, ye
make yourselves pass upon men for righteous, but God know-
eth your hearts; for that which is admired by men is abhorred
of God.
16 Ye had the law and the prophets until the coming of John, Matt. 11, 12.
since whose time the kingdom of God is announced, and every
17 occupant entereth it by force. But sooner shall heaven and Matt. 5, 18.
earth perish, than one tittle of the law shall fail.
18 Whoever divorceth his wife, and taketh another, committeth
adultery: and whoever marrieth the divorced woman, com- Matt. 5, 32.
mitteth adultery. Mar. 10, 11.
19 There was a certain rich man, that wore purple and fine
20 linen, and feasted splendidly every day. There was also a
poor man named Lazarus, covered with sores, that was laid
21 at his gate; and was fain to feed on the crumbs which fell
from the rich man's table: yea, even the dogs came and
22 licked his sores. It happened that the poor man died, and
was conveyed by angels to Abraham's bosom: the rich man
23 also died, and was buried. And in hades, being in torments,
he looked up, and saw Abraham afar off, and Lazarus in
24 his bosom, and cried, saying, 'Have pity on me, father Abra-
ham, and send Lazarus to dip the tip of his finger in water,
25 and cool my tongue, for I am tortured in this flame.' Abra-
ham answered, 'Son, remember that thou, in thy life-time,
receivedst good things, and Lazarus received evil things; but
26 now, he is in joy, and thou art in torments. Besides, there
lieth a huge gulph betwixt us and you, so that they who would
pass hence to you, cannot; neither can they pass to us who
27 would come thence.' The other replied, 'I entreat thee, then,

* *A homer* thought equal to 75½ gallons.

28 father, to send him to my father's house; for I have five
brothers; that he may admonish them, lest they also come
29 into this place of torment.' Abraham answered, 'They have
30 Moses and the Prophets, let them hear them.' 'Nay,' said
he, 'father Abraham, but if one went to them from the dead,
31 they would reform.' Abraham replied, 'If they hear not
Moses and the Prophets, neither will they be persuaded
though one should arise from the dead.'

SECTION XI.—INSTRUCTIONS AND WARNINGS.

XVII. *THEN Jesus said to his disciples,* It is impossible to
exclude snares entirely; but woe unto him who insnareth.
Matt. 18, 7. Matt. 18, 6. Mar. 9, 42. 2 It would be more eligible for him to have an upper millstone
fastened to his neck, and to be cast into the sea, than to in-
snare any of these little ones.
Matt. 18, 21. Ecclus. 19, 13. 3 Take heed to yourselves: if thy brother trespass against
4 thee, rebuke him; and if he repent, forgive him; and if he
trespass against thee seven times in a day, and seven times in
a day return [to thee] saying, 'I repent,' thou shalt forgive
him.
Matt. 17, 20. 5 *Then the apostles said to the Lord,* Increase our faith.
6 *He answered,* If ye had faith, though it were but as a grain
of mustard seed, ye might say to this sycamine, 'Be extir-
pated and planted in the sea,' and it would obey you.
7 Would any of you, who hath a servant ploughing or feed-
ing cattle, say to him, on his return from the field, 'Come
8 immediately, and place thyself at table?' and not rather,
'Make ready my supper: gird thyself, and serve me, until I
have eaten and drunken; afterwards thou mayest eat and
9 drink.' Is he obliged to that servant for obeying his orders?
10 I suppose not. In like manner say ye, when ye have done
all that is commanded you, 'We thy servants have conferred
no favour; we have done only what we were bound.'
11 *NOW, in travelling to Jerusalem, he passed through the*
12 *confines of Samaria and Galilee, and being about to enter a*
certain village, there met him ten lepers, who stood at a dis-
13 *tance, and cried out,* Jesus, Master, take pity upon us.
Lev. 14, 2. 14 *When he saw them, he said to them,* Go, show yourselves to
15 the priests. *And as they went, they were cleansed. And one*
of them, perceiving that he was healed, turned back, glorifying
16 *God aloud. Then throwing himself prostrate at the feet of*
Jesus, he returned him thanks: now this man was a Samari-
17 *tan. Jesus said,* Were not ten cleansed? Where then are
18 the other nine? Have none returned glory to God, except
19 this alien? *And he said to him,* Arise, go thy way: thy faith
hath cured thee.
20 *Being questioned by the Pharisees when the reign of God*

should commence, he answered, The reign of God is not ushered
21 in with parade; nor shall people say, 'Lo here!' or 'Lo
yonder!' for behold the reign of God is within you.
22 *Then he said to his disciples,* The time will come when ye
shall desire to see one of the days of the Son of Man, and
23 shall not see it. But when they say to you, 'Lo here,' or Matt. 24, 23.
24 'Lo yonder,' go not out to follow them. For as the light- Mar. 13, 21.
ning flasheth in an instant from one extremity of the sky to
the other, so will the appearance of the Son of Man be in
25 his day. But first he must suffer much, and be rejected of
26 this generation. And, as it happened in Noah's days, it will Matt. 24, 37.
27 also happen in the days of the Son of Man: They ate, they
drank, they married, they were given in marriage, until the
day that Noah entered the ark, when the deluge came and
28 destroyed them all. In like manner, as it was in the days of
Lot, they ate, they drank, they bought, they sold, they plant-
29 ed, they built; but on the day that Lot left Sodom, it rained Gen. 19, 24.
fire and brimstone from heaven, which destroyed them all.
30 So will it also be on the day when the Son of Man shall ap-
31 pear. On that day, let not him who shall be on the house-
top, having his furniture in the house, come down to take it
away. Let not him who shall be in the field, return home.
32 Remember Lot's wife. Whosoever shall seek to save his Matt. 10, 39. & 16, 25.
life, shall lose it; and whosoever shall throw it away, shall Matt. 8, 35.
34 preserve it. I tell you, there will be two men that night in ch. 9, 24. Jo. 12, 25.
35 one bed; one will be seized, and the other will escape. Two Matt. 24, 40.
women will be grinding together; one will be seized, and the
36 other will escape. [Two men will be in the field; one will
37 be seized, and the other will escape.] *Then they asked him,*
Where, Master? *He answered,* Where the body is, the eagles Matt. 24, 28.
will be assembled.

XVIII. *He also showed them, by a parable, that they ought to* 1 Thess. 5, 17.
2 *persist in prayer without growing weary.* In a certain city,
said he, there was a judge, who neither feared God, nor re-
3 garded man. And there was a widow in that city who came
4 to him, saying, 'Do me justice on my adversary.' For some
time he refused: but afterwards he argued thus with himself,
5 'Although I neither fear God nor regard man, yet, because
this widow importuneth me, I will judge her cause, lest she
6 come perpetually and plague me.' Mark, *said the Lord,*
7 what the unjust judge determined. And will not God avenge
his elect, who cry to him day and night? Will he linger in
8 their cause? I assure you, he will suddenly avenge them.
Nevertheless, when the Son of Man cometh, will he find this
belief in the land?
9 *Then addressing some who were conceited of themselves as*
being righteous, and despised others, he proposed this example:
10 Two men went up to the temple to pray; one a Pharisee,

11 the other a publican. The Pharisee, standing by himself,
prayed thus: 'O God, I thank thee that I am not as other
men, extortioners, unjust, adulterers, or even as this publi-
12 can. I fast twice a-week. I give tithes of all that I possess.'
13 But the publican, standing at a distance, and not daring so
much as to lift up his eyes to heaven, smote upon his breast,
ch. 14, 11. Matt. 23, 12. 14 and cried, 'God be merciful to me a sinner.' I assure you
that this man returned home, more approved than the other:
for whoever exalteth himself, shall be humbled; but whoever
humbleth himself, shall be exalted.

Matt. 19. 13. Mar. 10, 13. 15 *Then they presented babes to him, that he might touch*
them: the disciples observing it, rebuked [*those who brought*]
16 *them. But Jesus calling them to him, said,* Permit the chil-
dren to come unto me, and do not forbid them; for of such
17 is the kingdom of God. Verily I say unto you, Whosoever
will not receive the kingdom of God as a child, shall never
enter it.

Matt. 19, 16. Mar. 10, 17. 18 *THEN a certain ruler asked him, saying,* Good teacher,
19 what good shall I do to obtain eternal life? *Jesus answered,*
Ex. 20, 12. Deut. 5, 16. 20 Why callest thou me good? God alone is good. Thou
knowest the commandments. Do not commit adultery; do
not commit murder; do not steal; do not give a false testi-
21 mony; honour thy father and thy mother. *He replied,* All
22 these I have observed from my childhood. *Hearing this,*
Jesus said to him, Yet in one thing thou art deficient: sell
all that thou hast, and distribute to the poor, and thou shalt
23 have treasure in heaven: then come and follow me. *When*
he heard this, he was exceedingly sorrowful, for he was very
rich.

Matt. 19, 23. Mar. 10, 23. 24 *Jesus perceiving that he was very sorrowful, said,* How
difficult will it be for men of opulence to enter the kingdom
25 of God! It is easier for a camel to pass through a needle's
26 eye, than for a rich man to enter the kingdom of God. *The*
27 *hearers said,* Who, then, can be saved? *Jesus answered,*
Things impossible to men, are possible to God.

Matt. 19, 27. Mar. 10, 28. 28 *Then Peter said,* Lo! we have forsaken all, and followed
29 thee. *Jesus answered,* Verily I say unto you, that there is
none who shall have forsaken his house, or parents, or bro-
thers, or wife, or children, on account of the kingdom of God;
30 who shall not receive manifold more in return in this world,
and in the future, eternal life.

Matt. 20, 17. Mar. 10, 32. 31 *Then Jesus taking the twelve aside, said to them,* We are
now going to Jerusalem, where all that the Prophets have
32 written shall be accomplished on the Son of Man. For he
shall be delivered to the Gentiles, and ridiculed and insulted
33 and spitted on. And after scourging, they will kill him, and
34 he shall rise again the third day. *But they understood none*
of these things: this discourse was hidden from them; they
did not comprehend its meaning.

35 *When he came near Jericho, a blind man, who sat by the* Matt. 20, 29.
36 *way-side begging, hearing the crowd pass by, inquired what* Mar. 10, 46.
37 *was the matter. And being told that Jesus the Nazarene was*
38 *passing by, he immediately cried, saying,* Jesus, Son of David,
39 have pity upon me. *They who went before, charged him to be silent: but he cried still the louder,* Son of David, have
40 pity upon me. *Jesus stopped, and commanded them to bring*
41 *the man to him. And when he was nigh, he asked him, say-*
42 *ing,* What dost thou wish me to do for the? *He answered,* Master, to give me my sight. *And Jesus said to him,* Re-
43 ceive thy sight; thy faith hath cured thee. *Instantly he received his sight, and followed him, glorifying God: and all the people saw it, and praised God.*

XIX. *When Jesus had entered, and was passing through Jericho,*
2 *behold a man named Zaccheus, a rich man, and chief of the*
3 *publicans, endeavoured to see what sort of person he was, but*
4 *could not for the press, being of a low stature. Therefore, running before, he climbed up into a sycamore to see him,*
5 *having observed that he was going that way. When Jesus came to the place, he looked up, and seeing him, said,* Zaccheus, make haste and come down, for to-day I must abide
6 at thy house. *And he made haste, and came down, and re-*
7 *ceived him joyfully. When the multitude perceived this, they said, murmuring,* He is gone to be entertained by a sinner.
8 *But Zaccheus presenting himself before Jesus, said,* Master, the half of my goods I will give to the poor; and if in aught
9 I have wronged any man, I will restore fourfold. *And Jesus said concerning him,* To-day is salvation come to this house,
10 inasmuch as he also is a son of Abraham. For the Son of Matt. 18, 11.
Man is come to seek and recover that which was lost.

11 *As the people were attentive, he added this parable, because he was nigh to Jerusalem, and they fancied the reign of God*
12 *would immediately commence:* A certain nobleman went abroad to procure for himself the royalty, and then return;
13 and having called ten of his servants, and delivered to them
14 ten pounds, he said, 'Improve these till I return.' Now his citizens hated him; and sending an embassy after him, pro-
15 tested, 'We will not have this man for our king.' When he returned, vested with royal power, he commanded those servants to be called to whom he had committed the money, that
16 he might know what every one had gained. Then came the first, and said, 'My Lord, thy pound* hath gained ten pounds.'
17 He answered, 'Well done, good servant; because thou hast been faithful in a very small matter, receive thou the govern-
18 ment of ten cities.' And the second who came said, 'My
19 Lord, thy pound hath gained five pounds.' He answered,
20 'Be thou too governor of five cities.' Another came, saying,

* About 7*l.* 10*s.* sterling.

'My Lord, here is thy pound, which I have kept laid up in
21 a napkin; for I was afraid of thee, because thou art a hard
master: thou exactest what thou didst not give, and reapest
22 what thou didst not sow.' He answered, 'Out of thine own
mouth, thou malignant servant, I will condemn thee. Didst
thou know that I am a hard master, exacting what I did not
23 give, and reaping what I did not sow? Why then didst not
thou put my money into the bank, that at my return I might
24 have received it with interest?' Then he said to his attend-
ants, 'Take the pound from him, and give it to him who
Matt. 13, 12. & 25, 29. 25 hath ten pounds.' They answered, 'My Lord, he hath ten
Mar. 4, 25. ch. 8, 18. 26 pounds.' [He replied] 'I tell you, that to every one who
hath, more shall be given; but from him who hath not, even
27 that which he hath shall be taken. But as for those mine
enemies, who would not have me for their king; bring them
hither, and slay them in my presence.'

SECTION XII.—THE ENTRY INTO JERUSALEM.

Matt. 21, 1. 28 *AFTER this discourse Jesus walked foremost, travelling*
Mar. 11, 1. 29 *towards Jerusalem. When he approached Bethphage and*
Bethany, near the mountain called the Mount of Olives, he
30 *sent two of his disciples, saying,* Go to yonder village, wherein,
as ye enter, ye will find a colt tied on which no man ever
31 rode; loose him and bring him. If any one ask why ye loose
him, ye shall answer, 'Because the Master needeth him.'
32 *Accordingly they who received this order, went and found every*
33 *thing as he had told them. As they were loosing the colt, the*
34 *owners said to them,* Why loose ye the colt? *They answered,*
Jo. 12, 14. 35 The Master needeth him. *So they brought him to Jesus,*
and having thrown their mantles upon the colt, set Jesus there-
36 *on. As he went, the people spread their mantles in the way*
37 *before him. When he was so near as the descent of the Mount*
of Olives, the whole multitude of the disciples began to praise
God in loud acclamations, for all the miracles which they had
38 *seen, saying,* 'Blessed be the King who cometh in the name
of the Lord; peace in heaven, and glory in the highest
39 heaven.' *Upon this some Pharisees in the crowd said to him,*
40 Rabbi, rebuke thy disciples. *He answered,* I tell you that,
if these were silent, the stones would cry out.
41 *When he came near and beheld the city, he wept over it,*
42 *saying,* O that thou hadst considered, at least in this thy day,
the things which concern thy peace! But now they are hid-
43 den from thine eyes: For the days are coming upon thee
when thine enemies will surround thee with a rampart, and
44 enclose thee, and shut thee up on every side, and will level
ch. 21, 6. Matt. 24, 2. Mar. 13, 2. thee with the ground, thee and thy children, and will not
leave thee one stone upon another, because thou didst not
consider the time when thou wast visited.

45 *Afterwards he went into the temple, and drove out thence* Matt. 21, 12.
46 *those who sold and those who bought therein, saying to them,* Mar. 11, 15. Isa. 56, 7. Jer. 7, 11.
It is written, "My house is a house of prayer, but ye have made it a den of robbers.
47 *And he taught daily in the temple, while the chief priests and the scribes, and persons of principal note, sought his de-*
48 *struction, but could not devise how to effect it, for all the people heard him with the greatest attention.*

XX. *One of those days, as he was teaching the people in the* Matt. 21, 23. Mar. 11, 28.
temple, and publishing the good tidings, the chief priests and
2 *the scribes, with the elders, came upon him, saying,* Tell us by what authority thou dost these things, or who is he that
3 empowered thee? *He answering, said unto them,* I also have
4 a question to put to you. Tell me then, Was the title which
5 John had to baptize, from heaven or from men? *But they reasoned thus with themselves, If we say, 'From heaven,' he*
6 *will reply, 'Why then did ye not believe him?' And if we say, 'From men,' all the people will stone us; for they are*
7 *persuaded that John was a prophet. They therefore answer-*
8 *ed, that they could not tell whence. Jesus replied,* Neither tell I you by what authority I do these things.
9 *Then he spake to the people this parable:* A man planted Matt. 21, 33. Mar. 12, 1.
a vineyard, and farmed it out, and having travelled, continued
10 long abroad. The season being come, he sent a servant to the husbandmen, to receive of the produce of the vineyard;
11 but they beat him, and sent him back empty. Afterwards, he sent another servant, whom they, having beaten and used
12 him shamefully, also sent away empty. He, afterwards, dispatched a third to them. Him likewise they wounded and
13 drove away. Then the proprietor of the vineyard said, 'What shall I do?' I will send my beloved son; they will
14 surely reverence him, when they see him.' But when the husbandmen saw him, they reasoned thus among themselves, 'This is the heir; come, let us kill him, that the inheritance
15 may be our own.' And having thrust him out of the vineyard, they killed him. What, therefore, will the proprietor
16 of the vineyard do to them? He will come and destroy those husbandmen, and give the vineyard to others. *And some of his hearers said,* God forbid.
17 *Jesus, looking on them, said,* What meaneth that expres- Matt. 21, 42. Ps. 118, 22. Acts 4, 11.
sion of Scripture, "A stone which the builders rejected is
18 made the head of the corner? Whosoever shall fall upon that 1 Pet. 2, 6.
stone, shall be bruised; but on whomsoever it shall fall, it will
19 crush him to pieces." *At that time the chief priests and the scribes, knowing that he had spoken this parable against them, would have laid hands on him, but feared the people.*
20 *And they watched him, and set spies upon him, instructing* Matt. 22, 15. Mar. 12, 13.
them to personate conscientious men, and surprise him in his

words, that they might consign him to the power and authority
21 *of the Procurator. These accosted him with this question,*
Rabbi, we know that thou speakest and teachest uprightly,
and that, without respect of persons, thou faithfully recom-
22 mendest the way of God. Is it lawful for us to pay taxes to
23 Cæsar or not? *He perceiving their subtlety, answered,* Why
24 would ye inveigle me? Show me a denarius. Whose image
25 and inscription hath it? *They answered,* Cæsar's. *He re-*
plied, Render, therefore, to Cæsar that which is Cæsar's, and
26 to God that which is God's. *Thus they could not surprise*
him in his discourses before the people; wherefore, admiring
his answer, they kept silence.

Matt. 22, 23. Mar. 12, 18. Acts 23, 8. Deut. 25, 5.
27 *Afterwards some of the Sadducees, who deny a future state,*
28 *came to him with this question:* Rabbi, Moses hath enjoined
in his writings, that a man whose brother dieth childless, out-
29 lived by his wife, shall marry the widow, and raise issue to
30 his brother. Now there were seven brothers, the first of
31 whom having taken a wife, died childless; the second married
the widow, and also died childless; the third too married
her, as did likewise the rest; and all the seven died leaving
32 no children. Last of all the woman also died. To which
of them, therefore, will she be wife at the resurrection; for
34 she hath been married to all the seven? *Jesus answering,*
said unto them, The people of this world marry and are given
35 in marriage; but among them who shall be honoured to
share in the resurrection and the other world, there will be
36 neither marrying, nor giving in marriage: For they cannot
die any more; because angel-like they are children of God,
37 being children of the resurrection. But that the dead are
raised, even Moses hath suggested, calling the Lord who
appeared in the bush, the God of Abraham, and the God of
38 Isaac, and the God of Jacob. Now he is not a God of the
dead, but of the living; for they are all [though dead to us]
39 alive to him. *Then some of the Scribes said to him,* Rabbi,
40 thou hast spoken well. *After that they did not venture to ask*
him any more questions.

Matt. 22, 41. Mar. 12, 35. Ps. 110, 1.
41 *And he said to them,* Why is it affirmed that the Messiah
42 must be a Son of David? Yet David himself says in the book
43 of Psalms, "The Lord* said to my lord, Sit at my right
44 hand until I make thy foes thy footstool." As David thus
calleth him his lord, how can he be David's son?

ch. 11, 43. Matt. 23, 6.
45 *Then in the audience of all the people he said to his dis-*
46 *ciples,* Beware of the Scribes, who love to walk in robes, and
affect salutations in public places, and the principal seats in
Mar. 12, 38. Matt. 23, 14.
47 the synagogues, and the uppermost places at feasts; who
devour the families of widows, and make long prayers for a
disguise. These shall suffer the severest punishment.

* *Jehovah.*

XXI. *As Jesus was observing the rich casting their gifts into the* Mar. 12, 41.
2 *treasury, he saw an indigent widow throw in two mites. And*
3 *he said,* I tell you truly, that this poor widow hath cast in
4 more than any of them; for all these, out of their superfluous store, have thrown into the sacred chest; whereas she hath thrown in all the little she had to subsist upon.

SECTION XIII.—THE LAST SUPPER.

5 *SOME having remarked that the temple was adorned with* Matt. 24, 1. Mar. 13, 1.
6 *beautiful stones and presents, he said,* The time will come when ch. 19, 44.
these things which ye behold shall be so razed, that one stone
7 will not be left upon another. *Then they asked him, saying,* Matt. 24, 3. Mar. 13, 3.
Rabbi, when will these things be; and what will be the sign
8 when they are about to be accomplished? *He answered,* Take care that ye be not seduced; for many will assume my character, saying, 'I am the person,' and the time approacheth;
9 therefore do not follow them. But when ye shall hear of wars and insurrections, be not terrified; for these things must first happen, but the end will not immediately follow.
10 *He added,* Then will nation rise against nation, and king- Matt. 24, 7. Mar. 13, 8.
11 dom against kingdom. And there shall be great earthquakes in sundry places, and famines, and pestilences: there shall be also frightful appearances and great prodigies in the sky.
12 But, before all this, ye shall be apprehended and prosecuted, and consigned to synagogues, and imprisoned, and dragged
13 before kings and governors, because of my name: and this
14 will afford scope for your testimony. Be therefore resolved
15 not to premeditate what defence ye shall make; for I will give you an utterance and wisdom, which none of your adversaries
16 shall be able to refute or resist. And ye shall be given up even by parents and brothers, and kinsmen and friends; and
17 some of you they will put to death. And, on my account,
18 ye shall be hated universally. Yet not a hair of your head
19 shall be lost. Save yourselves by your perseverance.
20 Now, when ye shall see Jerusalem invested with armies, Matt. 24, 15. Mar. 13, 14.
21 know that the desolation thereof is nigh. Then let those in Judea flee to the mountains; let those in the city make their
22 escape, and let not those in the country enter the city: for these will be days of vengeance, wherein the denunciations of
23 Scripture shall be accomplished. But woe unto the women with child, and unto them who give suck in those days: for there shall be great distress in the land, and wrath upon this
24 people. They shall fall by the sword; they shall be carried captive into all nations; and Jerusalem shall be trodden by
25 the Gentiles, until the times of the Gentiles be over. And Matt. 21, 29. Mar. 13, 24. Isa. 13, 10. Ezek. 32, 7. Joel 2, 10, 31. & 3, 15.
there shall be signs in the sun, and in the moon, and in the stars; and upon the earth the anguish of desponding nations;

26 and roarings in the seas and floods; men expiring with the
fear and apprehension of those things which are coming upon
27 the world; for the powers of heaven shall be shaken. Then
they shall see the Son of Man coming in a cloud with
Rev. 1, 7. 28 great glory and power. Now when these things begin to be
fulfilled, look up and lift up your heads, because your deli-
verance approacheth.
Matt. 24, 32. Mar. 13, 28. 29 *He proposed to them also this comparison:* Consider the
30 fig-tree, and the other trees. When ye observe them shoot-
ing forth, ye know of yourselves that the summer is nigh.
31 Know ye in like manner, when ye shall see these events,
32 that the reign of God is nigh. Verily I say unto you, that this
33 generation shall not pass until all be accomplished. Heaven
34 and earth shall fail; but my words shall not fail. Take heed,
therefore, to yourselves, lest your hearts be overcharged with
surfeiting and drunkenness and worldly cares, and that day
35 come upon you unawares: for as a net it shall enclose all
36 the inhabitants of the earth. Be vigilant, therefore; praying,
on every occasion, that ye may be accounted worthy to escape
all these impending evils, and to stand before the Son of Man.
37 *Thus Jesus taught in the temple by day, but retired at night*
38 *to the mountain called the Mount of Olives. And every morn-
ing the people resorted early to the temple to hear him.*
Matt. 26, 1. Mar. 14, 1. XXII. *NOW the feast of unleavened bread, called the passover,*
2 *being near, the chief priests and the scribes sought how they*
Matt. 26, 14. Mar. 14, 10. 3 *might kill him; for they feared the people. Then Satan en-
tered into Judas, surnamed Iscariot, who was of the number of*
4 *the twelve. And he went and concerted with the chief priests*
5 *and officers, how he might deliver Jesus into their hands. And*
6 *they were glad, and agreed to give him a certain sum; which
Judas having accepted, watched an opportunity to deliver him
up without tumult.*
Matt. 26, 17. Mar. 14, 12. 7 *Now the day of unleavened bread being come, on which the*
8 *passover must be sacrificed, Jesus sent Peter and John, saying,*
9 Go and prepare for us the passover, that we may eat it. *They*
10 *asked him,* where wilt thou that we prepare it? *He answered,*
When ye enter the city, ye will meet a man carrying a pitcher
11 of water; follow him into the house which he shall enter, and
say to the master of the house, 'The Teacher asketh thee,
Where is the guest-chamber, where I may eat the passover
12 with my disciples? And he will show you a large upper-room
13 furnished: make ready there. *So they went, and having
found every thing as he had told them, prepared the passover.*
14 *When the hour was come, he placed himself at table with*
15 *the twelve apostles, and said to them,* Much have I longed to
16 eat this passover with you before I suffer! for I declare to
you, that I will never partake of another, until it be accom-
17 plished in the kingdom of God. *Then taking a cup, he gave*

18 *thanks, and said,* Take this, and share it amongst you; for I
assure you, that I will not again drink of the product of the
19 vine, until the reign of God be come. *Then he took bread,* Matt. 26, 26. Mar. 14, 22. 1 Cor. 11, 23.
and having given thanks, broke it, and gave it to them, saying,
This is my body which is given for you. Do this in comme-
20 moration of me. *He likewise gave the cup after supper, saying,* This cup is the new covenant in my blood, which is shed
for you.

21 Mark, however, that the hand of him who betrayeth me, is Matt. 26, 21. Mar. 14, 18.
22 on the table with mine. The Son of Man is going away, as Jo. 13, 21.
hath been determined: nevertheless, woe unto that man by
23 whom he is betrayed. *Then they began to inquire among themselves, which of them it could be that would do this.*

24 *There had been also a contention among them, which of them* Matt. 20, 25. Mar. 10, 42.
25 *should be accounted the greatest. And he said to them,* The
kings of the nations exercise dominion over them, and they
26 who oppress them are styled benefactors. But with you it
must be otherwise: nay, let the greatest amongst you be as
the smallest, and him who governeth, as he who serveth.
27 For, whether is greater; he who is at table, or he who serveth? Is not he that is at table? Yet I am amongst you as
28 one who serveth. Ye are they who have continued with me
29 in my trials. And I grant unto you to eat and to drink at
my table in my kingdom, (forasmuch as my Father hath
granted me a kingdom,) and to sit on thrones, judging the
twelve tribes of Israel.

31 *The Lord said also,* Simon, Simon, Satan hath obtained
32 permission to sift you [all] as wheat; but I have prayed for
thee that thy faith fail not: do thou, therefore, when thou
33 hast recovered thyself, confirm thy brethren. *He answered,*
Master, I am ready to accompany thee both to prison and Matt. 26, 34. Mar. 14, 30.
34 to death. *Jesus replied,* I tell thee, Peter, the cock shall not
crow to-day, before thou have thrice denied that thou knowest
me.

35 *Then he said to them,* When I sent you without purse, Matt. 10, 9.
and scrip, and shoes, did ye want any thing? Nothing, *an-*
36 *swered they.* But now, *said he,* let him that hath a purse
take it, and likewise his scrip; and let him who hath no
37 sword, sell his mantle, and buy one; for I tell you that this Isa. 53, 12.
Scripture, "he was ranked among malefactors," is now to
be accomplished in me: for the things relating to me must
38 [soon] be fulfilled. *They said,* Master, here are two swords.
39 *He replied,* It is enough. *Then he went out, and repaired, as he was wont, to the Mount of Olives, and his disciples followed him.*

40 *Being arrived there, he said to them,* Pray that ye may not Matt. 26, 36. Mar. 14, 32.
41 yield to temptation. *Then being withdrawn from them about*
42 *a stone's cast, he kneeled down and prayed, saying,* Father, if

thou wilt, take this cup away from me; nevertheless, not my
43 will, but thine be done. *And there appeared to him a mes-*
44 *senger from heaven strengthening him. And being in an agony*
of grief, he prayed the more fervently, and his sweat fell like
45 *clotted blood to the ground. Having arisen from prayer, and*
returned to his disciples, he found them sleeping, oppressed
46 *with grief, and said to them,* Why do ye sleep? Arise and
pray, lest the trial overcome you.

Matt. 26, 47. Mar. 14, 43. Jo. 18, 3. 47 *Before he had done speaking, he saw a multitude, and he*
who was called Judas, one of the twelve, walked before them,
48 *and came up to Jesus to kiss him. Jesus said to him,* Judas,
49 betrayest thou the Son of Man with a kiss? *Now those who*
were with him, foreseeing what would happen, said to him,
50 Master, shall we strike with the sword? *And one of them*
struck the servant of the high-priest, and cut off his right ear.
51 *Jesus said,* Let this suffice; *and touching his ear, he healed*
52 *him. Then Jesus said to the chief priests and the officers of*
the temple-guard, and the elders who were come to apprehend
him, Do ye come with swords and clubs, as in pursuit of a
53 robber? While I was daily with you in the temple, ye did
not attempt to arrest me. But this is your hour, and the
power of darkness.

SECTION XIV.—THE CRUCIFIXION.

Matt. 26, 57. Mar. 14, 53. Jo. 18, 13, 24. Matt. 26, 69. Mar. 14, 66. Jo. 18, 16. & 25. 54 *THEN they seized him, and led him away to the high-*
55 *priest's house. And Peter followed at a distance. When*
they had kindled a fire in the middle of the court, and were
56 *sitting round it, Peter sat down among them. And a maid-*
servant having observed him sitting by the fire, and viewed him
57 *attentively, said,* This man also was with him. *But he dis-*
58 *owned him, saying,* Woman, I know him not. *A little while*
after, another seeing him, said, Thou also art one of them.
59 *Peter answered,* Man, I am not. *About an hour after, ano-*
ther averred the same thing, saying, This man was surely with
him, for he is a Galilean. *Peter answered,* Man, I know
60 nothing of this matter. *And just as he spake the word, the*
61 *cock crew. Then the Lord turning, looked upon Peter, and*
Peter called to mind the word which the Lord had said unto
62 *him, "Before the cock crow, thou shalt deny me thrice."*
And Peter went out, and wept bitterly.
63 *Meantime, they who had Jesus in charge, mocked and beat*
64 *him; and having blindfolded him, struck him on the face, and*
65 *asked him, saying,* Divine who it is that smote thee. *And*
many other abusive things they said against him.

Matt. 27, 1. 66 *As soon as it was day, the national senate, with the chief*
priests and scribes, were assembled, who having caused him to
67 *be brought into their council-chamber, said to him,* If thou be
68 the Messiah, tell us. *He answered,* If I tell you, ye will not

believe; and if I put a question, ye will neither answer me, nor
69 acquit me. Hereafter the Son of Man shall be seated at the
70 right hand of Almighty God. *They all replied,* Thou art
71 then the Son of God? *He answered,* Ye say the truth. *Then they cried,* What further need have we of evidence? We have heard enough ourselves from his own mouth.

XXIII. *AND the assembly broke up, and conducted Jesus to* Matt. 27, 11. Mar. 15, 2.
2 *Pilate. And they accused him, saying,* We found this man perverting the nation, and forbidding to give tribute to Cæsar,
3 calling himself Messiah the King. *Then Pilate asking him, said,* Thou art the king of the Jews? *He answered,* Thou
4 sayest right. *Pilate said to the chief-priests and the multi-*
5 *tude,* I find nothing criminal in this man. *But they became more vehement, adding,* He raiseth sedition among the people, by the doctrine which he spreadeth through all Judea, from
6 Galilee, where he began, to this place. *When Pilate heard them mention Galilee, he asked whether the man were a Ga-*
7 *lilean. And finding that he belonged to Herod's jurisdiction, he sent him to Herod, who was also then at Jerusalem.*
8 *And Herod was very glad to see Jesus: it was what he had long desired; having heard much of him, and hoping to see*
9 *him perform some miracle. He, therefore, asked him many*
10 *questions; but Jesus returned him no answer. Yet the chief priests and the scribes who were present, accused him with*
11 *eagerness. But Herod and his military train despised him: and having in derision arrayed him in a shining robe, re-*
12 *manded him to Pilate. On that day Pilate and Herod became friends; for before they had been at enmity.*
13 *Pilate having convened the chief priests, the magistrates,*
14 *and the people, said to them,* Ye have brought this man before me, as one who exciteth the people to revolt; yet having ex- Jo. 18, 38. & 19, 4.
amined him in your presence, I have not found him guilty
15 of any of those crimes whereof ye accuse him. Neither hath Herod; for I referred you to him. Be assured, then, that Matt. 27, 21. Mar. 15, 12.
16 he hath done nothing to deserve death. I will therefore
17 chastise him, and release him. *For it was necessary that he*
18 *should release one to them at the festival. Then all cried out together,* Away with this man, and release to us Barabbas.
19 *Now Barabbas had been imprisoned for raising sedition in the*
20 *city, and for murder. Pilate, willing to release Jesus, again*
21 *expostulated. But they cried, saying,* Crucify, crucify him.
22 *A third time he repeated,* Why? what evil hath this man done? I do not find him guilty of any capital crime; I will
23 therefore chastise him, and release him. *But they persisted,*
24 *demanding, with much clamour, that he might be crucified. At last their clamours, and those of the chief priests, prevailed: and Pilate pronounced sentence, that it should be as they de-*
25 *sired. Accordingly he released to them a man who had been*

imprisoned for sedition and murder, whom they required, and gave up Jesus to their will.

Matt. 27, 32. Mar. 15, 21. 26 *As they led him away, they laid hold of one Simon a Cyrenian coming from the country, and laid the cross on him, that*
27 *he might bear it after Jesus. And a great multitude followed him, amongst whom were many women who lamented and be-*
28 *wailed him. But Jesus turning to them, said,* Daughters of Jerusalem, weep not for me, but weep for yourselves, and for
29 your children: for the days are coming wherein they shall
Isa. 2, 19. Hos. 10, 8. say, 'Happy the barren, the wombs which never bare, and
Rev. 6, 16. 30 the breasts which never gave suck:' then they shall cry to
31 the mountains, 'Fall on us,' and to the hills, 'Cover us:' for if it fare thus with the green tree, how shall it fare with
32 the dry? *And two malefactors were also led with him to execution.*

Matt. 27, 35. Jo. 19, 18. 33 *When they were come to the place called Calvary, they there nailed him to the cross, and the malefactors also, one at his*
34 *right hand, the other at his left. And Jesus said,* Father, forgive them, for they know not what they do. *And they*
Mar. 15, 24. 35 *parted his garments by lot. While the people stood gazing, even their rulers joined them in ridiculing him, and saying,* This man saved others; let him save himself if he be the
36 Messiah, the elect of God. *The soldiers likewise mocked*
37 *him, coming and offering him vinegar, and saying,* If thou
38 be the King of the Jews, save thyself. *There was also an inscription over his head, in Greek, Latin, and Hebrew, THIS IS THE KING OF THE JEWS.*

39 *Now, one of the malefactors who suffered with him, reviled him, saying,* If thou be the Messiah, save thyself and us.
40 *The other rebuking him, answered,* Hast thou no fear of God,
41 thou who art undergoing the same punishment? And we indeed justly; for we receive the due reward of our deeds:
42 but this man hath done nothing amiss. *And he said to Jesus,* Remember me, Lord, when thou comest to thy kingdom.
43 *Jesus answered,* Verily I say unto thee, To-day thou shalt be with me in paradise.

44 *And about the sixth hour there was darkness over all the*
45 *land, which lasted till the ninth. The sun was darkened, and*
Ps. 31, 5. 46 *the veil of the temple was rent in the midst. And Jesus said with a loud voice,* Father, into thy hands I commit my spirit;
47 *and having thus said, expired. Then the centurion, observing, what had happened, gave glory to God, saying,* Assuredly
48 this was a righteous man. *Nay, all the people who were present at this spectacle, and saw what passed, returned*
49 *beating their breasts. And all his acquaintance, and the women who had followed him from Galilee, standing at a distance, beheld these things.*

SECTION XV.—THE RESURRECTION.

50 *NOW from Arimathea, a city of Judea, there was a sena-* Matt. 27, 57. Mar. 15, 42.
tor named Joseph, a good and just man, who had not concur- Jo. 19, 38.
red in the resolutions and proceedings of the rest, and who
52 *himself also expected the reign of God. This man went to Pilate,*
53 *and begged the body of Jesus. And having taken it down, he*
wrapped it in linen, and laid it in a tomb cut in stone, wherein
54 *no man had ever been deposited. Now that day was the pre-*
55 *paration,* and the Sabbath† approached. And the women*
who had accompanied Jesus from Galilee, followed Joseph,
56 *and observed the monument, and how the body was laid. When*
they returned, they provided spices and ointments, and then
rested the Sabbath,† according to the commandment.

XXIV. *But the first day of the week‡ they went by day-break,* Matt 28, 1. Mar. 16, 1.
with some others, to the tomb, carrying the spices which they Jo. 20, 1.
2 *had provided; and found the stone rolled away from the monu-*
3 *ment; and having entered, they found not the body of the Lord*
4 *Jesus. While they were in perplexity on this account, behold*
5 *two men stood by them, in robes of a dazzling brightness. The*
women being affrighted, and fixing their eyes on the ground,
these said to them, Why seek ye the living among the dead?
6 He is not here, but is risen: remember how he spake to you, ch. 9, 22.
7 before he left Galilee, saying, "The Son of Man must be Matt. 16, 21. & 17, 22.
delivered into the hands of sinners, and be crucified, and the Mar. 9, 31.
8 third day rise again." *Then they remembered his words.*

9 *On their return from the monument, they reported the whole* Matt. 28, 8.
matter to the eleven, and to all the other disciples. It was
10 *Mary Magdalene, and Joanna, and Mary the mother of*
James, and other women with them, who told these things
11 *to the apostles: but their account appeared to them as idle*
12 *tales; they gave them no credit. Peter however arose, and*
ran to the monument; and stooping down, saw nothing there
but the linen lying. And he went away, musing with asto-
nishment on what had happened.

13 *The same day, as two of the disciples were travelling to a* Mar. 16, 12.
14 *village named Emmaus, sixty furlongs from Jerusalem, they*
15 *conversed together about all these events. While they were*
conversing and reasoning, Jesus himself joined them, and went
16 *along with them. But their eyes were so affected, that they*
17 *did not know him. And he said to them,* What subjects are
these about which ye confer together? and why are ye de-
18 jected? *And one of them, named Cleopas, answered,* Art thou
alone such a stranger in Jerusalem, as to be unacquainted
19 with the things which have happened there so lately? What
things? *said he. They answered,* Concerning Jesus the
Nazarene, who was a prophet, powerful in word and deed,

* *Friday.* † *Saturday.* ‡ *Sunday.*

20 before God and all the people; how our chief priests and
magistrates have delivered him to be condemned to death,
21 and have crucified him. As for us, we trusted that it had
been he who should have redeemed Israel. Besides all this,
22 to-day being the third day since these things happened, some
women of our company have astonished us; for having gone
23 early to the monument, and not found his body, they came
and told us that they had seen a vision of angels, who said
24 that he is alive. Whereupon some of our men went to the
monument, and found matters exactly as the women had
related; but him they saw not.
25 *Then he said to them,* O thoughtless men, and backward
to believe things which have been all predicted by the Pro-
26 phets! Ought not the Messiah thus to suffer, and so to enter
27 into his glory? *Then beginning with Moses, and proceeding
through all the Prophets, he explained to them all the passages
28 relating to himself. When they came near the village whither
29 they were travelling, he seemed as intending to go farther. But
they constrained him, saying,* Abide with us; for it groweth
late, and the day is far spent. *And he went in to abide with
30 them. While they were at table together, he took the loaf,
31 and blessed and broke it, and distributed to them. Then their
eyes were opened, and they knew him; and he disappeared.
32 And they said one to another,* Did not our hearts burn within
us, while he talked with us on the road, and expounded to
us the Scriptures?
33 *Immediately they arose, and returned to Jerusalem, where
they found the eleven, and the rest of their company assembled,
34 who said,* The Master is actually risen, and hath appeared
35 unto Simon. *These also recounted what had happened on the
road, and how he was discovered to them in breaking the loaf.*
Mar. 16, 14. Jo. 20, 19. 36 *While they discoursed in this manner, Jesus stood in the
37 midst of them, and said,* Peace be unto you. *But they were
38 amazed and affrighted, imagining that they saw a spirit. And
he said to them,* Why are ye alarmed? And wherefore do
39 suspicions arise in your hearts? Behold my hands and my
feet; it is I myself; handle me and be convinced; for a spirit
40 hath not flesh and bones as ye see me have. *Saying this,
41 he showed them his hands and his feet. While yet they be-
lieved not, for joy and amazement, he said to them,* Have ye
42 here any thing to eat? *And they gave him a piece of broiled
43 fish, and of a honey-comb, which he took and ate in their pre-
44 sence. And he said to them,* This is what I told you while I
remained with you, that all the things which are written con-
cerning me, in the Law of Moses, and the Prophets, and the
45 Psalms, must be accomplished. *Then he opened their minds,
that they might understand the Scriptures, and said to them,*
46 Thus it is written, and thus it behoved the Messiah to suffer,

47 and to rise from the dead the third day: and that reformation, and the remission of sins, should be proclaimed in his
48 name among all nations, beginning at Jerusalem. Now ye Acts 1, 8.
49 are witnesses of these things; and behold I send you that Jo. 15, 26. Acts 1, 4.
which my Father hath promised; but continue ye in the city of Jerusalem, until ye be invested with power from above.
50 *He then led them out as far as Bethany, and lifted up his* Mar. 16, 19.
51 *hands and blessed them. And while he was blessing them, he* Acts 1, 9.
52 *was parted from them, and carried up into heaven. And having worshipped him, they returned to Jerusalem with great*
53 *joy; and were constantly in the temple, praising and blessing God. Amen.*

NOTES

ON ST. LUKE'S GOSPEL.

CHAPTER I.

1. "THINGS which have been accomplished amongst us." *των πεπληροφορημενων εν ἡμιν πραγματων.* E. T. "Things which are most surely believed among us." Vul. "Quæ in nobis completæ sunt rerum." Lu. So unter uns ergangen sind. Be. "Rerum quarum plena fides nobis facta est." As the greater part of modern interpreters, who have written since, both abroad and at home, adopt with Be. the latter method of translating, it is proper to assign my reasons for joining Lu. Ham. and the few who with the Vul. prefer the former The verb *πληροφορεω* admits, in Scripture two interpretations: One is, 'to perform,' 'fulfil,' or 'accomplish;' the other, 'to convince,' 'persuade,' or 'embolden,' that is, to inspire with that confidence which is commonly consequent upon conviction; and hence the noun *πληροφορια* denotes 'conviction,' 'assurance,' 'confidence.' The passive *πληροφορεομαι* is accordingly either 'to be performed,' &c. or 'to be convinced,' &c. Now, as it is only of things that we can say 'They are performed,' and of persons, 'They are convinced,' there can be little doubt in any occurrence about the signification of the word. But, in the way in which Be. and others have rendered this verse neither of these senses is given to them. That they have purposely avoided the first signification, they acknowledge; nor can it be denied, that, aware of the absurdity

of speaking of things being *convinced*, *persuaded*, or *emboldened*, they have eluded the second. For this reason, they have adopted some term nearly related to this meaning, but not coincident with it, or have disguised the deviation by a periphrasis. Our translators have rendered πεπληροφορημενων "most surely believed," after Er. "quæ certissimæ fidei sunt." But where do we find πληροφορειν signifying *to believe?* Not in Scripture, I suspect: but, that we may not decide rashly, let us examine the places where the words occurs. Paul says concerning Abraham, Rom. xiv. 5. πληροφορηθεις ὁτι ὁ επηγγελται [ὁ Θεος] δυνατος εστι και ποιησαι, "being convinced that God is able to perform what he has promised." Again, in recommending to the Romans moderation and tolerance towards one another, as to days and meats of which some made distinctions, and others did not, he says, Rom. xiv. 5, ἑκαστος εν τῳ ιδιῳ νοϊ πληροφορεισθω, "Let every man be convinced in his own mind." If in such points he act upon conviction, though erroneous, it is enough. As in both these it is to persons that this quality is attributed, there has never been any doubt about the meaning. Only we may remark upon the last example that it is a direct confutation of what Be. affirms in his notes on L. to be the import of the word, namely, that it implies not the conviction produced, but the full sufficiency of the evidence given. "Το πληροφορεισθαι," says he, "ad res accommodatum, res significat ita certis testimoniis comprobatas, ut de iis ambigi merito non possit." Again, "Nec enim hic dictum voluit Lucas fuisse certam ab auditoribus adhibitam evangelicæ doctrinæ fidem, sed ea sese scripturum de Christi dictis et factis, quæ certissimis testimoniis vera esse constitisset." Now, in the passage quoted, we find it applied alike to the persuasion of opposite opinions, to wit, that there ought, and that there ought not, to be made a distinction of days and meats. Now, as two contradictory opinions cannot be both true, neither can both be supported by irrefragable evidence. Yet the apostle says, concerning both, πληροφορεισθω ἑκαστος. The term, therefore, has no relation to the strength or weakness of the evidence; it solely expresses the conviction produced in the mind, whether by real evidence, or by what only appears such. Though both therefore deviate, the E. T. deviates less than Be. But to return; there are also in Paul's Epistles two examples of this verb applied to things. He says to Timothy, (2 Tim. iv. 5,) την διακονιαν σου πληροφορησον, "fulfil thy ministry," agreeably to the rendering of the Vul. "ministerium tuum imple," and of all the ancient translations. Be. in conformity to his own explanation of the word, "ministerii tui plenam fidem facito," literally rendered by our interpreters, "make full proof of thy ministry;" as though it were not so much an object to a Christian minister to discharge his duty, as to approve himself to men; whereas the former is certainly the primary object, the latter but a secondary one at the best. This

manner is, besides, worse adapted than the other, both to the spirit of Christian morality, which, inspiring with a superiority to the opinions of fallible men, fixes the attention on the unerring judgment of God; and to the simplicity of the apostolical injunctions. The only other passage is in the same chapter, (iv. 17,) Ὁ δε Κυριος μοι παρεστη, και ενεδυναμωσε με, ἱνα δι' εμου το κηρυγμα πληροφορηθῃ. The last clause is rendered by the Vul. "ut per me prædicatio impleatur," 'that by me the preaching may be accomplished;' Be. after his manner, "ut per me plene certioraretur præconium;" and after him the E. T. "that by me the preaching might be fully known." This method has here the additional disadvantage, that it makes the next clause a repetition of the sentiment in other words, and "that all the Gentiles might hear." Er. has been so sensible of this, that he has deserted his ordinary manner, and said, "ut per me præconium expleretur." The word occurs only once in the Sep. and, as it is applied to persons, it signifies 'persuaded,' 'emboldened:' Eccl. viii. 11, δια τουτο επληροφορηθη καρδια υἱων του ανθρωπου εν αυτοις του ποιησαι το πονηρον, "Therefore the heart of the sons of men is imboldened to do evil." It answers in this place to the Heb. מלא *mala*, usually rendered πληροω. I shall only add, that the sense here assigned is better suited to the spirit and tenor of these histories than the other. A simple narrative of the facts is given; but no attempt is made by argument, asseveration, or animated expression, to bias the understanding, or work upon the passions. The naked truth is left to its own native evidence. The writers betray no suspicion of its insufficiency. This method of theirs has more of genuine dignity than the other, and, if I mistake not, has been productive of more durable consequences than ever yet resulted from the arts of rhetoricians, and the enticing words of man's wisdom. The examples from pagan authors will be found to confirm, instead of confuting the explanation given above. I desire no better instance than the quotation from Ctesias adduced by Wetstein, which appeared to Mr. Parkhurst so satisfactory a support of Beza's interpretation, Πολλοις ουν λογοις και ὁρκοις πληροφορησαντες Μεγαβυζον, "Having *convinced* Megabyzus with many words and oaths." In this way rendered, the words are perfectly intelligible, and suit the scope of the writer. But will any one say that Ctesias meant to affirm that many words and oaths are a full proof of the truth of an opinion? We all know that they not only are the common resource of those who are conscious that they have no proof or evidence to offer, but with many are more powerful than demonstration itself in producing conviction.

2. "Afterwards ministers of the word," ὑπηρεται γενομενοι του λογου. Vul. "Ministri fuerunt sermonis." I have here also preferred the rendering of the Vul. to that of some modern La. interpreters, who have given a very different sense to the expres-

sion. In this I am happy in the concurrence of our translators, who have, in opposition to Be. followed the old interpreter. However, as the authorities on the other side are considerable, it is proper to assign the reason of this preference. There are three senses which have been put upon the words. First, by ὁ λογος some have thought that our Lord Jesus Christ is meant, who is sometimes so denominated by John. But this opinion is quite improbable, inasmuch as the idiom is peculiar to that apostle. And even if this were the meaning of the word here, it ought not to be differently translated, because *ministers of the word* is just as much fitted for conveying it in Eng. as ὑπηρεται του λογου is in Gr. The Eng. name is neither more seldom nor less plainly given him in the translation, than the Gr. name is given him in the original. If there be any obscurity or ambiguity in the one, there is the same in the other. The second meaning is that which most modern interpreters have adopted, who render του λογου, *the thing*, not *the word;* supposing it to denote the same with πραγματων in the preceding verse; and understand by ὑπηρεται those concerned in the events, either as subordinate agents in effecting them, or as partakers in their immediate consequences. Thus Be. "administri ipsius rei;" Cas. to the same purpose, "administratores rei;" Er. followed by the interpreter of Zu. more in the style of Virgil than of Luke, "qui pars aliqua eorum fuerant;" and these have had their imitators among the translators into modern languages. Now my reasons for not adopting this manner, which is supported by expositors of great name, are the following: 1st, If λογος had meant here (as I acknowledge it often does) *thing*, not *word*, it would have been in the plural number, as πραγματων is, which relates to the same events, things so multifarious as to include whatever Jesus did, or said, or suffered. 2dly, When the word λογος, in the fourth verse, is actually used in this meaning, having the same reference as πραγμα to the things accomplished, it is in the plural. Λογος, therefore, in the singular in this acceptation in the second verse, would not be more repugnant to propriety, than to the construction both of the preceding part of the sentence and of the following. 3dly, I am as little satisfied as to the propriety of the word ὑπηρεται in that interpretation. Ὑπηρετης denotes properly 'minister,' 'servant,' or 'agent,' employed by another in the performance of any work. But in what sense the apostles or other disciples could be called *ministers* or *agents* in the much greater part of those events whereof the Gospel gives us a detail, I have no conception. The principal things are what happened to our Lord—his miraculous conception and divine original, the manifest interposition of the Deity at his baptism and transfiguration, also his trial, death, resurrection, and ascension. In these surely they had no agency or ministry whatever. As to the miracles which he performed, and the discourses which he spoke;

the most that can be said of the apostles is, that they saw the one, and heard the other. Nor could any little service in ordinary matters, such as distributing the loaves and fishes to the multitude, making preparation for the passover, or even the extraordinary powers by which they were enabled to perform some miracles, not recorded in the Gospels, entitle them to be styled ὑπηρεται των πεπληροφορημενων εν ἡμιν πραγματων, of which alone the Gospels are the histories; and for expressing their participation in the immediate effects of what they witnessed, the term ὑπηρεται appears to me quite unsuitable. So much for the rejection of that interpretation, though favoured by Gro. and Ham. My reasons for adopting the other are these: 'The word of God,' ὁ λογος του Θεου, was, with Jews as well as Christians, a common expression for whatever God communicates to men for their instruction, whether doctrines or precepts. Thus our Lord, in explaining the parable of the sower, informs us that the seed denotes "the word of God," ὁ λογος του Θεου, L. viii. 11. In what follows in the explanation, and in the other Gospels, it is styled simply *the word*. Thus, Mr. iv. 14, Ὁ σπειρων τον λογον σπειρει, "The sower," which is explained to mean the preacher, "soweth the word." Hence, among Christians, it came frequently to denote the gospel, the last, and the best revelation of God's will to men. Nor is this idiom more familiar to any of the sacred writers than to L. See the following passages: L. viii. 12, 13, 15; Acts iv. 4, vi. 4, viii. 4, x. 44, xi. 19, xiv. 25, xvi. 6, xvii. 11. For brevity's sake, I have produced those places only wherein the abridged form, ὁ λογος, *the word*, is used as in the text. I cannot help observing, that in one of the passages above quoted, Acts vi. 4, the phrase is ἡ διακονια του λογου, "the ministry of the word." This is mentioned as being eminently the business of the apostles, and opposed to διακονια τραπεζων, "the service of tables," an inferior sort of ministry, which was soon to be committed to a set of stewards elected for the purpose. Who knows not that ὑπηρετης and διακονος are, for the most part, in the Acts and Epistles, used indiscriminately for a minister of religion? It is impossible, therefore, on reflection, to hesitate a moment in affirming, that the historian here meant to acquaint us, that he had received his information from those who had attended Jesus, and been witnesses of every thing during his public ministration upon the earth, and who, after his ascension, had been entrusted by him with the charge of propagating his doctrine throughout the world. *Auditors* first, *ministers* afterwards.

3. "Having exactly traced every thing," παρηκολουθηκοτι πασιν ακριβως. E. T. "Having had perfect understanding of all things." The words in the original express more than is comprised in the common version. By the active verb παρακολουθεω, joined with the adverb ακριβως, are suggested his diligence and attention in procuring exact information, and not barely the effect, or that

he actually possessed an accurate account of the whole. I agree with Maldonat, who says, "Non scientiam his verbis, sed diligentiam suam commendat, quam in quærendis, vestigandis, explorandisque iis rebus adhibuerit quas scribere volebat." The interpretation here given is also, in my judgment, more conformable to the import of the verb παρακολουθεω in other passages of the N. T. where it is spoken of persons: 1 Tim. iv. 6, 2 Tim. iii. 10. That L. was not, as Whitby supposes, an attendant on our Lord's ministry, the contrast, in the preceding verse, of αυτοπται και ὑπηρεται, 'eye-witnesses and ministers,' to what he calls in this verse παρηκολουθηκως πασιν ακριβως, clearly shows. Can we imagine that, by this less explicit phrase, he would have described the source of his own intelligence, had he been himself of the αυτοπται και ὑπηρεται? There is, besides, in the preceding words, another contrast of the αυτοπται who gave the first testimony concerning Jesus, to those who received their testimony, in which latter class he includes himself, παρεδοσαν ΗΜΙΝ οἱ απ' αρχης αυτοπται. Now, if it had not been his express purpose to rank himself among these; if he had not meant to oppose the αυτοπται to those only who, from their information, had formerly undertaken narratives, the proper and obvious expression would have been, καθως παρεδοσαν ΑΥΤΟΙΣ οἱ απ' αρχης αυτοπται.

2 "To write a particular account to thee," καθεξης σοι γραψαι. E. T. "To write unto thee in order." From the word καθεξης we cannot conclude, as some have hastily done, that the order of time is observed better by this than by ony other evangelist. The word καθεξης does not necessarily relate to time. See Acts xviii. 23. The proper import of it is *distinctly, particularly*, as opposed to *confusedly, generally*.

3 "Theophilus," Θεοφιλε. It has been questioned whether this word is to be understood here as a proper name or as an appellative. In the latter case, it ought to be rendered 'lover of God.' But I prefer the former, which is the more usual way of understanding it. For, 1st, If the evangelist meant to address his discourse to all pious Christians, and had no one individual in view, I think he would have put his intention beyond all doubt, by using the plural number, and saying κρατιστοι θεοφιλοι. 2dly, This enigmatical manner of addressing all true Christians, under the appearance of bespeaking the attention of an individual, does not seem agreeable to the simplicity of style used in the Gospel, and must have appeared to the writer himself as what could not fail to be misunderstood by most readers, proper names of such a form as Theophilus, and even this very name, being common in Gr. and La. authors. 3dly, In the Scriptures, when φιλος, that is, *lover*, or *friend*, makes part of a compound epithet, it is always, if I mistake not, placed in the beginning, not the end, of the compound. The apostle Paul, to express *lover of God*, says φιλοθεος, 2 Tim. iii. 4. There occur, also, in holy writ,

several other compositions after the same manner, of which this noun makes a part; as φιλαγαθος, φιλαδελφος, φιλανδρος, φιλανθρωπος, φιλαργυρος, φιλαυτος, φιληδονος, φιλονεικος, φιλοξενος, φιλοσοφος, φιλοστοργος, φιλοτεκνος. The other manner, wherein φιλος is placed in the end, though not unexampled in classical writers, is much more uncommon. Lastly, What is said in the fourth verse evidently shows, that the author addressed himself to a person with whose manner of being instructed in the Christian doctrine he was particularly acquainted.

4 "Most excellent," κρατιστε. Some consider this as an epithet, denoting the character of the person named; others, as an honorary title, expressing respect to office or rank. I prefer the latter opinion. The word occurs only in three other places of the N. T., all in the Acts of the Apostles, another work of the same hand. In these places, the title is manifestly given as a mark of respect to eminence of station. Accordingly it is only on Felix and Festus, when they were governors of the province, that we find it conferred. It is therefore not improbable that Theophilus has been the chief magistrate of some city of note in Greece or Asia Minor, and consequently entitled to be addressed in this respectful manner. For though Paul observes, (1 Cor. i. 26,) that there were not many wise men after the flesh, not many rich, not many noble, in the Christian community, his expression plainly suggests that there were some. And, at the same time that we find the inspired penmen ready to show all due respect to magistracy, and to give honour, as well as tribute, to whom it is due, no writers are less chargeable with giving flattering titles to men. Such compellations, therefore, as αγαθε, βελτιστε, κρατιστε, when they may be considered as adulatory or complimental, however usual among the Greeks, do not suit the manner of the sacred writers. When Paul gave this title to Festus, it appears it was customary so to address the Roman presidents or procurators. In this manner we find Felix, who preceded Festus, was addressed, both by the military tribune Lysias, and by the orator Tertullus. Such titles are a mere piece of deference to the civil establishment, and imply dignity of function or rank, but no personal quality in the man to whom they are given. The same distinction, between official respect and personal, obtains amongst ourselves. Among so many *reverends*, it is, no doubt, possible to find some whose private character would entitle them to no *reverence*. And it will not, perhaps, be thought miraculous to meet with an *honourable*, on whom the principles of *honour* and honesty have little influence. The order of civil society requires a certain deference to office and rank, independently of the merit of the occupant; and a proper attention, in paying this deference, shows regard to the constitution of the country, and is of public utility in more respects than one. But of those commendatory epithets which are merely

personal, these writers, alike untainted with fanaticism and flattery, are very sparing. They well knew, that where they are most merited, they are least coveted, or even needed. But, in a few ages afterwards, the face of things, in this respect, changed greatly. In proportion as men became more deficient in valuable qualities, they became more fond, and more lavish of fine words.

5. "Of the course of Abijah," εξ εφημεριας Αβια. This was one of the twenty-four sacerdotal families into which the whole order was divided by David, (1 Chron. xxiv. 3, &c.) and which served in the temple by turns.

9. "The sanctuary," τον ναον. E. T. "The temple." Had the word been το ἱερον, it could not have been rendered otherwise than 'the temple;' but ὁ ναος, though commonly translated the same way, is not synonymous. The former comprehended the whole edifice, with all its enclosures, piazzas, and other buildings; the latter included only what was termed, by way of eminence, the house, consisting of the vestibule, the holy place or sanctuary, and the most holy. The altar of incense, on which the perfumes were burnt, was in the sanctuary; the people who were praying without, were in the temple, εν τῳ ἱερῳ, in the court of Israel, though not in what was strictly called the house of God, that is, εν τῳ ναῳ. In order to render the version as explicit as the original, it behoves us to avoid confounding things in the one, which are not confounded in the other.

15. "Any fermented liquor," σικερα. E. T. "Strong drink." Some think that by this name was meant a liquor made of dates, the fruit of the palm-tree, a drink much used in the East. But I see no reason for confining the term to this signification. The word is Heb. שכר *shecher*, and has been retained by the Seventy interpreters in those passages where she law of the Nazarites is laid down, and in the rules to be observed by the priests when it should be their turn to officiate in the temple. The Heb. root signifies 'to inebriate,' or 'make drunk.' All fermented liquors, therefore, as being capable of producing this effect, were understood as implied in the term. *Strong drink* is not the meaning. It might be impossible by words to define intelligibly the precise degree of strength forbidden, or for judges to ascertain the transgression. For this reason, the proper subject of positive law is kinds, not degrees in quality, whereof no standard can be assigned. For this reason, all liquors, however weak, which had undergone fermentation, were understood to be prohibited, both to the Nazarites, and to the priests during the week wherein they officiated in the temple.

17. "And, by the wisdom of the righteous, to render the disobedient a people well-disposed for the Lord," και απειθεις, εν φρονησει δικαιων, ἑτοιμασαι Κυριῳ λαον κατεσκευασμενον. E.T. "And the disobedient to the wisdom of the just, to make ready a people

prepared for the Lord." The construction, in this way of rendering the words, must be *και επιστρεψαι απειθεις εν φρονησει δικαιων, ἑτοιμασαι λαον κατεσκευασμενον Κυριῳ*. I readily admit that *εν* in the N. T. is sometimes used, according to the Heb. idiom, for *εις* or *επι*, and sometimes for *συν* or for *δια*; but this concession is not to be understood as implying, that such a use may happen equally in whatever way the words be connected. I question whether the verb *επιστρεψαι* will ever be found joined with the preposition *εν*, for expressing *to turn to*, or *to convert to*. It renders it the more improbable that this should be the case here, as in the preceding clause we find the verb *επιστρεψαι* followed by the preposition *επι*, for expressing this very idea, *turning to*, or *converting to*. That in two parallel and similar clauses, depending on the same verb, such an alteration should be made in the construction, is very improbable, being repugnant at once to simplicity, perspicuity, and propriety. It has some weight also, that as in that explanation the sentence has three clauses, though the first and the second are coupled by the conjunction *και*, there is no copulative prefixed to the third. This, at least, is unusual, and suits neither the Heb. idiom nor the Gr. In the way I understand the sentence, it has but two clauses. *Απειθεις* is not governed by *επιστρεψαι*, but by the following verb *ἑτοιμασαι*. The placing of a comma after *απειθεις* is all the change necessary in the pointing. This makes *εν φρονησει δικαιων* fall between two commas, and express the manner in which the Baptist was to effect those changes, namely, by inculcating that disposition of mind which, with righteous men, is the only genuine wisdom or prudence. Bishop Pearce has given the same turn to the sentence; only he seems to think that the word *δικαιων* peculiarly relates to John himself. This supposition is quite unnecessary, and, as the word is in the plural number, embarrasses the construction. The wisdom of the righteous may well be understood as opposed to the wisdom of the ungodly, in like manner as the wisdom which is from above (another phrase for the same thing) is opposed to the wisdom which is from beneath.

23. "His days of officiating;" that is, his week (for it lasted no longer at one turn,) during which time he was not permitted to leave the precincts of the temple, or to have any intercourse with his wife.

28. "Favourite of Heaven," *κεχαριτωμενη*. Vul. "Gratia plena." There is no doubt that, in the sense wherein this last expression was used by Jerom, it was of the same import with that given here after Dod. and with that used in the E. T. "thou that art highly favoured." But at present, the phrase *full of grace* would not convey the same meaning. Be. "Gratis dilecta." This, though in strictness (if we consider only the import of the words taken severally) it may be defended, conveys an insinuation exceedingly improper and unjust. *Gratis dilecta* is precisely such

a compellation as we should reckon suitable, had it been given to the woman whom our Lord permitted to anoint his feet in the house of Simon, to the great scandal of that Pharisee, who knew her former life. What might even but obliquely suggest a conception so remote from the scope of the evangelist, ought carefully to be avoided.

[2] "The Lord be with thee," ὁ Κυριος μετα σου. E. T. "The Lord is with thee." Vul. Er. and Zu. "Dominus tecum." Be. "Dominus tecum est." As the substantive verb is not expressed in the original, it may be interpreted either in the indicative or in the optative. When rendered as an affirmation, we cannot question its truth. But it seems more suitable to the form of salutation, which is always expressive of good wishes, to understand it in the latter of these ways. The word χαιρε, which immediately precedes, suits this interpretation, and so did all the forms of saluting customary among the Hebrews, such as "Peace be to this house;" "the Lord be with you;" and, "the Lord bless you." See chap. x. 5. Ruth ii. 4.

[3] "Thou happiest of women," ευλογημενη συ εν γυναιξιν. E. T. "Blessed art thou among women." I conceive this expression here as more properly a compellation than either an affirmation or a salutation; and I understand the pronoun as emphatical, and in the vocative. Such a phrase as ευλογημενη εν γυναιξιν is, in the Heb. idiom, an expression of the superlative. It is accordingly so rendered by Cas. in this place, "mulierum fortunatissima." The same idiom is sometimes similarly used in the E. T. Thus, ἡ καλη εν γυναιξιν in the Sep. which is literally from the Heb. is, with us, "thou fairest among women," Cant. i. 8; and ליש גבור בבהמה *laish gibbor babbehemah*, "a lion, which is strongest among beasts," Prov. xxx. 30. The expression used here by the evangelist we find repeated ver. 42; but as it is coupled with another clause, και ευλογημενος ὁ καρπος της κοιλιας σου, it must be understood as an affirmation.

29. "At his appearance and words she was perplexed," ἡ δε ιδουσα, διεταραχθη επι τῳ λογῳ αυτου. Vul. "Quæ cum audisset, turbata est in sermone ejus." This version would appear to have sprung from a different reading; yet there is no known reading that is entirely conformable to it. The Cam. and two other MSS. omit ιδουσα. Si. thinks that the Vul. fully expresses the meaning of the original, and that the evangelist, in saying ιδουσα, has, by a trope not unusual with the sacred authors, expressed the operation of one of our senses by a term which, in strictness, belongs to another. I admit that there are examples of this kind, but I see no occasion for recurring to them here. It cannot be questioned that such an extraordinary appearance, as well as the words spoken, would contribute to affect the mind of the Virgin with apprehension and fear.

35. "The holy progeny," το γεννωμενον ἁγιον. E. T. "That

holy thing which shall be born of thee." Vul. "Quod nascetur ex te sanctum." This is one of the few instances in which our translators have deserted the common Gr. and preferred the present reading of the Vul. There are indeed four MSS., only one of them of note, and the first Sy. with some other versions, which concur with the Vul. in reading εκ σου after το γεννωμενον. But though this is the reading of the authorized editions of the Vul. it is not the reading of most of the MS. copies. Some of the Fathers read these words in some MSS. and attempted to account for the omission of them in the much greater number, by imputing it to the Eutychians and other heretics, who (they would have us believe) expunged them, because unfavourable to their errors. But it is far more probable that the orthodox, or ruling party, who were as chargeable with frauds of this sort as any heretics, should have had it in their power to foist the words in question into four or five copies, which are all as yet found to have them, than that any sectaries should have had it in their power to expunge them out of more than fifty times that number, in which they are wanting. As the sense is complete without them, the greater number of copies, especially where the difference in number is so considerable, ought to determine the point. Wet. suspects, and not implausibly, that the inserted words have been transferred hither from Gal. iv. 4. As there is nothing in the words themselves that is not strictly conformable to truth, it is easy to assign a reason why some modern editors, and even translators, have thought it more eligible to insert than to omit them. In such cases, this will be found the most common way of deciding.

37. "Nothing is impossible with God," ουκ αδυνατησει παρα τῳ Θεῳ παν ῥημα. Vul. "Non erit impossibile apud Deum omne verbum." Diss. IX. Part ii. sect. 9.

45. "Happy is she who believed," μακαρια ἡ πιστευσασα. Vul. "Beata quæ credidisti." In like manner Cas. "Beatam te quæ credideris." A little after, in the same verse, both have *tibi*, where in the original it is αυτη. Agreeable to these is the Sax. This expression of the sentiment by the second person instead of the third, seems peculiar to these translators, but does not affect the sense.

2 "That the things which the Lord hath promised her shall be performed," ὁτι εσται τελειωσις τοις λελαλημενοις αυτῃ παρα Κυριου. E. T. "For there shall be a performance of those things which were told her from the Lord." Vul. "Quoniam perficientur ea quæ dicta sunt tibi a Domino." To the same purpose, Be. "Nam consummabuntur ea quæ dicta sunt ei a Domine." Cas. differently, "Perfectum iri quæ tibi a Domino significata sunt." The instances in the N. T. wherein ὁτι does not signify *because*, but *that*, are very many. The. understands it so in this place. So also does Gro. and some other expositors of name. It must

at the same time be acknowledged, that the words are susceptible of either interpretation. The reasons which have induced me to prefer the latter are the following. After πιστευω, when a clause is subjoined representing the thing believed, it is invariably introduced by ὅτι, which in those cases cannot be rendered otherwise than *that*. See Mt. ix. 28; Mr. xi. 23, 24; J. xi. 27, 42, xiii. 19, xiv. 10, 11, xvi. 27, 30, xvii. 8, 21, xx. 31. I have, for the sake of brevity, referred only to examples which occur in the Gospels. 2dly, The person or subject believed is always subjoined, unless there be something in the preceding words which show clearly what it is. Now there is nothing here in the preceding words which can suggest what was believed. It is then highly probable, that it is contained in the words succeeding. 3dly, That this clause expresses, not the reward of belief, but the thing believed, is probable from this consideration, that Elizabeth had doubtless in view the superiority of Mary above her own husband Zacharias, inasmuch as the former readily believed the heavenly messenger, which the latter did not. Now, if Elizabeth meant to point out the superior felicity of Mary, on account of her faith, she would never have specified a circumstance which happened equally to her who believed, and to him who did not believe; for to both there was a performance of those things which had been told them from the Lord. It would have been rather inopportune to mention this circumstance as the special reward of her faith, though very apposite to subjoin it as the subject.

[3] Some have thought that the words παρα Κυριου, in the end, are better connected with τελειωσις, and that, therefore, τοις λελαλημενοις αυτῃ should be included between commas. When the effect is equal in respect of the sense, the simplest manner of construing the sentence ought to be preferred. Admitting, then, that παρα Κυριου may be properly conjoined either with τελειωσις or with λελαλημενοις αυτῃ, it is preferable to adopt the construction which suits the order of the words, where there is no special reason for deserting that order. The phrase, *things spoken* or *promised to her*, does not necessarily imply that it was the Lord who spoke them, even though he be mentioned as the author of the events; but, in speaking of the performance of things promised by the Lord, it is manifestly implied that the Lord hath performed them. A promise is performed only by the promiser. This is therefore better, as it is a fuller expression of what is admitted on all sides to be the meaning. One would almost think of some critics, that they dislike an exposition because it is obvious, and prefer one palpably worse, which requires some transposition of the words. To transpose the words is sometimes necessary in explaining these writings; but the presumption is always against the transposition, when the words, as they lie, yield as good and as pertinent a meaning.

49. "Whose name is venerable," *και ἅγιον το ονομα αυτου.* Diss. VI. Part iv. sect. 9, &c.

51. "Dispelleth the vain imaginations of the proud," *διεσκορπισεν ὑπερηφανους διανοιᾳ καρδιας αυτων.* E. T. "He hath scattered the proud in the imagination of their hearts." Gro. justly observes, that this is a figurative manner of expressing, *He scattereth the proud, as to what concerns the thoughts of their hearts;* that is, *their vain imaginations.* "Dissipavit superbos quod consilia cordis ipsorum attinet." Maldonat says, to the same purpose, "Dispersit superbos mente cordis sui, *pro* dispersit cogitationes cordis superborum, id est, ipsorum consilia et machinationes." With the Hellenist Jews it is not unusual in such canticles to express general truths or observations, which have no relation to any particular time, by the aorist. See the song of Hannah, 1 Sam. ii. 1, &c. in the Sep. version, which bears a resemblance to this of Mary. I have in this version employed the present, as better suited to the genius of our language.

54, 55. "He supporteth Israel his servant, (as he promised to our fathers,) ever inclined to mercy towards Abraham and his race," *αντελαβετο Ισραηλ παιδος αὐτου, μνησθηναι ελεους (καθως ελαλησε προς τους πατερας ἡμων) τῳ Αβρααμ και τῳ σπερματι αυτου εις τον αιωνα.* E. T. "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever." There can hardly be a reasonable doubt that there is, in this passage, an infringement of the natural order. Such a construction as *ελαλησε προς τους πατερας τῳ Αβρααμ,* is, to the best of my remembrance, unexampled in these writings. All the correction in the pointing necessary in Gr. for avoiding this singular construction, is very simple. If we include *καθως ελαλησε προς τους πατερας ἡμων* in a parenthesis, the apparent solecism is totally removed. But the irregular syntax in the sentence, as commonly read, which has often been remarked by the critics, is not the only objection to it. The expression is not agreeable to the style of Scripture on those subjects. In relation to the promises, God is very often said, in general, to have spoken to the fathers, or, in particular, to Abraham, Isaac, and Jacob; but never to Abraham and his posterity. That those promises concern the posterity is plain, and is often mentioned; but it is no where said that they were spoken to them. The very addition of the words *for ever, εις τον αιωνα,* shows the same thing, to wit, that their connexion is not with *ελαλησε,* but with *μνησθηναι ελεους.* Some editors, sensible of this, though not sensible of the irregularity of the construction, as the passage is commonly interpreted, or of the impropriety of the expression now taken notice of, have included all between *ελεους* and *εις τον αιωνα* in a parenthesis. These, by their manner of departing from the order of the words in the explanation they give of them, make a still greater stretch, and a longer suspension of the sense, to less purpose.

[2] "To remember mercy," is not an unfrequent oriental idiom for expressing to incline to mercy, to be merciful. See Ps. xcviii. 3, cix. 16; Hab. iii. 2.

64. "And his mouth was opened directly, and his tongue loosed." ανεῳχθη δε το στομα αυτου παραχρημα και ἡ γλωσσα αυτου. In adding the word *loosed*, I have followed the common translation. The genius of modern tongues does not always permit the freedoms used by the ancients. But it sometimes happens that, in attempting to escape one difficulty, a person runs, before he is aware, into a greater. Elsner was so struck with the incongruity (as it appeared to him) of the application of ανεῳχθη to γλωσσα, that, in order to avoid it, he has attempted to construe the sentence, in a quite different manner, making one clause to end with the word παραχρημα, and making the noun γλωσσα the nominative to the following verb ελαλει. The subsequent member of the sentence, according to him, stands thus, και ἡ γλωσσα αυτου και ελαλει ευλογων τον Θεον. Passing the objections to which the form of the expression is liable, (for the examples he produces in support of his hypothesis are far from being similar,) it is strange that a man of his knowledge and discernment, did not discover that γλωσσα ευλογων was incomparably more exceptionable than the expression against which he objected. Raphelius and others have given the most convincing evidence, that such idioms as a verb joined to two nouns, related in meaning to each other, to one of which alone the verb is strictly applicable, are warranted by the most approved classical authority in prose and verse. The σιτον και οινοὺ εδοντες of Homer is well known. Nor does that of the apostle greatly differ. Γαλα ὑμας εποτισα και ου βρωμα, which is literally in Eng. "I made you drink milk and not meat," 1 Cor. iii. 2. This sounds rather more harshly to us than the literal version of the text under examination: "Then were opened his mouth and his tongue." But we see that even critics, sometimes, rather than acknowledge in the sacred penmen a negligence of expression, not without example in the best writers, will find it necessary to admit a blunder hardly to be met with in the worst.

67. "Prophesied," προεφητευσε. I have retained the word; though, in the Jewish idiom, *to prophesy* admits of several senses. Amongst others, it often means to express the devout sentiments to which a particular occurrence gives rise, in such a song of praise as that which he has subjoined. It must be owned, however, that in this canticle there are some things which in strict propriety, are prophetical, according to the acceptation of the term *prophecy* in our language. This is an additional reason for retaining the word in this place.

69, 70, 71. "And (as anciently he promised by his holy prophets) hath raised a Prince for our deliverance, in the house of David his servant; for our deliverance from our enemies, and from the hands of all who hate us"—και ηγειρε κερας σωτηριας

ἡμιν εν τῳ οικῳ Δαβιδ του παιδος αὑτου· καθως ελαλησε δια στοματος των ἁγιων των απ' αιωνος προφητων αὑτου, σωτηριαν εξ εχθρων ἡμων, και εκ χειρος παντων των μισουντων ἡμας. E. T. And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us." All such Scripture songs as that from which these words are taken, are expressed in the oriental poetic idiom, resembling that of the Psalms. Now, it is impossible to render these into another language, with tolerable clearness and propriety, without using greater latitude of expression than is necessary in translating plain prose. For this reason, I have taken the freedom to make here a small alteration in the arrangement. The 70th verse is a parenthesis; and, that the interruption which it gives to the meaning may as little as possible hurt perspicuity, I have introduced it immediately after *and*, in the beginning of ver. 69. In consequence of this transposition, the verb ηγειρε is more closely connected with its regimen, σωτηριαν. I have also preferred the proper term, to the trope, in the translation of κερας. 'Horn of salvation,' is both too obscure, and too little suited to our mode of speaking, to be fit for admission into modern languages. When there can be no doubt about the meaning, a translator ought not anxiously to trace figures which do not suit the language he is writing. Often a metaphor which has energy, and even elegance, in one tongue, is both dark and uncouth in another. For the greater clearness, I have also rendered ελαλησε, 'promised,' a sense which it often has in the prophetic writings.

75. "In piety and uprightness," εν οσιοτητι και δικαιοσυνη ενωπιον αυτου. The two last words, ενωπιον αυτου, 'before him,' that is, God, are a common Hebraism, to denote that the virtues mentioned are genuine, as under the eye of God.

78. Who hath caused a light to spring from on high to visit us, εν οἱς επεσκεψατο ἡμας ανατολη εξ ὑψους. E. T. "Whereby the day-spring from on high hath visited us." *The day-spring* is an expression rather indefinite. If it mean *the dawn*, it is too faint an image for the subject. It has been observed by critics, that ανατολη is the word used by the Sep. in rendering the Heb. צמח *tsemoch*, which signifies 'a branch,' or a young shoot, a name by which the Messiah appears to have been denominated by some of the prophets. The word ανατολη is also used sometimes to denote 'the sun-rising:' lastly it signifies the east, or the quarter of the heavens in which he rises. That it does not, in this place, answer to *branch*, the reason urged by Gro. Ham. and other commentators, is sufficient evidence. It is not natural to speak of sending a branch to enlighten those who are in darkness, or to direct their feet in the way. If the sun, as he appears in rising,

had been here alluded to, ανατολη would not have been without the article. Besides, it is so far justly argued by Wet. that the rising sun cannot be here understood by ανατολη, because the sun, when he rises, is always in the horizon; whereas this light is spoken of as coming from on high, εξ ὑψους, and must, therefore, be rather vertical than horizontal. Now, the word ανατολη imports not only 'oriens,' but 'ortus;' and is alike applicable to any light newly sprung up or appearing. This sense of the word I have adopted here, and endeavoured to express with perspicuity.

CHAPTER II.

1. "All the inhabitants of the empire," πασαν την οικουμενην. E. T. "All the world." Vul. "Universus orbis." Οικουμενη means, strictly, the inhabited part of the earth, and therefore πασα ἡ οικουμενη, 'all the world,' in the common acceptation of the phrase. But it is well known, that this expression was, in ancient times, frequently employed to denote *the Roman empire.* It has, probably, been a title first assumed by the Romans through arrogance, afterwards given by others through flattery, and at last appropriated, by general use, to this signification. That it has a more extensive meaning in this place, is not, I think, pretended by any. But there are some who, on the contrary, would confine it still further, making it denote no more than Judea and its appendages, or all that was under the dominion of Herod. Of this opinion are several of the learned: Binæus, Beau. Dod. Lardner, Pearce, and others. In support of it, they have produced some passages in which this phrase, or expressions equivalent, appear to have no larger signification. Admitting their explanation of the passages they produce, they are not parallel to the example in hand. Such hyperboles are indeed current, not only in the language of the evangelists, but in every language. In those cases, however, wherein they are introduced, these rarely fails to be something, either in what is spoken, or in the occasion of speaking, which serves to explain the trope. For example; the term, *a country*, in English, denotes properly a region or tract of land inhabited by a people living under the same government, and having the same laws. By this, which is the common acceptation, we should say that England is *a country*. Yet the term is often used, without any ambiguity, in a more limited sense. Thus to adopt a familiar illustration; An inhabitant of a country town or parish says to one of his neighbours, speaking of a young man and a young woman of their acquaintance, "All the country says that they are soon to be married;" yet so far is he from meaning, by the phrase *all the country*, all the people of England, that he is sensible that not a thousandth part of them knows, that such persons exist. He means no more than *all the village*, or *all the neighbourhood.*

Nor is he in the smallest danger, in speaking thus, of being misunderstood by any hearer. Every body perceives that, in such cases, the phrase has a greater or less extent of meaning, according to the sphere of the persons spoken of. But if, on the other hand, he should say, "The parliament has laid a tax on saddle-horses throughout all the country;" nobody could imagine that less than England were intended by the term *country*, in this application. Here the term must be considered as it stands related to parliament: in other words, it must be that which, in the style of the legislature, would be named *the country*. In like manner, though it might not be extraordinary that a Jew, addressing himself to Jews, and speaking of their own people only, should employ such an hyperbole as *all the world* for all Judea, it would be exceedingly unnatural in him, and therefore highly improbable, that he should use the same terms, applied in the same manner, in relating the resolves and decrees of the Roman emperor, to whom all Judea would be very far from appearing all the world, or even a considerable part of it. In reporting the orders given by another, especially a sovereign, the reporter is presumed to convey the ideas, and even, as nearly as possible, the words, of the person or sovereign of whom he speaks. Some have, not improbably, supposed, for it is in the manner of exact narrators, that the words *απογραφεσθαι την οικουμενην* were the words of the emperor's edict, and copied thence by the evangelist. I shall only add, that the Sy. interpreter, as all the other ancient interpreters, understood the words in the same manner, כלה עמא דארעדנה, 'all the people of his (the emperor's) dominions.' I am not insensible that this opinion is liable to objections, from the silence of historians, and the improbability of the thing: and though these objections do not appear to me so formidable as they do to some others, the examination of them, severally, would lead into a length of discussion but ill suited to my design. I shall therefore only add in general, that, for my own part, I would have less scruple in admitting that, about a point of this kind, the extent of the emperor's edict, (which nowise affects the faith of a Christian,) the writer might have mistaken, or been misinformed, than in giving such forced meanings and unnatural construction to his words, as tend but too manifestly to unsettle all language, and render every thing in words ambiguous and doubtful. May not that be here called *an edict*, which was no more than *a declared purpose*—a purpose, too, not to be executed at once, but gradually, as circumstances would permit?

[2] "Should be registered," *απογραφεσθαι*. E. T. "Should be taxed." Vul. and Be. "Describeretur." Er. Zu. and Cas. "Censeretur." Our translators have, in this instance, not so properly, in my opinion, preferred the three last. *Απογραφεσθαι* is strictly, 'to be registered,' or 'enrolled;' *αποτιμασθαι*, 'to be taxed.' Almost all the modern translations I have seen, into

Itn. Fr. or Eng. have adopted the former interpretation. As *the register* was commonly made with a view to *taxing*, it may no doubt, in many cases, be with sufficient propriety rendered in the manner our translators and others have done. However, as in this place there is some difficulty, it is better to adhere strictly to the import of the words. Though it was commonly for the purpose of taxing that a register was made, it was not always, or necessarily so. In the present case, we have ground to believe that there was no immediate view to taxation, at least with respect to Judea. Herod (called the Great) was then alive, and king of the country; and though in subordination to the Romans, of whom he may justly be said to have held his crown, yet, as they allowed him all the honours of royalty, there is no ground to think, that, either in his lifetime or before the banishment of his son Archelaus, the Romans would directly, by their own officers, levy any toll or tribute from the people of Judea. Nay, we have the testimony of the Jewish historian Josephus that they did not, till after the expulsion of Archelaus, when the country was annexed to Syria, and so became part of a Roman province. But it may appear an objection to this account, that it should be considered in an imperial edict as a part, in any respect, of the Roman empire; and that one should be sent by the emperor into the country, to make an enrolment of the people. To this I answer, that as to the name *οικουμενη*, though it has been shown that it was commonly employed to denote the Roman empire, we ought not to interpret the name *empire* too rigidly, as confined to the provinces under the immediate dominion of Rome. It may well be understood to comprehend all the countries tributary to, or dependent on Rome. Now, there is one important purpose that such registers, even where no tax was imposed, were well fitted to answer; they enabled those haughty lords of the world to know the state of their dependencies, and to form a judgment both as to the sums of money which might be reasonably exacted from their respective princes, and as to the number of soldiers which might be obtained in case of war. Nor is it at all improbable, that when a census was making of the empire, properly so called, the enrolment of the families might be extended to Judea, with a view to the exaction of an oath of fidelity, as Wet. supposes, founding his opinion, on a passage of Josephus, and with no design of taxing the country then. Yet the register, taken at that time, might be afterwards used by the Romans for assisting them in levying a tax.

2. "This first register took effect when Cyrenius was president of Syria," *αὕτη ἡ απογραφη πρωτη εγενετο, ἡγεμονευοντος της Συριας Κυρηνιου.* E. T. "And this taxing was first made when Cyrenius was governor of Syria." Vul. "Hæc descriptio prima facta est a præside Syriæ Cyrino." About the import of this verse there is a great diversity of opinions among the critics. Yet, when we

attend to it as it lies, without taking into consideration the knowledge we derive from another quarter, we should hardly think there were a verse in the Gospel about which there is less scope for doubt. That which has principally given rise to the questions that have been agitated on this subject, is a passage in Josephus, (Ant. b. 18. c. 1,) from which it appears, that the tax levied by Cyrenius, which was the first imposed on the people by the Romans, happened about ten or eleven years after the time here spoken of by L.: for, according to Josephus, it was after the expulsion of Archelaus, when Judea was reduced to the condition of a Roman province. As, at the time when that historian wrote, the event was both recent and memorable, it having given birth to an insurrection under Judas of Galilee, which, though soon quelled to appearance, became the latent source of a war that ended in the ruin of the nation; it is impossible to think that that historian could either have erred through ignorance, or have attempted wilfully to misrepresent what must have been known to thousands then living. We cannot, therefore, with Maldonat and others, cut short the matter at once by sacrificing the credit of the historian, to the authority of the evangelist; because this will be found in the issue to do a material injury to the evangelist himself. Let us try then, whether, without doing violence to the words of Scripture, which in cases of this kind is too often done, we can explain them so as not to be inconsistent with the account given by the historian. And, first, as to the attempts which have been made by others with the same view, it is hardly necessary to mention, that some are for extirpating this verse altogether as an interpolation. This is an expeditious method of getting rid of a difficulty, which I am sorry to see some learned men in this age so ready to adopt, though, it must be owned, this expedient tends very much to shorten the critic's labour. But it is a sufficient answer to this, that it is a mere hypothesis, and, I will add, a most licentious hypothesis, inasmuch as it is not pretended that there is a single MS. or edition, ancient translation or commentary, in which the verse is wanting. When the thing, therefore, is properly viewed, we have here a cloud of witnesses, numerous and venerable, the same by whom the Gospel itself is attested to us, in opposition to a mere possibility. Of the same kind is the substitution of Saturninus or Quintilius for Cyrenius. Others, more moderate, attempt to remove the difficulty by a different interpretation of the passage, rendering it, after The. "This register was made before Cyrenius was governor of Syria;" and, for this sense and application of the superlative πρωτος for the comparative προτερος, examples are quoted from the Gospel of J. Thus, πρωτος μου ην, "He was before me," J. i. 15, 30; and εμε πρωτον ὑμων μεμισηκεν, "It hated me before it hated you," xv. 18. For some time past this solution of the difficulty appears to have been the most favoured

by interpreters, both abroad and at home. Now, there are several considerations which oppose the admission of such an idiom in the present case. 1st, Among the sacred writers it seems to be peculiar to the evangelist J. Nothing similar is found in this Gospel or the Acts, both written by L., nor in any other writer of the N. T. I see no reason to consider it as an Hellenistic idiom, being without example in the Sep. Nor can it be called oriental, as the orientals have neither comparatives nor superlatives, but express the meaning of both by periphrasis. 2dly, The expressions are not similar. In such anomalous phrases, the discovery of the sense depends on the strictest observance of the arrangement. Πρωτος, in the instance quoted, is immediately prefixed like a preposition to the word it governs; thus, πρωτος μου, πρωτον ὑμων: whereas here it is separated from the word governed, Κυρηνιου, both by the verb εγενετο, and by other terms intervening. 3dly, If the evangelist meant to tell us that this register was prior to another taken by Cyrenius, he ought to have said πρωτη της [απογραφης] Κυρηνιου. And if ye meant to tell us that it was before Cyrenius was governor, he ought to have said either πρωτη του ἡγεμονευειν Κυρηνιον, or πρωτη της ἡγεμονιας Κυρηνιου. In no case, therefore, can the examples quoted from J. serve to authorize a construction every way so irregular as this of L. is, on their hypothesis. I will add, 4thly, That in regard to the quotations from J. though the expression is not strictly grammatical, it has that simplicity and plainness which warrant us to affirm, that it readily suggests the meaning to every attentive reader. With respect to this passage of L., we may justly affirm the reverse, that no person ever did, or could imagine the interpretation devised, who had not previously heard of an inconsistency which the obvious interpretation bore to the report of the Jewish historian, and who was not in quest of something, in the way of explanation, which might reconcile them. The hypothesis of the learned and indefatigable Dr. Lardner, to whose labours the Christian world is so highly indebted, is not without its difficulties. But of this presently.

2 Ἡγεμονευοντος—Κυρηνιου. There are two questions to which this participle gives rise: one concerning the import of the word ἡγεμων; the other concerning the intention of the participial form ἡγεμονευοντος here employed. As to the first, it is evident that ἡγεμων, in the language of the N. T. is not peculiarly appropriated to a president of a province, but is used with a good deal of latitude, being given also to the imperial procurators, such as Pontius Pilate, and even to the prefects who had the principal charge of any business. It is in this sense, perhaps, that it is here applied to Cyrenius (or, as Tacitus calls him, Quirinius,) who certainly was not, in Herod's lifetime, president or governor of Syria. But, on this point, I do not find any difference amongst interpreters. As to the second, it is made a question whether

ἡγεμονευοντος ought to be understoood as the genitive absolute of the participle, and consequently, as intended to express the time when the event mentioned took place; or as equivalent to the appellative ἡγεμων, and serving merely as a title derived from an office which Cyrenius some time or other, either before or after, possessed, and being in the genitive as agreeing with Κυρηνιου, which is governed by απογραφη. Those who construe the sentence in this manner, render it thus: 'This was the first assessment of Cyrenius, governor of Syria.' It is this mode of interpretation which has been adopted by Lardner; as to which I beg leave to offer to the reader's consideration the following reflections. It cannot be doubted that the participle present often supplies the place of an appellative; but in such cases, if I remember right, it is the uniform practice to distinguish it by the article. Thus it is, ὁ βαπτιζων, ὁ πειραζων, ὁ αναγινωσκων, οἱ οικοδομουντες, οἱ κυριευοντες. On the contrary, when the participle is used as a participle, and particularly when it is in the genitive absolute, it has not the article. Should it be argued, that it must, nevertheless, be a noun in this place, because it governs the genitive, and not the case, of the verb; I answer, that the same circumstance (not unusual in Gr.) takes place in all the examples shortly to be produced, as to which, there never was any doubt that the words were to be understood merely as participles in the genitive absolute. Secondly, No way can be more proper for attaining the sense of an author, in places where it may be doubtful, than by comparing those with similar expressions in other places of that author, about which all interpreters are agreed. Now, there cannot be a greater similarity in construction, than that which the beginning of the following chapter bears to the verse under examination: 'Ηγεμονευοντος Ποντιου Πιλατου της Ιουδαιας, και τετραρχουντος της Γαλιλαιας 'Ηρωδου, Φιλιππου δε του αδελφου αυτου τετραρχουντος της Ιτουραιας και Τραχωνιτιδος χωρας, και Λυσανιου της Αβιληνης τετραρχουντος—εγενετο ῥημα Θεου επι Ιωαννην. There cannot be a greater coincidence in syntax than there is in the two passages now compared, insomuch that, if there be no ambiguity in the original of the passages quoted, (and I have never heard it said that there is,) neither is there, notwithstanding the learned doctor's remark, any ambiguity in the original of the passage under examination. The smilarity inboth is striking, upon the slightest attention: The present participles in the genitive, without the article; the first of these participles, ἡγεμονευοντος, the same in both; and all of these governing the genitive, and not the accusative; the occasion of introducing these circumstances also similar. Now it was never questioned, that the participles in the beginning of the third chapter are merely participles in the genitive absolute, employed solely for ascertaining the time when John's ministry commenced. I shall bring another example from the same author, which is also similar in every circumstance: Acts xviii. 12, Γαλλιωνος δε ανθυπατευοντος

της Αχαϊας, κατεπεστησαν οἱ Ιουδαιοι τῳ Παυλῳ——"When Gallio was proconsul of Achaia, the Jews made insurrection against Paul." This is no Hellenistic idiom of the evangelist, it is perfectly classical; *ὑπατευοντων* being often used by the Gr. writers of Roman affairs as corresponding to *consulibus* in La., for marking by the names of the consuls in office, the date of an event or transaction mentioned. The remark, therefore, that names of office, and participles supplying the place of such names, do not always imply that the office was possessed at the very time to which the action or event refers, though certainly true, is not applicable to the case in hand. The words, expressed in the precise manner above explained, can be neither names of office, nor introduced for the purpose of supplying such names, but participles of the present, specially intended for fixing the circumstance of time. I cannot, therefore, admit this hypothesis of Lardner, (though at first inclinable to it,) without infringing the common rules of syntax, and doing injury to the manner of the sacred writer; I may rather say, to his meaning, manifestly shown from instances in other places entirely similar. Further, had it been the evangelist's intention to signify that the register was made by Cyrenius, the proper expression would have been *ὑπο Κυρηνιου*; for in that case, it would have clearly been (what it must have been the writer's intention to represent it) the register only of the empire, *της οικουμενης*, executed by Cyrenius. One would think that the author of the Vul. had found the preposition in the Gr. MS. he used, as we read, in his translation, "a præside Syriæ Cyrino." But some critics of the La. church, particularly Maldonat, reject the preposition as interpolated. Si. evidently suspects it, and observes that, in the margin of some MS. La. Bibles, it is corrected in the notes called *correctoria*. Now, as this reading has no countenance from Gr. MSS. ancient commentaries, or printed editions, it is entitled to no regard; and if it were, the only difference it would make on the sentence is this: the present reading implies no more than that the event happened during the presidency of Cyrenius, the other would denote also that it was done by him—for *ἡγεμονευοντος*, without the article, would still be a participle, and not a noun.

[3] On all these accounts, I approve more the way suggested by Wet. for removing the difficulty, by the explanation of the verb *εγενετο*, than, by putting the construction to the torture, to wrest a meaning from the sentence which otherwise it would never yield. It is certain that the verb *γινεσθαι* has, in the N. T., other senses besides the most common ones, 'to be,' 'to become,' 'to be made,' 'to be born,' 'to happen.' And of those other meanings, less usual, but sufficiently warranted, the most applicable here is, 'to take effect,' to produce its ordinary consequences. An example of this sense we have Mt. v. 18, *ἑως αν παρελθῃ ὁ ουρανος και ἡ γη, ιωτα ἑν η μια κεραια ου μη παρελθῃ απο του νομου ἑως αν παντα*

γενηται; rendered in this version, "Sooner shall heaven and earth perish, than one iota, or one tittle of the law, shall perish without attaining its end." The last clause is to the same purpose in the E. T. "Till all be fulfilled." From the connexion of the verse with that immediately preceding, it is evident that the verb γινεσθαι is used in the one, in the same sense with πληρωσαι in the other: ουκ ηλθον καταλυσαι αλλα πληρωσαι. For the import of the word πληρωσαι in that passage, see the note in this version. We have another example in the same Gospel, vi. 10, γενηθητω το θελημα σου, "Thy will be done;" that is, *take effect, be executed.* The same phrase occurs also, xxvi. 42, L. xi. 2, and nearly the same, xxii. 42, μη το θελημα μου, αλλα το σον γενεσθω. Again, Mt. xviii. 19, our Lord, speaking of the request which two or three of his disciples shall agree in making, says, γενησεται αυτοις, it shall be accomplished for them, it shall have the desired effect. I shall produce but one other example, 1 Cor. xv. 54, τοτε γενησεται λογος ὁ γεγραμμενος, Κατεποθη ὁ θανατος εις νικος: "Then that saying of Scripture shall be accomplished, Death is swallowed up of victory." Now let it be remarked, that, in the most common acceptation of the verb γινομαι, a law is made, γινεται, when it is enacted, not when it is obeyed; a request, when it is presented, not when it is granted; a promise, when it is given, not when it is performed; a prediction, when it is announced, not when it is fulfilled: yet it is in the latter only, though less common meaning, that the verb, in all the instances above produced, is, by the concurrent voice of all interpreters, to be understood. There is only one small point in which this solution appears to differ from that given by Wet. He, if I mistake not, retains the ordinary meaning of the verb γινομαι, and, in defence of the expression, argues, that it is usual to speak of a thing as done by that person by whom it was finished, although it had been begun and carried on by others. But to say that a business enjoined so early by Augustus, was performed so long after by Cyrenius, or during his government, gives immediate scope for the question, 'Where was, then, the necessity that Joseph should make a journey to Bethlehem, to be registered with Mary his espoused wife, ten or eleven years before?' And even if it should be expressed that the business was at that time completed, it might seem strange that, in a country no larger than Judea, the execution of this order should have required so long a time. In the way I have rendered it, both objections are obviated: the register (whatever was the intention of it) was made in Herod's time, but had then little or no consequences. When, after the deposition and banishment of Archelaus, Judea was annexed to Syria and converted into a province, the register of the inhabitants, formerly taken, served as a directory for laying on the *census* to which the country was then subjected. Not but that there must have happened considerable changes on the people during that period: but the errors which these changes

might occasion, could, with proper attention, be easily rectified. And thus it might be justly said, that an enrolment which had been made several years before, did not take effect, or produce consequences worthy of notice, till then. This solution does not differ in the result from that given by Whiston, and approved by Prideaux, but it differs in the method of educing the conclusion. Amongst other objections to which Whiston's method is exposed, one is, that if the sense of *απογραφη* had been as unconnected with that of the verb *απογραφομαι* in the preceding verse, as he makes it, the historian would not have introduced it with the demonstrative pronoun, and said, *Αυτη ἡ απογραφη*, which plainly refers us for its meaning to the verb, its conjugate, he had immediately used. This, upon the whole, is my opinion of this puzzling question. It is however proper to observe, that I offer it only as what appears to me a plausible way of solving the difficulty, without violating the syntax; but am far from having that confidence in it wherewith some critics express themselves concerning solutions which, to speak moderately, are not less exceptionable.

7. "Laid him in a manger," *ανεκλινεν αυτον εν τῃ φατνῃ*. Bp. Pearce is of opinion, that by the word *φατνη* is here meant a bag of coarse cloth, like those out of which the horses of our troopers are fed when encamped. This bag he supposes to have been fastened to the wall, or some other part, not of the stable, but of the guest-chamber, or room for the reception of strangers, where Joseph and Mary were lodged; in which guest-chamber, intended solely for accommodating human creatures and not cattle, there was a manger, but there was no bed; and this obliged Mary to have recourse to the manger for laying her child in. What could have led a man of Dr. Pearce's abilities to adopt an hypothesis so ill compacted, as well as unsupported, it is not easy to conceive;—perhaps a strong prejudice against the notion that the mother of our Lord should, on that occasion have had no better accommodation than what a stable could afford. But in all such cases, the reflection ought ever to be present to our minds, that what we are inquiring into is not a matter of theory, but a point of fact; concerning the evidence of which we shall never be capable of judging with impartiality, if we have allowed our minds to be preoccupied with vain conceptions in relation to fitness and dignity, of which we are not competent judges. If, along with sufficient evidence of the fact, there be nothing that contradicts the manifest principles of the understanding, or shocks that sense of right and wrong which is the law of God written on our hearts, we ought to be satisfied. For that there should be things astonishing, or even unaccountable, in transactions so far superior to every other object of our meditations, is what we ought in reason to expect, ever remembering, that God's thoughts are not our thoughts, nor are our ways his ways. Mr.

Harmer [see Observations, vol. i. p. 442. ed. 2d.] says, that as the horses in the East eat chiefly barley, they do not eat it out of a manger, as with us, (for they have no mangers,) but out of bags of haircloth, which are hung about their heads for that purpose. From this observation of Bishop Pearce's, Dr. Priestley has drawn a conclusion in a great measure the reverse, to wit, that they were all in a stable; but that there is no mention of a manger of any kind, the word φατνη, on his hypothesis, meaning only 'stable.' That the word φατνη means 'stable,' or rather 'stall,' as well as 'manger,' is admitted. *Manger* seems to have been the original signification, and the other meaning, *stall*, to have arisen from a synedoche of a part for the whole, as in La. *tectum* is sometimes used for *domus*, and *puppis* for *navis;* or, as in Eng. *sail* for *ship*. But, abstracting from all other considerations, the words of the original are unfavourable to that philosopher's interpretation: ανεκλινεν αυτον εν τη φατνη obviously implies, that this was the place wherein the child was laid, and whereby he was distinguished in point of place, not only from those without doors, but from those within. The Doctor has indeed attempted to give such a turn to the words, as may make εν τη φατνη relate in common to all the three preceding verbs, ετεκεν, εσπαργανωσεν, and ανεκλινεν; but, with what success, must be submitted to the learned. To mention the laying of a child, without saying where, is a very blank sort of information; and when the place is named, we expect it to be what particularly marks the situation of the child, and not what he has in common with those who thus dispose of him, and perhaps with many others. If Mary had born Jesus in her house, would it have been natural to say, She brought forth her first-born son, and swathed him, and laid him, without adding a word, such as in a cradle, or on a couch, to denote where? But if, for explanation, it had been added simply *in the house*, or *there*, we should have surely thought the whole clause exceedingly superfluous; for who can suppose that she would have taken him to another house? It strengthens my argument, that the word φατνη occurs again twice in this chapter, and is always connected with the position of the child, κειμενον εν τη φατνη. Nor can it be said with truth, that εν τη φατνη may relate equally, as Dr. Priestley explains it, to all who had been named. If the word κειμενον had not been subjoined to βρεφος, I should admit the plausibility of this exposition; but the participle κειμενον, as has been observed, requires some such supplement, and consequently appropriates what follows as the full expression of the situation of the babe. But to return to Bishop Pearce's exposition: on what authority a bag made of goat's hair is believed to have been called φατνη, he has not thought fit to inform us. The like contrivance amongst ourselves, though very common, we never call a *manger*. The very quotations produced by Dr. Pearce confute his hypothesis. Homer represents the horse as

chained to the φατνη, and getting loose from it only by breaking his chain. Could he mean to say, that he had been secured by being bound to a haircloth bag, and not to something which he could not carry off? The quotation from Virgil is precisely of the same kind, "abruptis fugit præsepia vinclis." Those bags, Harmer tells us, are hung about the heads of the cattle; but surely they could never occasion the breaking of either chain or halter. It may be asked, What shall we say then to the authorities produced by Harmer, to wit, D'Arvieux, Thevenot, and Sir John Chardin, who affirm, that they use no mangers in the East, unless we bestow that name on the coarse bags above described? We will say, that we admit the testimony of these witnesses, as evidence not only of what they saw themselves, but of what was then customary in the countries which they visited. At the same time, we do not admit it as evidence of what had been the practice there seventeen hundred years before, especially when, as to the more ancient usages, we have direct testimony that they were different. There is here no opposition of testimony. We find, therefore, no difficulty in believing both. The one concerns the practice of the sixteenth, seventeenth, and eighteenth centuries, the other that of the first century alone. To obviate this, it has been affirmed, and is doubtless true, that the Asiatics are not so changeable as the Europeans, in what regards their manners and customs. But were we to conclude thence that they never change at all, we should err more widely than if we should believe them as fickle as ourselves. The difference is only in degree. I have had occasion, in the Preliminary Dissertations, to indicate and to trace some of the changes which have obtained in opinions, in manners, and customs, and even in the import of words. Man is naturally mutable, and mutability, in some degree, cleaves to every thing that is human. It is indeed impossible that the revolutions (or changes affecting whole kingdoms and states) to which Syria and the neighbouring countries have been subjected, should not have produced great and numerous alterations in all the respects above-mentioned. Their conquerors too in different ages, have mostly been nations exceedingly different from one another, both in political principles and in religious ceremonies—the Chaldeans, the Persians, the Grecians, the Romans, the Arabians, and last of all the Turks. Are changes in government, such as these, compatible with a perfect uniformity in their fashions and customs? No, certainly. Let it not however, be imagined, that I mean to depreciate such observations as those of Harmer. This is far from my intention I know that, in many cases, they may be very useful, and several of those made by that learned author undoubtedly are so; but all observations of that kind are then most safely applied, when they throw light upon a passage of Scripture which, misled by our own customs, we find obscure; and not when they serve to

darken what is expressed both plainly and explicitly. If a present custom in the East, applied to any ancient fact recorded, makes a passage clear which is otherwise inexplicable, it is a very strong presumption, and in some cases even a proof, that their present is the continuation of their ancient practice. But let it not, on the other hand, be founded on as an axiom, that whatever is used at present in that part of the world was always so, or that whatever was once their fashion, is the fashion with them still; than both which nothing can be more evidently false. As to the point in question, the word φατνη is used in the Sep. as the version of a Heb. word which manifestly denotes the manger, crib, or vessel in a stable, out of which the cattle eat. The Heb. אבוס *ebus*, which is so rendered, appears both from etymology and from use, to be of this import. See Job xxxix. 9; Isa. i. 3; Prov. xiv. 4. The same may be said with truth of the Syriac word אוריא *auria*, by which it is translated in that ancient version; and as to the Gr. term, Phavorinus says Φατνη παρα του φαγειν γινεται. But though enough has been said to remove so slight a presumption founded on their present customs, I shall on this article give positive evidence, both that the practice was in Asia, in ancient times, to feed their cattle out of mangers, or vessels made of durable materials, as stone, wood, or metal, and that it was actually in such a vessel that our Lord was laid. First, that mangers were used in Asia, particularly by the Persians, of whom Harmer tells us, from Thevenot, that at present they have in their stables no such implement, the authority of Herodotus will put beyond dispute. In relating the final victory obtained by the Greeks over the Persians, and the total expulsion of the latter out of Greece, he acquaints us that the tent of Mardonius, the commander in chief of the Persian army, was pillaged, and that there was found in it a brazen manger for his horses, which, on account of its singular beauty, was presented to the goddess Alea Minerva, in whose temple it was deposited. His words are, (l. ix. c. 70,) Την σκηνην του Μαρδονιου οὑτοι [Τεγεηται] εσαν οἱ διαρπασαντες, τα τε αλλα εξ αυτης και την φατνην των ἱππων εουσαν χαλκεην πασαν και ϑεης αξιην· την μεν νυν φατνην ταυτην την Μαρδονιου ανεθεσαν ες τον νηον της Αλεης Αϑηναιης. Nobody will pretend that the historian could mean that Mardonius carried about with him a brass stable for his horses, which the Greeks found in his tent. Every circumstance of his story adds to the credibility of the fact, but more especially of that point with which alone my argument is concerned. We have here the testimony of an historian worthy of credit, particularly in matters which fell within his own knowledge, which, when he wrote, were recent in respect of time, and, in respect of place, transacted on the most public theatre at that time in the world; a testimony besides, with the best means of confuting which, if it had been false, he furnished his contemporaries, by telling them where this curious piece of

furniture was to be seen. Now let it be observed, that the story is still stronger evidence that the Persians were then accustomed to the use of mangers, than it is of the particular fact related. Had it answered any purpose to the historian to tell a falsehood, he would never have contrived a falsehood notoriously contradictory to the Persian customs, at that time well known in Greece. Neither could he himself be ignorant of their customs. Not to mention his extensive knowledge, he was an Asiatic, a native and citizen of Halicarnassus, a city of Caria in Asia Minor, and consequently in the neighbourhood of the Persian dominions. To this testimony I shall add that of Justin Martyr, the first of the Fathers after the disciples of the apostles: he wrote about the middle of the second century. He says expressly, that when Joseph could find no place in the village of Bethlehem to lodge in, he betook himself to a cave near it, and that, when they were there, Mary bore the Messiah, and laid him in a manger. His words are, [Dial. cum Tryphone,] Επειδη Ιωσηφ ουκ ειχεν εν τη κωμη εκεινη που καταλυσαι, εν σπηλαιῳ τινι συνεγγυς της κωμης κατελυσε, και τοτε αυτων οντων εκει, ετεκοχει ἡ Μαρια τον Χριστον και εν φατνη αυτον ετεθεικει. Now nothing can be more evident, than that here the σπηλαιον, where Joseph and Mary were lodged, is distinguished from the φατνη where she laid the infant. Such natural caves as could in a strait afford shelter both to men and cattle, were not uncommon in that country; and a principal of humanity or of hospitality, for which the ancients were remarkable, might influence the people to bestow some labour upon them, in order to render them more commodious. This, at least, is not an implausible way of accounting for their finding a manger, and perhaps some other conveniences, in such a place. But whatever be in this, for I am nowise interested to promote the credit of the tradition, though very ancient; and though Origen, who wrote in the third century, confirms it, telling us, that at Bethlehem they showed the cave wherein Jesus was born, and the manger in the cave wherein he was swathed, (contra Celsum, Δεικνυται το εν Βηθλεεμ σπηλαιον ενθα εγεννηθη, και ἡ εν τῳ σπηλαιῳ φατνη εν ᾗ εσπαργανωθη;) from these testimonies it is very evident, that in those days such implements in a stable as we call *mangers* were well known, and in common use in Judea. For let it be remembered, that Justin was a native of Palestine, having been born in Neapolis of Samaria, the city which in Scripture is called *Shechem* and *Sichar*. Origen also had lived some time in the country. In which way soever, therefore, we understand the story of the cave related by Justin, as a fiction or as a fact, it is a full proof that they were not then unacquainted with the use of mangers.

[2] "In the house allotted to strangers," εν τῳ καταλυματι. E. T. "In the inn." I shall here, not only for the vindication of the version, but for the further illustration of the whole passage, make a few observations on the houses built in the East for the

reception of strangers. Busbequius, ambassador at the Porte from the emperors Ferdinand and Maximilian, a man well acquainted with the Turkish polity and manners both in Europe and in Asia, where, on the public service, he had also occasion to be, mentions (Epist. 1.) three sorts of houses built for the accommodation of travellers. The first is the *caravansary*, the most considerable, and that which, from its external magnificence, is the most apt to attract the attention of strangers. *It is*, says Busbequius, *a very large building;* commonly lighted from the top, either by sky-lights or by a spacious dome, which serves for ornament as well as use. Into this edifice, which is all under one roof, and has no partitions, all travellers, and their cattle, are admitted promiscuously. The only division in it is an area in the middle for the servants, the beasts, and the baggage, enclosed with a parapet, three feet high, which is so broad as to reach the wall of the house on every side, and thus to form a stone bench all along the walls, for accommodating the travellers, and raising them above the level of the horses, camels, and mules. This bench is commonly from four to six feet broad. There are chimneys at proper distances in the walls. Every little party has such a proportion of this bench, with a chimney, as must serve for kitchen, parlour, and bed-chamber. They use the provisions which they bring with them, or which they purchase in the place. At night, the saddle-cloth, and their own upper garments, commonly serve for bed-clothes, and the saddle for a pillow. The public supplies them only in lodging. The account given by this imperial minister, in the sixteenth century, does not materially differ in any thing from what is related by Tournefort and other travellers of the present age. Busbequius calls the second sort of public house *xenodochium*, which he says is only to be found in a few places. The former is intended chiefly for the accommodation of those travelling companies called *caravans*, from which it derives its name; the latter receives no cattle, nor are the strangers huddled together as in the caravansary, but are decently accommodated in separate apartments, and supplied at the public charge for three days, if they choose to stay so long, in moderate but wholesome food. The third he calls *stabulum;* and of this kind he mentions some as very capacious, though not so magnificent as the caravansary. Here also the travellers and their cattle were under the same roof, and not separated by any partition-wall from each other. Only the former possessed the one side, which had at least one chimney, and the latter the other. When he himself in travelling was forced to put up with such quarters, (for this sometimes happened,) he tells us that he made the curtains of his tent serve for a partition between him and the other travellers. Now, of the three sorts, it is probable that these two only, the *xenodochium* and the *stabulum*, were known in the days of the apostles. In-

deed the first mentioned, the *caravansary*, appears no other than an improvement of the *stabulum*, the plan being much enlarged, and perhaps a few accommodations added; of all which it is likely that the annual pilgrimages to Mecca, after the establishment of Mahometism in the East, first suggested the necessity. Of the two other kinds there appear such traces in Scripture as render it at least credible that they were both in common use. The καταλυμα mentioned twice by this evangelist, once by Mr. and occurring sometimes in the Sep. answers to the *xenodochium* of Busbequius; the πανδοχειον of L. in conformity to its name, corresponds to the *stabulum* of the other. It is accordingly so rendered in the Vul.; whereas *diversorium* is that by which καταλυμα is rendered in that translation. All the later translators into La. Er. Ar. Zu. Cas. and Be. less properly confound these words, rendering both *diversorium*. In cases of this kind, immediately depending on the customs of a country, the old translator, who, from his vicinity in time and place, had the best opportunity of knowing the customs, is entitled to the preference. It deserves our notice also, that the ancient Sy. never confounds the two words. In this, therefore, I agree with Bishop Pearce, that πανδοχειον and καταλυμα are not synonymous. As the same distinction, however, does not obtain with us which obtained with them, we have not names exactly corresponding; but there is resemblance enough in the chief particulars to make the term *inn* a tolerable version of the word πανδοχειον, but not of καταλυμα; for that cannot be called an *inn* where the lodgers are at no charges, which was most probably the case of the καταλυμα. It was necessary that there should be at Jerusalem, whither the three great festivals brought regularly, thrice in the year, an immense concourse of people, very many of the former kind, the καταλυματα. There was but one καταλυμα, it seems, at Bethlehem, a small village, and when Joseph came thither it was full. For this reason, the pious pair, if they did not betake themselves to the cave, according to the tradition above-mentioned, must have had recourse to the homely harbourage of a πανδοχειον or *stabulum*. This, in my opinion, removes every difficulty, and is perfectly consistent with every circumstance related by the evangelist. The place was not properly a *stable*, in our sense of the word, a house only for cattle, but was intended for supplying travellers, as to this day they are supplied in the East, with both stable and lodging under the same roof. Nor did it belong to what is called the καταλυμα, the house allotted for the reception of strangers, with which it had no connexion. They were different kinds of what, in old language, were called *hostelries*, and quite independent on each other. By this explanation, without needing to recur to a cave without the town, (an hypothesis liable to some obvious objections,) we can admit Wet.'s reasoning in all its force. "If," says he, "the manger

was a part of the stable, and the stable a part of the inn, he who had room in the stable had room in the inn. When Luke therefore says, that there was no room for them in the inn, he shows that the stable was unconnected with the inn." The pains that have been taken by some learned men to furnish our Lord and his parents on this occasion with better quarters, I cannot help thinking, savours somewhat of that ancient prejudice called *the scandal of the cross*, which has clung to our religion from the beginning, and which, in the first ages, produced all the extravagancies of the Docetæ, and many others. This prejudice, wherever it prevails, displays a wonderful dexterity in removing, or at least weakening, those circumstances in the history of our Lord, which are, in the world's account, humiliating. It is an amazing conceit, in a man of Wet.'s abilities, to fancy that there was more dignity in our Lord's being born in a cave than in a stable; because, forsooth, the fables of idolaters represent Rhea as having brought forth Jupiter in a cave. "A cave," says he, "has something in it venerable and divine, whereas nothing is more despicable and rustic than a stable." "Antrum nobis aliquid venerandum et divinum: stabulum vero humile et rusticum repræsentat." To remarks of this kind, so unsuitable to the spirit of our religion, it is sufficient to answer, in the words of our Lord, L. xvi. 15, Το εν ανθρωποις ὑψηλον, βδελυγμα ενωπιον του Θεου εστιν.

9. "A divine glory," δοξα Κυριου. E. T. "The glory of the Lord." It was a known figure among the Hebrews, to raise, by the name of God, the import of any thing mentioned, to the highest degree possible. See the Note on ver. 40.

14. "In the highest heaven," εν ὑψιστοις. E. T. "In the highest." It is not agreeable to the Eng. idiom to use an adjective so indefinitely, as the word *highest*, without a substantive, would in this place be. When it is employed as a name of God, the context never fails to show the meaning, and thereby remove all appearance of impropriety. As the Jews reckoned three heavens, *the highest* was considered as the place of the throne of God. When we find it contrasted with earth, as in this verse, we have reason to assign it this meaning: the one is mentioned as the habitation of God, the other as that of men. This is entirely in the Jewish manner: "God is in heaven, and thou upon the earth," Eccl. v. 2. "Thy will be done upon the earth, as it is in heaven," Mt. vi. 10. The plural number is used in the original, because the Heb. word for *heaven* is never in the singular. The only place in the O. T. where the phrase εν ὑψιστοις is employed by the Seventy, is Job xvi. 19, in which it is evidently used in the same sense as by the evangelist here.

[2] "Peace upon the earth, and good-will towards men," επι γης ειρηνη, εν ανθρωποις ευδοκια. Vul. "In terra pax hominibus bonæ voluntatis." The La. version is evidently founded on a different reading of the original. Accordingly, in the Al. and Cam. MSS.

but in no other, we find εὐδοκιας in the genitive. The Go. and the Sax. are the only translations which, with the Vul. favour this reading. Since the passage, as commonly read, admits a meaning at least as clear and apposite as that which we find in the Vul. and as the authorities which support the former are incomparably superior, both in number and in value, to those which favour the latter, it is plain that no change ought to be made. I do not think it an objection of any weight against the common reading, that the copulative is wanting before the last member. It would have some weight in simple narrative, but in a doxology such as this has none at all. The Sy. indeed has the conjunction prefixed to this clause as well as to the preceding; but as there is not for this the authority of any Gr. MS. it has probably been inserted by the translator merely to render the expression more complete. In the way the passage is rendered in the Vul. it is difficult to say, with any degree of confidence, what is the meaning. The most likely, when we consider the ordinary import of the words in Scripture, is that which may be expressed in this manner, 'Peace upon the earth to the men whom God favoureth.' The sense, however, it must be owned, does but ill suit the context, in which the angels are represented as saying, that the good news which they bring shall prove matter of great joy to all the people. It ought surely, in that case, to have been said only to some of the people, namely, to those whom God favoureth. That none can enjoy true peace whom God does not favour, is manifest; but then, by the first expression, we are taught, that God, in sending the Messiah, favours all the people; by the second, that he favours only a part. Though these different sentiments may perhaps, on different views of the subject, both be justified; yet, as there is nothing here to suggest a different view, the most consistent interpretation is the most probable. *The peace of good-will*, which Bishop Pearce has proposed in interpreting the words, is an unscriptural, and I even think unnatural, expression.

19. "Weighing," συμβαλλουσα. Vul. Er. Zu. Be. "Conferens." Cas. to the same purpose, "Perpendens." Elsner has produced a number of examples from Pagan authors, to prove that the word συμβαλλουσα may be here most fitly rendered into La. "Mentem eorum probe assecuta," having attained the understanding of them. He is in this followed by Palairet; only the latter prefers rendering the word more simply, *intelligens*, understanding them. Raphelius has shown, that if we were to inspect the places whence Elsner's examples were taken, we should find, both from the sentence itself, and from the context, that the verb is at least as susceptible of one or other of these significations, 'to weigh,' to compare,' 'to conjecture,' as of that which he gives it. I confess, that to me it appears much more susceptible of this sense than of the other. Wet. seems to

have been of the same opinion. After producing many similar quotations from Grecian authors, which manifestly yield a good and apposite meaning so interpreted, he concludes with observing, "De conjectoribus et interpretibus somniorum oraculorumque dicitur." Here I cannot avoid making a few observations on the manner in which authorities are sometimes alleged by critics. They seem to think, that if the words of a quotation, taken by themselves, make sense, when interpreted in the way they propose, it is sufficient evidence that they have given the meaning of the author in that place. Now this is, in reality, no evidence at all. That such an interpretation yields *a sense* is one thing; that it yields *the sense* of the author, is another. Of two different meanings, the chief consideration which can reasonably ascertain the preference is, when one clearly suits the scope of the author and the connexion of the paragraph, and the other does not. Yet, if the sentence be considered independently, it may make sense either way explained. That this is the case with Elsner's examples, wherein the verb συμβαλλειν is equally capable of being translated 'to guess' as 'to understand,' I should think it losing time to illustrate. The judicious critic, when he considers the connexion, will find them, if I mistake not, more capable of being rendered in the former way than in the latter. They all relate to dreams and oracles, concerning which the heathens themselves admitted that there could be no certain knowledge. I observe, 2dly, That in criticising the inspired writers, whose manner is in many respects peculiar, I should think it exceedingly obvious, that the first recourse for authorities ought to be to the writer himself, or to the other sacred penmen who employ the word in question. [Diss. IV. sect. 4—8.] The only writer in the N. T. who uses the verb συμβαλλω, is L. In five places besides this he has employed it; but in none of the five will it admit the sense which Elsner assigns it here. The same thing may be affirmed, with truth, concerning those passages wherein it occurs in the Sep. and the Apocrypha. Need I add, that the Sy. version, which renders the word in this place מסרמא, perfectly agrees with the Vul. Indeed, as far as the sense is concerned, I do not recollect to have observed any difference among translators; and that even Mary did not understand every thing relating to her son, we learn from the 50th verse of this chapter. I shall only further observe in passing, (but I do not lay any stress on this as an argument,) that it is not in the manner of the sacred writers to celebrate the abilities of the saints, but their virtues. Whenever they commend, they hold forth an object of imitation to their readers. The understanding of this excellent personage was merely an ability or talent; but her weighing every thing that related to this most important subject, and carefully treasuring it up in her memory, was an evidence of her piety, and of the ardent

desire she had to learn the things of God. This is a thing imitable by others; but neither natural acuteness of understanding, nor supernatural gifts, can properly be objects of imitation to us.

22. "Their purification," καθαρισμον αυτων. E. T. "Her purification." Vul. "Purgationis ejus." In a very few Gr. copies there is a diversity of reading. The Cam. and three others of less note, for αυτων read αυτου, thus making it 'his purification.' The Com. which has in this been followed by Be. and the two printers, Plantin and Elzevir, read αυτης, *her*. The Cop. and Ara. versions omit the pronoun altogether. Wet. has classed the Vul. as supporting the few Gr. MSS. which read αυτου, *his;* and I cannot help thinking him in the right. *Ejus* is of itself equivocal, meaning either *his* or *her*. Which of the two is meant in a particular case, must always be learned from the connexion of the words. Now the pronoun is so connected here, as, by the ordinary rules of interpretation, not to admit another meaning than *his*. Mary is not mentioned in the foregoing verse, nor even in that which preceded it. The last time she is mentioned is in ver. 19, relating to a quite different matter. Jesus is mentioned in the words immediately preceding; and the same personal pronoun occurs in the two verses, both before and after, referring to him. But the verses themselves in the Vul. will make this evident without a comment. "Et postquam consummati sunt dies octo, ut circumcideretur puer; vocatum est nomen ejus Jesus, quod vocatum est ab angelo, priusquam in utero conciperetur. Et postquam impleti sunt dies purgationis ejus secundum legem Moysi, tulerunt illum in Jerusalem, ut sisterent eum Domino." Be this, however, as it will, all the translations from the Vul. which I have seen, consider *ejus* as in this place feminine. Were the question what, in our judgment, the expression should be, and not what it actually is, (questions often confounded by the critics,) I should, for obvious reasons, strongly incline, as others have done, to read αυτης, *her*, in preference to all other readings. But I must acknowledge, that, upon examination, it appears to be that reading which, of all those above mentioned, has the least support from positive evidence. I should rather say, it has none at all. Not a single MS. is there, not one ancient writer, or old translation, if we except the Vul.; and how equivocal its testimony in this place is, has been shown already. For my part, I rather consider it, with Wet. as one witness for the reading in the Cam. All the evidence, then, is reduced to Cardinal Ximenes, who will not be thought of great weight with those who consider the freedoms which he sometimes took, in order to produce in his Gr. edition a closer conformity to the Vul. Be. does not pretend the authority of MSS. for his following in this passage the Com. His only reason is the incongruity which he found in the ordinary reading, αυτων. Nor is it of any weight that some printers fol-

lowed, in this, his edition. Let us then consider briefly, but impartially, those apparent incongruities in the common reading which make people so unwilling to receive it. One is, it is not conformable to the style of the law of Moses on this subject. The purification after child-birth is never called the purification of the child, but of the mother. Though this is certainly true, it may be justly affirmed that it is conformable to the spirit of the law, to consider what may be called the legal state of the mother, and of the child suckled by her, as the same. Now, though the uncleanness of the mother, after bearing a male child, lasted only seven days, she remained thirty-three days longer debarred from touching any hallowed thing, or going into the sanctuary. Nor could the first-born male be legally presented to the Lord, and redeemed, till he was a month old at least. But as the time was not, like that of circumcision, fixed to a particular day, it is not unlikely that it may have been customary, because convenient, for those who lived at a distance from Jerusalem to allot the same time for the purification and the redemption, (as was actually done in this case,) and to consider the ceremonies in a complex view, as regarding both mother and child. The only other objection which operates powerfully against the reception of the common reading is, that it appears to attribute impurity of some kind or other to our Lord Jesus, from which he needed to be cleansed. But nothing is more certain than what is observed by Gro., that this, notwithstanding its name, implied no more than certain restraints upon the person, till after the performance of certain rites. We are apt to connect with the notion of impurity, or the uncleanness described in the ceremonial law, some degree of guilt or moral pravity. But this is certainly without foundation. There was an uncleanness contracted by the touch of a dead body; but this being often unavoidable, and sometimes accidental, it was not in any sense a transgression, unless in a few particular cases. It would have been indeed a transgression, if voluntary, in the high-priest, because to him expressly prohibited. His sacred functions required that the necessary care about the interment of persons deceased, though nearly connected with him, should be committed to other hands. The ordinary priests, however, were allowed to defile themselves for near relations. And, as they were permitted, their defilement in such cases was no transgression, and consequently implied no sin. Nay more, in many cases it was a man's duty to defile himself, in the sense of the ceremonial law. Nobody will deny that it was necessary, and therefore a duty, to take care of the dying, and to bury the dead. Yet this duty could not be performed without occasioning uncleanness. Nay, the ceremonial law itself required the doing of that which produced this defilement. The priest and others employed in sacrificing and burning the red heifer, and gathering her ashes, were

all rendered unclean by what they did; yet they were obliged by law to do it; Num. xix. 7, 8, 10. It was, therefore, in some cases, a man's duty to make himself unclean. If, indeed, a person in this state had entered the congregation of the Lord, or touched any thing intentionally, and without necessity, not permitted to such, or neglected to use, in due time, the rites of cleansing, he would by this presumption have rendered himself a transgressor; but not by what is called defiling himself, which the ceremonial law allowed in many cases, and which, in some cases, the moral law, or law of nature, nay, even the ceremonial law, required.

23. "Every male who is the first-born of his mother," *παν αρσεν διανοιγον μητραν.* Dod. "Every first-born male." I should, probably, have adopted this expression of Dod. as briefer, if there did not appear an ambiguity in it, which is not in the other. A son may, not improperly, be called the first-born male, who is born before all the other male children of the family, notwithstanding that there may have been one or more females born before him. And, if I mistake not, we frequently use the phrase in this meaning. But such a child is not *αρσεν διανοιγον μητραν*, and, consequently, not a male who is the *first-born* in the sense of this law, which takes place only when the first child which a woman bears is a male. There is the greater reason for remarking the difference, because the Jews themselves made a distinction between the first-born, when it denotes the heir or person entitled to a double portion of his father's estate, and to some other privileges; and the first-born, when it denotes a person who is consecrated to God by his birth, and must in due time be redeemed. Such were, upon the old constitution, before God selected for himself the tribe of Levi in their stead, destined for the priesthood. Now, this sacred prerogative did not always coincide with the civil rights of primogeniture. Unless the child was at once the first-born of his mother, and the eldest son of his father in lawful wedlock, he was not entitled to the civil rights of the first-born, or a double portion of the inheritance. He might, nevertheless, be a first-born son in the religious sense, and subjected to this law of consecration and redemption. The patriarch Jacob had, by different wives, two sons, Reuben and Joseph, each of whom came under the description here given of *αρσεν διανοιγον μητραν*, and so was consecrated by his birth. But Reuben alone was entitled to the patrimony of the first-born, (if he had not forfeited it by his criminal behaviour,) as being the first-fruits of both parents. (See Gen. xlix. 3, 4; 1 Chron. v. 1, 2.) It is worthy of remark, that, on Reuben's forfeiture, even the civil prerogative, the double portion, did not descend, according to our notions of seniority, to the son next in age to Reuben; "for," says the sacred historian, "he [Reuben] was the first-born; but forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph."

This does not appear to have happened in consequence of a particular destination in Joseph's favour, else it is probable that in the history notice would have been taken of that circumstance, but, on the failure of Reuben, to have fallen to Joseph in course. Now, according to the European rules of succession, all the other sons of Jacob by Leah, to wit, Simeon, Levi, Judah, Issachar, and Zebulun, as being elder than Joseph, had a preferable title. But eldership is one thing, and primogeniture another. When there was no claim to primogeniture in a family—as, when the first-born was a female, or had died—the double portion came, of course, to the senior brother; but the sacred character could not be transferred. In regard to Dan the first-born of Bilhah, and Gad the first-born of Zilpah, not only had they no title to the civil rights of primogeniture, but it is even doubtful, by reason of the servile condition of the mothers, whether they could be accounted *holy* by their birth. It is universally admitted that Isaac, though the younger son, being the child of a free woman, while Ishmael the elder son was the child of a slave, was alone entitled to all the prerogatives of primogeniture, both sacred and civil. A Gentile mother is also, by the Rabbis, deemed incapable of conveying the rights of the first-born of either kind to her offspring. Any glaring deformity, a defect or redundancy in any of the members, effectually divested the first-born of his sacred character, but not of his patrimonial birth-right. A number of cases have been put by the Rabbis, which are more curious than important, in order to show when the two species of rights coincided in the same individual, and when they did not. But they are not, in every thing, unanimous on this subject; and their decisions, though specious, are not always satisfactory. See Selden, lib. De Successionibus, &c. ad Leges Ebræorum, cap. vii.

[2] "Is consecrated to the Lord," ἅγιον τῷ Κυρίῳ κληθήσεται. E. T. "Shall be called holy to the Lord." P. R. Si. Sa. Beau. "Sera consacré au Seigneur." An. "Shall be consecrated to the Lord." It has been frequently observed, and justly, that *to be called*, and *to be*, often mean the same thing in the Hebrew idiom. The word *called* has with them, in such cases, nearly the import of the Eng. words *held, acknowledged, accounted.* Now, that a thing is acknowledged to be of a particular kind, is considered as a consequence of its being of that kind previously to the acknowledgment. It follows, that if, in translating such sentences, the verb καλεω be entirely dropt, and the epithet *holy* be supplied by the participle perfect of an active verb, the future tense cannot be retained, without turning a simple declaration of what is, into a command of something to be done. *To consecrate*, doubtless, gives a more conspicuous sense in Eng. than *to call holy.* Yet, *shall be consecrated*, would in this place imply more than is implied in the original. It would imply an order for the performance of some solemn ceremony of consecration, such, for

example, as was used when God commanded Moses to consecrate Aaron and his sons. This future, thus employed, has in our language the effect of the imperative; whereas, in the present instance, it is manifestly the intention of the writer to inform us, that this single circumstance in the birth of a male, that he is the first-born of his mother, does, of itself, consecrate him. In such cases, therefore, the words are more accurately, as well as perspicuously rendered, *is consecrated*, than *shall be consecrated to the Lord*. In the former way, the words appear, as they ought, not a precept, but an affirmation. If, instead of a participle, an adjective be employed, the future may without impropriety be retained. The versions of Hey. and Wes. are both good. The first says, "shall be held sacred to the Lord;" the second, "shall be holy to the Lord." In neither of these is there any appearance of a command of what is to be done; each is a distinct declaration of what obtains in every such instance.

24. "A pair of turtle-doves, or two young pigeons." This was the offering required from the poor. Those in better circumstances were commanded to bring a lamb of the first year for a burnt-offering, and a turtle-dove or a young pigeon for a sin-offering.

30, 31. "The Saviour whom thou hast provided," *το σωτηριον σου ὁ ἡτοιμασας*. E. T. "Thy salvation which thou hast prepared." In every language we sometimes meet with such tropes as the abstract for the concrete, the cause for the effect, and the like. In the oriental tongues, however, they seem to be more common than in most others. Thus, God is called our defence, our song, our hope; that is, our defender, the subject of our song, the object of our hope. But when, in any occurrence, the words literally translated appear but ill-adapted to the idiom of our tongue, or occasion obscurity, it is better to express the sense in plain words.

33. "Joseph," *Ιωσηφ*. Vul. "Pater ejus." The Cam. with three other MSS. *ὁ πατηρ αυτου*. With this agree the Cop. Arm. and Sax. versions.

38. "To all those in Jerusalem who expected deliverance," *πασι τοις προσδεχομενοις λυτρωσιν εν Ἱερουσαλημ*. E. T. "To all them that looked for redemption in Jerusalem." Vul. "Omnibus qui expectabant redemptionem Israel." This version is evidently founded on a different reading. It is favoured by the Vat. which is singular in having *του Ισραηλ* for *εν Ἱερουσαλημ*. Three MSS. of small account read *εν τῳ Ισραηλ*. The Al. and two others of less note, read *Ἱερουσαλημ*, without the preposition, and thus make the meaning, 'the deliverance of Jerusalem.' This reading is followed by the Sy. Go. Sax. and Cop. versions. As these differences make no material alteration on the sense, and as the common reading is incomparably better supported than any other, and entirely suited to the scope of the passage, it is, in every

respect, entitled to the preference. The expectation of the Messiah, though very general, was not universal.

40. "Adorned with a divine gracefulness," χαρις Θεου ην επ' αυτῳ. E. T. "The grace of God was upon him." A verbal translation sometimes expresses the sense with sufficient clearness; and sometimes, though obscure or equivocal, it is not more so than the original. In either case it admits a plausible apology: but here, I imagine, the words of the evangelist will, to a discerning reader, suggest a meaning which can hardly be said to be conveyed to any by what is called the literal version. The word χαρις has in Scripture several significations, to which there is not one Eng. word that will in all cases answer. Our translators have been as attentive to uniformity as most others; yet, for this word, which is oftenest rendered *grace*, they have on different occasions employed one or other of the following, *favour, liberality, benefit, gift, sake, cause, pleasure, thank, thankworthy, acceptable;* and even these are not all. Let it not be concluded hence, that the Gr. word must be very equivocal and indefinite. Notwithstanding the aforesaid remark, it is very rarely so. But it is commonly the words in immediate connexion, which, in all languages, limit the acceptation of one another, and put the meaning beyond a doubt. The word *grace* in Eng. admits a considerable latitude of signification, as well as the Gr. χαρις, yet is seldom so situated as to appear to the intelligent liable to be misunderstood. A reader of discernment will be sensible, that use in the language as truly fixes these limits, as it does the common acceptation of words, or the rules of inflection and construction. I have preferred *gracefulness*, in the version of this passage, as more explicit, though it cannot be denied that the word *grace* often bears the same meaning. Nay, I must add, that in this sense it corresponds to the most common meaning of the Gr. term in classical writers. But this is a sense which, though not so common, is not without precedent in the sacred penmen, and particularly in this evangelist. In ch. iv. 22, of this Gospel, the term is manifestly used in the same meaning: Εθαυμαζον επι τοις λογοις της χαριτος τοις εκπορευομενοις εκ του στοματος αυτου; here rendered, "Were astonished at the words full of grace which he uttered." The charms of his elocution, which had an irresistible effect on the hearers, are evidently here pointed out. *Gracious words*, in the common translation, are not at all suited to the scope of the passage. See the Note on that place. The word appears to me to be used in the same sense Acts iv. 33, where the hitsorian, speaking of the testimony which the apostles gave in behalf of their Master when they entered on their ministry, says, Χαρις τε μεγαλη ην επι παντας αυτους; to denote the divine eloquence wherewith they expressed themselves, agreeably to the promise of their Lord, that they should receive a mouth and wisdom, which all their adversaries should not be able to with-

stand. In like manner, I take this to be the import of the word Acts vii. 10, where Stephen says of the patriarch Joseph, Ὁ Θεος εδωκεν αυτῳ χαριν και σοφιαν εναντιον Φαραω. I acknowledge that our translators have not implausibly rendered the words, "God gave him favour and wisdom in the sight of Pharaoh." It is however more probable, and more agreeable to the rules of interpretation, that the gifts, χαριν και σοφιαν, thus coupled, should be understood as denoting distinct personal talents bestowed on Joseph, and not that only one of them, σοφιαν, should express a personal quality, and that χαριν should denote barely the effect of the other, or that affection which the discovery of his wisdom would procure him. The sense, therefore, in my opinion, is, that God united in Joseph that discernment which qualified him for giving the best counsel, with those graces of elocution which conciliated favour and produced persuasion. Χαρις is also used in this manner by the apostle Paul, Eph. iv. 29; Col. iv. 6. The addition of Θεου to χαρις makes, in the Hebrew idiom, a kind of superlative, raising the signification as much as possible: for χαρις is not, like πιστις, expressive merely of a mental quality, but refers to effects both outward and sensible. (See Mr. xi. 22. N.) Thus, αστειος τῳ Θεῳ, applied to Moses, Acts vii. 20, when an infant, signifies 'extremely beautiful.' As such expressions denote the highest degree of a valuable quality, they have doubtless arisen from the conviction, that God is to be regarded as the source whence every good and perfect gift descends. Wet. gives in effect the same explanation of this passage. For further confirming the version here given, it may be also observed, that when the evangelists say any thing in relation to the characters of the persons of whom they write, (which is but seldom,) their words, rightly explained, will always be found to convey a precise and distinct sentiment, and not to prove expressions merely indefinite, of what is good or bad in general. Now, the common version of this passage is exactly such a vague expression. For, to say that χαρις here means favour, is to say that the historian tells us nothing which we are not told ver. 52, where it is said, "he advanced in favour with God and man." Now, I do not find that these writers are chargeable with such repetitions so quickly recurring. Besides, in this acceptation, the phrase would not be χαρις ην επ' αυτῳ; but εὑρε χαριν ενωπιον του Θεου, or παρα τῳ Θεῳ και προς τον λαον. The thing to which, in my judgment, the historian here particularly points, is that graceful dignity in our Lord's manner, which at once engaged the love, and commanded the respect, of all who heard him. To this we find several allusions made in these writings. See Mt. vii. 28, 22; Mr. i. 22; L. iv. 22, 32; J. vii. 46, All these passages, put together, indicate an authority in his manner superior to human, blended with the most condescending sweetness. With this distinguishing quality the evangelist here acquaints us that Jesus was attended from his childhood.

44. "In the company," *εν τῃ συνοδιᾳ*. *Συνοδια* means, properly, 'a company of travellers.' As, at the three great festivals, all the men who were able, were obliged, and many women chose, at least at the passover, to attend the celebration at Jerusalem, they were wont, for their greater security against the attacks of robbers on the road, to travel in large companies. All who came, not only from the same city, but from the same canton or district, made one company. They carried necessaries along with them, and tents for their lodging at night. Sometimes, in hot weather, they travelled all night, and rested in the day. This is nearly the manner of travelling in the East to this hour. Such companies they now call *caravans*, and in several places have got houses fitted up for their reception, called *caravansaries*. See N. on ver. 7.[2] This account of their manner of travelling furnishes a ready answer to the question, How could Joseph and Mary make a day's journey without discovering, before night, that Jesus was not in the company? In the day-time we may reasonably presume that the travellers would, as occasion, business, or inclination led them, mingle with different parties of their friends and acquaintance; but that, in the evening, when they were about to encamp, every one would join the family to which he belonged. As Jesus did not appear when it was growing late, his parents first sought him where they supposed he would most probably be, among his relations and acquaintance, and not finding him, returned to Jerusalem.

48. "But they who saw him were amazed," *και ιδοντες αυτον εξεπλαγησαν*. E. T. "And when they saw him, they were amazed;" that is, when Joseph and Mary, (mentioned ver. 43,) saw him. This is the common way of rendering the words, and they are doubtless susceptible of this interpretation; but they are also susceptible of that here given. This is taken notice of by Bowyer, as an exposition suggested by Markland. Indeed, if the article had been prefixed to *ιδοντες*, I should not have thought the words capable of any other meaning. As they stand, the omission, especially after *πας* or *παντες*, and a participle in the nominative, with the article, is not unprecedented. Thus, Mt. xi. 28, *Δευτε προς με παντες οἱ κοπιωντες και πεφορτισμενοι, κἀγω αναπαυσω ὑμας*. It may indeed be objected, that, in this example, both the participles are to be understood as relating to the same persons; in which case the repetition of the article would hardly be proper. This, I acknowledge, may be the case: but the suppression of the article will not be admitted as sufficient evidence that it is. For in L. xiv. 11, where we read *πας ὁ ὑψων ἑαυτον ταπεινωθησεται, και ὁ ταπεινων ἑαυτον ὑψωθησεται*, the two participles, so far from being applicable to the same individual, are contrasted, as representing persons of opposite characters. Yet the article, as well as the adjective *πας*, are omitted before the second participle: but every body must be sensible, that they are understood as equally

belonging to both. The case of the passage under review is similar. Εξισταντο δε παντες οἱ ακουοντες αυτου, επι τῃ συνεσει και ταις αποκρισεσιν αυτου, και ιδοντες αυτον εξεπλαγησαν. Here the παντες οἱ may be understood as repeated before the second participle. An inconsiderable alteration in the arrangement of the words, will make this criticism more sensibly felt: Παντες δε οἱ ακουοντες αυτου εξισταντο, και ιδοντες αυτον εξεπλαγησαν, επι τῃ συνεσει και ταις αποκρισεσιν αυτου. For the sake of perspicuity, I have followed this order in the version. But as the words are capable of the other interpretation above-mentioned, my reasons for preferring that here given are these: 1st, In the ordinary explanation, the distance is rather too great between the participle in ver. 48, and the nouns to which it refers in ver. 43. This has made Be. think it necessary to supply the words *parentes ejus*, for removing the obscurity; and in this he has been followed by several other interpreters. 2dly, The meaning here given appears to me better suited to the scope of the passage. His parents may be said to have had reason of surprise, or even amazement, when they discovered that he was not in their company; but surely, to them at least, there was nothing peculiarly surprising in finding that he was not amusing himself with boys, but in the temple, among the doctors, discoursing on the most important subjects. I may say justly, that to them who knew whence he was, there was less ground of amazement at the wisdom and understanding displayed in his answers, than to any other human being. 3dly, It appears the intention of the evangelist, in this passage, to impress us with a sense of the extraordinary attainments of our Lord in wisdom and knowledge, even in childhood, from the effect which the discovery of them produced on others. All in the temple who, though they did not see him, were within hearing, and could judge from what they heard, were astonished at the propriety, the penetration, and the energy they discovered in every thing he said; but those whose eyesight convinced them of his tender age, were confounded, as persons who were witnesses of something preternatural.

49. "At my Father's," εν τοις του πατρος μου. E. T. "About my Father's business." Sy. דבית אבי, *in domo patris mei.* The Arm. version renders the words in the same manner. It has been justly observed, that τα του δεινος is a Gr. idiom, not only with classical writers, but with the sacred penmen, for denoting the house of such a person. Thus, Esther vii. 9, what is in the Heb. בבית המן, and in the E. T. "In the house of Haman," is rendered by the Seventy εν τοις Αμαν. Εις τα ιδια, J. xix. 27, is justly translated in the common version, (and I may add, to the same purpose in every version I know,) "Unto his own home." The idiom and ellipsis are the same. The like examples occur, Esth. v. 10, vi. 12. One who desires to see more, may consult Wet. upon the place. This interpretation has been given by many great scriptural critics, ancient and modern, Origen, Euth.

The. Gro. Ham. Wet. and others. As the phrase is elliptical in Gr. I. have with Dod. expressed it elliptically in Eng. It is not often that our language admits so close a resemblance.

CHAPTER III.

1. "Now," δε. The Marcionites, who rejected the two preceding chapters, began their Gospel here. It was urged by their adversaries, that the very conjunction δε, with which this chapter is introduced, which is translated in all the ancient versions, which was retained it seems by themselves, and is wanting only in two MSS., is itself an evidence of the mutilation of their copies, being always understood to imply that something preceded.

[2] "Procurator." Diss. VIII. Part iii. sect. 17.

2. "In the high-priesthood of Annas and Caiaphas," επ' αρχιερεων Αννα και Καϊαφα. By the original constitution, one only could be high-priest at one time, and the office was for life. But after the nation had fallen under the power of foreigners, great liberties were taken with this sacred office; and high-priests, though still of the pontifical family of Aaron, were put in or out arbitrarily, as suited the humour, the interest, or the political views of their rulers. And though it does not appear that they ever appointed two to officiate jointly in that station, there is some probability that the Romans, about this time, made the office annual, and that Annas (or Ananus as he is called by the Jewish historian,) and Caiaphas enjoyed it by turns. See J. xi. 49, xviii. 3; Acts iv. 6. If this was the case, which is not unlikely; or if, as some think, the *sagan* or deputy is comprehended under the same title, we cannot justly be surprised that they should be named as colleagues by the evangelist. In any event, it may have been usual through courtesy, to continue to give the title to those who had ever enjoyed that dignity, which, when they had no king, was the greatest in the nation. It is not improper to add, that a very great number of MSS. many of them of the highest value, read αρχιερεως in the singular. Though this reading does not well suit the syntactic order, and though it is not favoured by any ancient version except the Cop. it is approved by Wet.

13. "Exact no more," μηδεν πλεον πρασσετε. Vul. "Nihil amplius faciatis." Er. "Ne quid amplius exigatis." In this Er. who has been followed by Leo, Cas. Be. the Eng. and other modern translators, has, without departing from the known meaning of the Gr. verb, given a version that is both apposite and perspicuous. We cannot say so much of the passage as translated in the Vul.

18. "And, with many other exhortations, he published the good tidings to the people." Diss. VI. Part v. sect. 4.

19. "His brother's wife," της γυναικος Φιλιππου του αδελφου

αυτου. The word Φιλιππου is wanting in very many MSS. both of great and of little account. It is not in some of the oldest and best editions, nor in the Vul. Arm. Go. and Sax. versions. It is besides, rejected by Mill and Wet. The latter observes, that the name is rightly omitted here, as otherwise the person meant might readily be mistaken for the Philip mentioned ver. 1. This consideration adds to the probability that he has not been named in this place, because, if the evangelist had named him, it is natural to think that he would have added some circumstance, to discriminate him from the Philip he had mentioned so short while before.

23. "Now Jesus was himself about thirty years in subjection." *και αυτος ην ὁ Ιησους ὡσει ετων τριακοντα αρχομενος.* E. T. "And Jesus himself began to be about thirty years of age." Nothing I think is plainer, than that by no rule of syntax can the Gr. words be so construed as to yield the sense which our translators have given them. Admitting that *ην αρχομενος* may be used for *ηρχετο*; because, though the phrase does not occur in Scripture, it is not unconformable to the Gr. idiom; yet if *αρχομενος* mean here 'beginning,' something still is wanting to complete the sense. Some, therefore, to fill up the deficiency, join the word *ων* immediately following to this clause, and, by an extraordinary *enallage*, cause the participle to supply the place of the infinitive. Thus they make the evangelist say *ην αρχομενος ων*, for *ηρχετο ειναι*: as if we should say in Eng. *And he was beginning being*, instead of, *And he began to be;* for the expression in the one language, is noway preferable to that in the other. Those who imagine that, in so plain a case, the evangelist would have expressed himself in so obscure, so perplexed, and so unnatural a manner, have a notion very different from mine of the simplicity of style employed by these writers. Besides, some critics have justly remarked, that there is an incongruity in saying, in any language, A man *began to be about* such an age. When we say, a man is about such an age, we are always understood to denote, that we cannot say whether he be exactly so, or a little more or a little less; but this will never suit the expression *began to be*, which admits of no such latitude. To combine in this manner, a definite with an indefinite term, confounds the meaning, and leaves the reader entirely at a loss. Some interpret the words, When he was about thirty years old, he began his ministry. But as there is no mention of ministry, or allusion to it, either in what goes before or in what follows, I suspect this mode of expression would be equally unprecedented with the former. The whole difficulty is removed at once, by making the import of the participle the same with that of *ὑποτασσομενος*, ch. ii. 51, 'ruled,' 'governed,' 'in subjection.' Hey. has adopted this method, which was, he says, suggested by a remark he found in the book called *A Critical Examination of the Holy Gospels.*

In this way understood, we find no more occasion to do violence to the construction; every thing like ellipsis, or tautology, or incongruous combination, vanishes at once. Besides, the meaning given is entirely analogical, and not unfrequent: *αρχειν*, in the active voice, is 'to govern:' *αρχεσθαι*, in the passive, 'to be governed.' Just so, *αρχοντες και αρχομενοι*. 'magistrates and subjects.' *Της νυκτος προσκοπει, τι σοι ποιησουσιν οἱ αρχομενοι, επειδαν ἡμερα γενηται*, "At night, provide work for your subjects to do when it is day." Cyropæd. lib. i. No critic hesitates to admit even an uncommon acceptation, when it is the only acceptation which suits the words connected. Who questions the propriety of rendering *πρασσειν*, ver. 13, *to exact?* Yet, though this verb occurs in the N. T. upwards of thirty times, the verse mentioned is the only place wherein it can be so rendered. The argument is stronger in the present case, as, by the meaning here given, which is far from being uncommon, the construction also is unravelled.

[2] "As was supposed, *ὡς ενομιζετο*. Vul. Er. Zu. Cas. "Ut putabatur." Sy. to the same purpose, מסתבר. Hey. "As was supposed according to law." Priestley's Harmony, "As he was by law allowed to be." In this he has adopted the explanation given by Bishop Pearce, in his Commentary and Notes. I am not against preferring a less, to a more usual interpretation, when the former suits the scope of the passage, and the latter does not. But in the present instance, nothing can suit better the scope of the passage than the common acceptation, of the verb *νομιζεσθαι*, which is, 'to be thought,' 'supposed,' or 'accounted.' The historian had, in the two preceding chapters, given us an account of our Lord's miraculous conception by the power of the Holy Spirit in the womb of a virgin. After having said so much to satisfy us that Jesus was no son of Joseph, and now introducing the mention of him as his son, it was quite natural to insert the clause *ὡς ενομιζετο* to show that in this he did not contradict himself, but spoke only according to the current, though mistaken, opinion of the country. But what the words *allowed by law* have to do here, it would not be easy to conceive. One would imagine from them, that a claim of succession to Joseph had been made on the part of Jesus, and opposed by the relations, but carried in a court of law. This is one of those refinements in criticism, which makes men nauseate what is obvious, and pursue, through the mazes of etymology, what was never imagined before. Be. who, as has been observed, often errs in this way, has not discovered here any scope for the indulgence of his favourite humour, but, like others, has rendered the words simply, "ut existimabatur.' As to the quotations from Josephus, there is nothing parallel in the cases: besides, it will readily be admitted by critics, that the words *ευχας νενομισμενας* are better rendered 'the customary prayers,' than 'the prayers appointed

by law.' The passive νομιζεσθαι frequently corresponds to the La. 'moris esse;' whereas, the proper expression in Gr. for *prayers appointed by law*, is ευχας νομιμους. The examples from classical authors, referred to in Wet. are all capable of being rendered by one or other of the two ordinary significations,, 'to be thought,' or 'to be wont.' But, in such phrases as ὡς ενομιζετο, there is commonly a meaning appropriated, by use, to the words, taken jointly, from which there will not, perhaps, be found a single exception. Had it, therefore, been the sacred writer's intention to say what those interpreters would make him say, he would certainly have chosen another expression for conveying his sentiment than this, which, he must have been sensible, could not be understood otherwise than as it has always, till so late as the eighteenth century, been interpreted: for, let it be observed, that this is one of the passages in which there was never discovered, by either commentators or interpreters, the shadow of a difficulty, and about which there was never before any difference of opinion or doubt.

36. "Son of Cainan." Be. on the single authority of the Cam. in opposition to the united testimonies of MSS. and translations, has omitted this clause in his version. *Cainan* is not indeed in the Heb. genealogy of Abraham, Gen. xi. 12, 13, either in the Jewish copy or in the Samaritan, though it is in the version of the Seventy. But this is not the only place in which this evangelist, who wrote in Gr. followed the old Gr. translation, even where it differed from the original Heb. But it is not the province of a translator of the Gospel, because he esteems the Heb. reading preferable to the Gr., to correct, by his own ideas, what he has reason to believe was written by the evangelist.

CHAPTER IV.

2. "The devil." Diss. VI. Part i. sect. 1—6.

7. "It shall all be thine." εσται σου παντα. In the much greater number of MSS. especially those of principal note, for παντα we read πασα, agreeing with εξουσια. Both the Sy. the Cop. the Eth. and the Ara versions, have read in the same manner. But the Vul. has "omnia." Of printed editions, the Com. two of Stephens, Wechelius, Ben. Wet. Bowyer, read also πασα.

8. Ὑπαγε οπισω μου Σατανα. This clause is not only wanting in some of the best MSS. but in the Sy. Vul. Go. Sax. Cop. Arm. and Eth. translations. Gro. observes, that before The. no ancient writer considered these words as belonging to this place. Mill agrees with Gro. in rejecting them. Wet. who is more scrupulous, chooses to retain them, though he rejects the particle γαρ immediately following, to which the introduction of this clause has probably given rise.

18. "Inasmuch as," οὑ ἑνεκεν. E. T. "Because." Vul. "Prop-

ter quod." Cas. "Quandoquidem." Dod. and others, "For the purpose to which." The force of the conjunction is better hit by Cas. than either by the E. T. or by the Vul. and Dod. It is neither causal nor final, so much as explanatory. Such is often the import of the Heb. יען *iaghan*, the word used by the prophet.

18, 19. Diss. V. Part ii. sect. 2. Diss. VI. Part v. sect. 5.

19. The Vul. without the authority of MSS. adds to this verse "et diem retributionis;" and in this is followed by the second Sy. Ara. Arm. and Sax. versions. A clause corresponding to it is indeed found in the Prophet quoted: but in no Gr. MS. of L. except in a few belonging to the Marquis de los Veles, which, in Si.'s opinion, have been fabricated on the Vul. and are consesequently of no authority in this question.

20. "To the servant," τῳ ὑπηρετῃ. E. T. "To the minister." From the manner in which we apply the word *minister*, in our churches, the Eng. reader is apt to be led into a mistake by the common version, and to consider the word here as meaning the person who presided in the service; whereas it denotes only a subordinate officer, who attended the minister, and obeyed his orders in what concerned the more servile part of the work. Amongst other things, he had the charge of the sacred books, and delivered them to those to whom he was commanded by his superiors to give them. After the reading was over, he deposited them in their proper place. This officer the Jews call *chazan*, who ought not to be confounded with αρχισυναγωγος, 'ruler of the synagogue.'

22. "All extolled him," παντες εμαρτυρουν αυτῳ. E. T. "All bare him witness." Μαρτυρειν τινι commonly denotes 'to give one a favourable testimony,' 'to praise,' 'to extol,' 'to commend;' ch. xi. 48; Acts xiii. 22; Rom. x. 2. Here it is manifestly used in this sense. The phrase *bare him witness*, is both indefinite and obscure.

[2] "Words full of grace," τοις λογοις της χαριτος. E. T. "The gracious words." Dod. "The graceful words." I took notice, on ch. ii. 40, that *gracious*, which is nearly synonymous to *kind*, does not suit the sense of this passage. I must say the same thing of *graceful*, which, though one who judged from etymology would think perfectly equivalent to *full of grace*, is not so in reality. *Graceful* words means, in approved use, no more than *well-sounding* words; whereas, in *words full of grace*, if I mistake not, there is always something implied in relation to their sense much more than to their sound.

34. "The holy One of God," ὁ ἁγιος του Θεου. For the full import of the word ἁγιος, in its different applications, see Diss. VI. Part iv. It may be proper here, however, to remark, that when the word is used in the N. T. as an appellative with the article, in the singular number, and applied to a person, the application is always either to God or to Christ. Let it be observed,

that I do not speak of the Heb. חסיד *chasid*, and the Gr. ὁσιος, but of קדש *kadosh*, and ἁγιος. This term is employed sometimes alone, to denote the true God, ὁ ἁγιος, 'the holy One;' and sometimes, particularly in the O. T. with the addition of the name of his people. 'the holy One of Israel.' Ὁ ἁγιος, 'the holy One,' or 'the Saint,' is in like manner appropriated, particularly in the N. T. to Jesus Christ, commonly with the addition of του Θεου. But, after the times of the apostles, Christians became much more lavish of titles, and of this title in particular, than their predecessors had been. I have therefore chosen to follow our translators in rendering ὁ ἁγιος *the holy One*, rather than *the Saint*, a denomination which, in latter ages, has been so much prostituted, that, to say the least, a name so venerable as that of Jesus could derive no dignity from it.

36. "What meaneth this? that with authority and power he commandeth?" τις ὁ λογος οὑτος, ὁτι εν εξουσιᾳ και δυναμει επιτασσει. E. T. "What a word is this? for with authority and power he commandeth." For the import of the conjunction ὁτι, in this place, see ch. i. 45. [2] N.

39. "Standing near her," επιστας επανω αυτης. E. T. "He stood over her." Επανω, in the sacred penmen, frequently answers to the Heb. על *ghal*, which corresponds not only to the La. preposition *super*, but to *juxta*.

40. "After sunset, all they who had any sick;" because then the Sabbath was ended, and the people were at liberty to carry their sick.

41. "Thou art the Messiah, the Son of God," συ ει ὁ Χριστος ὁ υἱος του Θεου. Vul. "Tu es filius Dei." Ὁ Χριστος is not in the Cam. and four other MSS. It has no place in the Cop. Arm. Sax. and Ara. versions, any more than in the Vul.

[2] "Would not allow them to speak, because they knew," ουκ εια αυτα λαλειν, ὁτι ᾐδεισαν. Some think that the words may be rendered, 'Would not allow them to say that they knew,' interpreting the conjunction ὁτι as in verse 36. Had the evangelist used λεγειν instead of λαλειν, I should certainly have so translated the passage; but as these two verbs are not employed promiscuously in Gr. I thought it better to preserve the distinction in Eng.

42. "Sought him out," εζητουν αυτον. E. T. "Sought him." A very great number of MSS. and among these some of the most valuable, read επεζητουν. The difference in meaning is not considerable; but it is sufficient to warrant the distinction here made.

[2] "Urged him not to leave them," κατειχον αυτον του μη πορευεσθαι απ' αυτων. E. T. "Stayed him that he should not depart from them." In most translations, as well as in the Eng. the words are so rendered as to imply that they detained him by force. But that κατεχω does not always signify the possession or the attainment of the thing spoken of, is evident from this very writer's

use of it, Acts xxvii. 40, *κατειχον εις τον αιγιαλον*, which our translators render, very justly, "made toward shore." Here the verb expresses no more than the earnestness of their endeavours.

CHAPTER V.

2. "Aground near the edge," *ἑστωτα παρα την λιμνην*. E. T. "Standing by the lake." The word *ἑστως*, applied to a ship or boat, means either being 'at anchor' or being 'aground.' The latter seems here the more probable meaning, for the following reasons: 1st, The *πλοια*, so often mentioned in the Gospel, though in the common version rendered 'ships,' were in reality, (if we may judge from the account given of them by Josephus, who had good occasion to know, having had for some time the chief command in Galilee,) but a sort of large fishing boats. What we are told, ver. 7, that the fishes taken filled both the vessels, insomuch that they were near sinking, is a strong confirmation of what we learn from him concerning their size. I have, therefore, in this and other places, after the translators of P. R. Si. Sa. Beau. L. Cl. and other Fr. interpreters, rendered the word 'barks,' distinguishing the diminutive *πλοιαρια* by translating it 'boats.' Even the largest of such vessels might easily be run aground or set afloat, as occasion required. Josephus calls them *σκαφη*, reckons about two hundred and thirty of them on the lake, and four or five men to each. Another reason for thinking that the word *ἑστωτα* here means rather 'aground' than 'at anchor,' is, because they are said to be, not *εν τῃ λιμνῃ*, but *παρα την λιμνην*. It is the same expression which is used in the preceding verse concerning our Lord himself, and which, by consequence, must mean beside the water, rather than in it. 3dly, Our Lord's desire, expressed in the third verse, to put off a little from the land, when his sole purpose was to teach the people, shows that they were so close upon the multitude as to be incommoded by them. This is also another evidence of the smallness of the vessels.

7. "So that they were near sinking," *ὡστε βυθιζεσθαι αυτα*. E. T. "So that they began to sink." Vul. "Ita ut pene mergerentur." The Sy. version is conformable to the Vul. Common sense indeed shows, that *βυθιζεσθαι* cannot here be rigidly interpreted. In familiar language, words are often used with equal latitude.

9. "For the draught of fishes which they had taken had filled him and all his companions with terror," *θαμβος γαρ περιεσχεν αυτον και παντας τους συν αυτῳ, επι τῃ αγρᾳ των ιχθυων ᾗ συνελαβον*. E. T. "For he was astonished, and all that were with him, at the draught of the fishes which they had taken." The word *astonished*, in the common version, is far too weak for expressing the effect which we find this miracle produced upon Peter, and which evidently had in it more of *terror* than *astonishment*. I

have, in ver. 8, varied from my ordinary method, and rendered Κυριε, *Lord*, though addressed to Jesus before his resurrection. I think the manner in which Peter appears to have been affected, and the extraordinary petition he presented to a person of whose benevolence and humanity he had been so oft a witness, will justify this alteration, as they clearly show that he discovered in his Master, on this occasion, something superior to human, which quite overwhelmed him with awe and fear.

10. "Thou shalt catch men," ανθρωπους εσῃ ζωγρων. Dod. "Thou shalt captivate men." But *captivate* is never applied to *fishes:* consequently, by this rendering, the trope is destroyed; for ζωγρεω is equally applicable to both. Besides, *to catch* expresses no more than an effect; and does not, of itself, imply any artifice in the means: just so ζωγρεω expresses the effect, without either implying or excluding artifice.

26. "Incredible things," παραδοξα. L. T. "Strange things." This expression is rather feeble. Vul. "Mirabilia." Er. Zu. Cas. "Incredibilia." Be. "Inopinata." The import of the Gr. word is better hit by Er. Zu. and Cas. than by either of the other La. translators. The word used by Be. appears at first to be the most exact, because most conformable to etymology, παρα την δοξαν, but is in fact the weakest of all, for *inopinatus* is no more than *unexpected:* now, to say a thing is unexpected, is not saying so much as it is *strange*. It may be observed in passing, that the term occurs in no other place of the N. T. and is not found in the version of the Seventy.

CHAPTER VI.

1. "On the Sabbath called second-prime," εν Σαββατῳ δευτεροπρωτῳ. E. T. "On the second Sabbath after the first." Vul. Er. Zu. Cas. "Sabbato secundo primo." Among the different explanations which are given of the term δευτεροπρωτος I find nothing but conjecture, and therefore think it is the safest way to render the word by one similarly formed in our language. This is what all the best translators have done in La. In the Sy. there is no word answering to it. The common version has, in this instance, neither followed the letter nor given us words which convey any determinate sense.

7. "Watched," παρετηρουν αυτον. But αυτον is wanting in a very great number of MSS. the Al. and some others of principal note, in several of the best editions, in the Vul. Go. and Sax. versions, &c. It is rejected both by Mill and by Wet.

9. "I would ask you, What is it lawful to do on the Sabbath? Good or ill?" Επερωτησω ὑμας τι· Εξεστι τοις Σαββασιν αγαθοποιησαι, η κακοποιησαι. E. T. "I will ask you one thing, Is it lawful on the Sabbath to do good, or to do evil?" But a great many MSS. and printed editions read the sentence as pointed in this

manner, Επερωτησω ὑμας· Τι εξεστι τοις Σαββασιν; αγαθοποιησαι, η κακοποιησαι; which, without any alteration on the words or letters, yields the sense here expressed. I have had occasion to observe, that, in regard to the pointing, it cannot be denied that the critic is entitled to greater freedom of conjecture than in what concerns the words themselves. To show, however, that this manner of distinguishing the clauses is very ancient, it is proper to observe, that both the Sy. versions and the Go. are made from the sentence divided in the manner just now exhibited. As to the import of the question it contains, see Mr. iii. 4. N.

12. "In an oratory," εν τη προσευχη του Θεου. E. T. "In prayer to God." It is plain that, by the known rules of construction, the words do not admit this interpretation. The common signification of προσευχη is indeed 'prayer;' but both προσευχη and δεησις, a term of nearly the same import, are always in the N. T. construed with the preposition προς before the object addressed. See Acts xii. 5; Rom. x. 1, xv. 30; Heb. v. 7. And when either term is followed by the genitive of a word denoting a person, it is invariably the person praying, not the person prayed to. See James v. 16; Rev. v. 8, viii. 3. Though the words occur in the Sep. and in the N. T. times without number, the genitive is not in a single instance employed to denote the being to whom supplication is made. Such a mode of interpretation would be subversive of the analogy of the language. The only way of avoiding this error here is by assigning another meaning to the word προσευχη, and translating it 'a house,' or 'place of prayer,' 'an oratory.' That there is undoubted authority for this meaning of the word, is shown by the examples produced by Wet. from Philo, Josephus, and others. L. uses it again in the same sense, Acts xvi. 13, 16. As the word, thus applied, peculiarly regarded the Jewish worship, it was as much appropriated as the word συναγωγη. In this acceptation La. writers transferred it into their language. That line of Juvenal is well known, Sat. III.

"Ede ubi consistas, in qua te quæro proseucha."

Now, when the meaning is a house of prayer, the expression ἡ προσευχη του Θεου is analagous to ὁ οικος του Θεου, 'the house of God,' and το ἱερον του Θεου, 'the temple of God.' The definite article ἡ prefixed, though proper in the historian, speaking of a place known to those to whom his history was immediately addressed, (for we generally say the church, where there is but one church,) it is not necessary in a translator to retain; for to his readers such circumstances must appear rather indefinite. The addition of του Θεου was necessary in Greek to prevent ambiguity; its import is implied in the word *oratory* in Eng. These oratories, according to some, were enclosures fenced with walls, but without roof; not like the synagogues, and the temples, ὁ ναος, strictly so called, but in the open air, like the courts of the temple, which were comprehended under the general name ἱερον, and in respect

of the destination were also oratories or places of prayer. (Lewis, Orig. Heb. b. iii. ch. 9.) Oratories were not erected in cities and villages, but in the fields, nigh some river, or in the mountains. They appear to have been more ancient than synagogues, and perhaps even than the temple.

15. "Called the zealous," *τον καλουμενον ζηλωτην*. E. T. "Called zelotes." As the Sy. word *Canaanite*, used in the parallel place in Mt. is susceptible of the same interpretation with the Gr. word used here, which may be understood either as an epithet or as a surname; and as it was not uncommon, in writing Gr. to translate the oriental names by a word of the same import, (thus Cephas is translated *Peter*, Thomas *Didymus*, Tabitha *Dorcas*,) it is very probable that this has happened in the present case. It is the more so, as there was about that time a party in Palestine who distinguished themselves by the title *ζηλωται*, and who, though perhaps actuated by a pious intention in the beginning, soon degenerated, and became at last the greatest scourge of their country, and the immediate cause of its ruin. But at the time referred to by the evangelist, as they had not perpetrated those crimes with which they are charged by the historian, nay, were favoured by the people as patriots, and men who burnt with zeal for religion, I thought it better to render *ζηλωτην* here 'the zealous,' according to the meaning of the word; as it appears to have been the intention of the writer to acquaint us that this Simon had belonged formerly to a party so denominated. I have said *the zealous*, rather than *the zealot*, as this last term is never used by us but in a bad sense. And though, indeed, the atrocious actions of the *ζηλωται* brought at last the very name into disgrace, there is no reason to think that the mention of it here carries any unfavourable insinuation along with it. Mt. x. 4. N.

22. "Separate you from their society," *αφορισωσιν ὑμας*, that is, 'Expel you from the synagogues, excommunicate you.'

[2] "Defame you," *εκβαλωσι το ονομα ὑμων ὡς πονηρον*. E. T. "Cast out your name as evil." L. Cl. Beau. "Vous diffamera." These Fr. translators have, in my opinion, expressed the full import of this clause. The phrase הוציא שם רע *hotsia shem rang*, Deut. xxii. 19, (which corresponds to the Gr. expression above quoted,) is a Heb. circumlocution for *defaming*, or raising and propagating an evil and false report. This interpretation, beside being more perspicuous, makes the words exactly coincide in sense with the parallel passage, Mt. v. 11. Now there is ground to think that the sentiment conveyed in both places is the same. For whether the evangelists have given us two discourses, delivered at different times, or accounts a little diversified of the same discourse, the general coincidence of the sentiments is evident. It may be objected to the interpretation here given, that there is, in one point, a dissimilarity in the expression used by Moses and that employed by L. there being nothing in the Heb.

corresponding to the Gr. ὡς. But a small difference in the application of the phrases accounts entirely for this variation. In the passage quoted from the Pentateuch, there is no occasion for a pronoun; the expression is general and indefinite, "Because he hath brought up (strictly, set forth) an evil name on a virgin of Israel." In the Gr. of the evangelist the expression is definite and particular, being specially addressed to the hearers, and therefore conjoined with the pronoun of the second person. It is not **ονομα**, but **το ονομα ὑμων**, not 'a name' in general, but 'your name' in particular. If, therefore, **πονηρον** had followed without the ὡς, there would have been an implicit acknowledgment of the truth of the scandal, and their enemies would have been charged only with publishing it. As it stands, it entirely corresponds to the expression in Mt. "Accuse you falsely of every evil thing."

24, 25, 26. "Woe unto you"—Ουαι ὑμιν. The form of expression in both languages, in these verses, so much coincides with what we are rarely accustomed to hear, except in passionate imprecations, that it is no wonder they should be, in some measure, misunderstood by the majority of readers. That such words were often directed against those who were not only bad men, but the avowed enemies of our Lord, is a circumstance which heightens this appearance of imprecation, and renders it difficult for us to conceive otherwise of the expressions. Some have called them authoritative denunciations of judgments; but this, I am afraid, is but a softer way of expressing the same thing. Our Lord is not here acting in the character of Judge, pronouncing sentence on the guilty, or dooming them to punishment. The office of judge is part of that glory to which he was not to be exalted till after his humiliation and sufferings. But he speaks here, in my apprehension, purely in the character of prophet, or teacher, divinely enlightened as to the consequences of men's actions, and whose zeal for their good obliged him to give them warning. But that this explanation may not appear merely conjectural, let the following considerations for ascertaining the import of the interjection be impartially attended to. The only satisfactory evidence, in such cases, is the actual application of the word. Now, as to its application in the instances before us, there are four classes against whom *woe* is pronounced. These are,—*the rich,—they that are full,—they who laugh,—they of whom men speak well.* Now, that we may apprehend more exactly the view with which they were uttered, let us consider the four classes, (for they also are four,) in verses 20, 21, and 22, which are, with like solemnity, pronounced happy. These are,—*the poor,—they that hunger,—they that weep,—they of whom men speak ill.* No one can be at a loss to perceive, that these are manifestly and intentionally contrasted; the characters in the former class being no other than those of the latter reversed. And if so, by all the rules of interpretation,

the mood or form of the sentence must be the same in both. Now as these Μακαριοι οἱ πτωχοι, κ. τ. ἑ. have ever been considered as declarative, and not as expressing a prayer or wish, the other must be understood in the same manner. The substantive verb, therefore, to be supplied (for in both cases it is, agreeably to the Hebrew idiom, wanting in the original) is in the indicative, and not in the optative or the imperative: *Woe is unto you, not woe be unto you.* "Vox est," says Gro. "dolentis, non ira incensi." Again, let us consider a little the expression, Mt. xxiv. 19, in our Lord's prediction of the calamities coming on Jerusalem and the Jewish nation: Ουαι ταις εν γαστρι εχουσαις, και ταις θηλαζουσαις εν εκειναις ταις ἡμεραις: "Woe to the women with child, and to them that give suck in those days." As nobody can be so foolish as to imagine, that either pregnancy or the suckling of children are here exhibited as criminal; to understand this otherwise than as a declaration of the unhappiness of women in these circumstances, at such a time of general calamity, were absurd in an uncommon degree. The parallel passage in L. xxiii. 29, where we have the same prophecy, would remove every shadow of doubt as to the meaning, if it were possible that, to the attentive and judicious, there could be any: "The days are coming wherein they shall say, Happy the barren, the wombs which never bare, and the breasts which never gave suck." That these words are declarative, is what no person ever called in question. If we recur to the O. T. we have the clearest proofs that the word in Heb. rendered ουαι in the Sep. is commonly employed to express, not wrath and execration, but the deepest concern and lamentation. Accordingly we find, in several instances, the word construed with the pronoun of the first person, ουαι ἡμιν, and ουαι μοι, 'woe unto us,' and 'woe unto me;' in which case, to avoid ambiguity, our translators might have said always, as they have done in some places, *woe is us*, and *woe is me;* which, though perhaps too familiar for the solemn style of Scripture, exactly hits the sense of the original. But in those places, it must be owned, nobody seems to have mistaken the words for an imprecation. See 1 Sam. iv. 7, 8; Jer. iv. 13, vi. 4; Lam. v. 16, both in the Sep. and in the E. T. In fine, as "the Son of Man came not to destroy men's lives, but to save them; he came *not to curse, but* to bless us, by turning away every one of us from his iniquities." The words which proceeded out of his mouth were, in every sense, justly denominated *full of grace.* His example was perfectly conformable to his instructions; and I will venture to affirm, that the more narrowly we examine his discourses, the more we shall be convinced, that nothing he ever uttered against any living being, if candidly interpreted, will be found to bear any the least affinity to an imprecation. Wa. in his translation of Mt. renders ουαι, ch. xi. 21, and in other places, "alas!" Thus, Ουαι σοι Χοραζιν is, with him, "Alas! for thee,

Chorazin!" But though he has so far hit the sense, in making this particle an interjection of pity and grief, not of anger or resentment, there is a feebleness in the expression which ill befits the importance of the occasion. It would suit well enough for expressing a transient regret on account of some trifling accident; but so slight an indication of sorrow, in a matter of such ineffable consequence as that which affects men's eternal interests, has a worse effect, and looks more like insensibility, than the absence of every outward indication. The common rendering has this advantage, that it represents the subject as serious, yea momentous: and as the use of the idiom in other places of the E. T. as well as in the original, puts it beyond all doubt, that it is often the voice of lamentation and not of wrath, I thought it, on the whole, better to retain it; and, for removing every appearance of ambiguity, to give this explanation in a note.

26. "When men shall speak well of you," *ὅταν καλως ὑμας ειπωσι παντες οἱ ανθρωποι.* The word *παντες* is wanting in many MSS. some of them of principal note; and also in the Sy. Vul. Eth. and Ara. versions, as well as in several of the best editions and ancient commentators. Mill and Wet. both reject it.

35. "Nowise despairing," *μηδεν απελπιζοντες.* E. T. "Hoping for nothing again." Vul. Er. Zu. Cas. Be. "Nihil inde sperantes." Such a concurrence in the La. interpreters has ensured, as might have been expected, the imitation of all the first translators into modern European tongues; insomuch that this interpretation seems to have become, till of late, universal in the west. But from this the Sy. and oriental versions differ considerably. I agree with Wet. and others in rejecting it; because I see no reason for thinking that *απελπιζειν* has ever, either in classical writers or in sacred, any such meaning. This, indeed, is the only place in the N. T. where it occurs. The passive participle *απηλπισμενος* is found once in the Sep. Isa. xxix. 19, answering to a word signifying 'indigent,' or, as we should say, 'hopeless.' It is used in the same sense, Judith ix. 11. The verb *απελπιζειν* occurs in three other places of the Apocryphal writings, but in none of them is susceptible of any other interpretation than to lose hope, to despond. This is also the classical sense of the word. The only reason I can discover, which has induced expositors to give it a contrary meaning, and to make it signify 'to hope for something back,' seems to have been the notion that the verse, thus interpreted, makes the best contrast to the preceding words, "If ye lend to those only from whom ye hope to receive—" I acknowledge that in the common version there is the appearance of a stronger contrast than in the translation which I have given; but if it were so, this is not a sufficient reason for affixing a meaning to the word so unprecedented, especially when its ordinary acceptation suits the scope of the passage. Besides, the contrast, I suspect, is not so pointed as some imagine.

"From whom ye hope to receive," does not, in my notion, suggest the restitution of the loan, but the like good office in return. It is as if he had said, 'If ye lend to those only from whom ye yourselves may have occasion to borrow;'—for this, it must be owned, is merely a selfish intercourse. But the very term *to lend*, implies the stipulation of the return of what is lent, (otherwise it would not be called *lent*, but *given*): nor does this stipulation annihilate the humanity of the action in lending money, especially to a very poor man, since the lender gratuitously gives the borrower the use of his property, while he himself runs the hazard of the loss. Let it be observed, that by lending I do not mean here putting out money at interest; for this is an affair merely commercial, and comes not, unless in particular circumstances, under the class of good offices. Now, had the verb απελπιζω been capable of the meaning which those interpreters assign to it, it would have been more apposite to subjoin μηδεν απελπιζοντες immediately after αγαθοποιειτε, leaving out και δανειζετε altogether, for this rather hurts the sense. Again, there are some who, sensible that απελπιζειν does not admit the interpretation which the Vul. has given it, and that its ordinary meaning is 'to despair,' think that, by a sort of Hebraism, it may be interpreted here actively, to cause to despair. These make a small alteration on the preceding word, saying, μηδενα (not μηδεν) απελπιζοντες, 'causing none to despair,' to wit, of relief when in straits. This gives a good sense, and not unsuitable to the scope of the context. But though some neuter verbs are in the Hellenistic idiom sometimes active, expressing the force of the Heb. conjugation *hiphil*, we have no evidence that this ever took place in this verb; for it cannot be affirmed, that it holds of all neuter verbs indiscriminately. Besides, there is no MS. which reads μηδενα; and there is no necessity, in the present case, for even a small deviation from the acknowledged reading, or from the ordinary acceptation of the words. In further support of the translation here given, let it be observed, that what commonly proves the greatest hinderance to our lending, particularly to needy persons, is the dread that we shall never be repaid. It is, I imagine, to prevent the influence of such an over-cautious mistrust, that our Lord here warns us not to shut our hearts against the request of a brother in difficulties: 'Lend cheerfully,' as though he had said, 'without fearing the loss of what shall be thus bestowed. It often happens, that, even contrary to appearances, the loan is thankfully returned by the borrower; but if it should not, remember (and let this silence all your doubts) that God chargeth himself with what you give from love to him, and love to your neighbour. He is the poor man's surety.' It may not be improper to add, that several La. MSS. read, agreeably to the interpretation here given, *nihil desperantes*. It is not impossible that from *desperantes* has sprung, through

the inadvertency or haste of some transcriber, the present reading, "inde sperandes."

37. "Release, and ye shall be released," απολυετε και απολυθησεσθε. E. T. "Forgive, and ye shall be forgiven." Vul. "Dimittite, et dimittemini." Though the forgiveness of injuries is doubtless included in the precept, it ought not to be limited to this meaning. When these are specially intended, the word used by the evangelists, particularly L. is αφιημι not απολυω. The latter implies equally discharging from captivity, from prison, from debt. Of the like import is the La. *dimitto.*

CHAPTER VII.

5. "It was he who built," αυτος ωκοδομησεν. E. T. "He hath built." The pronoun αυτος is here evidently emphatical, being otherwise unnecessary. It is only in some such way as that taken in this version, that the emphasis can be expressed in Eng. Diss. XII. Part i. sect. 32.

2 "Our synagogue," την συναγωγην ἡμιν. E. T. "Us a synagogue." Had the expression in Gr. been συναγωγην ἡμιν, without the article, it could not have been more exactly rendered than as in the common translation; but with the article, it evidently denotes, either that there was but one synagogue in that city, or that there was only one in which those elders were concerned. In either case, it ought to be *our synagogue.*

9. "Admired him," εθαυμασεν αυτον. Vul. "Miratus est;" agreeably to which version the Cam. and two other MSS. omit αυτον. The Sax. also omits the pronoun.

11. "Accompanied by his disciples," συνεπορευοντο αυτῳ οἱ μαθηται αυτου ἱκανοι. E. T. "Many of his disciples went with him." But ἱκανοι is wanting in three of the principal MSS.; and in the Sy. Vul. Cop. Arm. and Sax. versions, these is no word answering to it; it is therefore rejected by some critics.

16. "God hath visited his people," επεσκεψατο ὁ Θεος τον λαον αυτου. But does not the Eng. *visited* sometimes mean *punished?* It does; and so does the Gr. επεσκεψατο. The distinction between the favourable and the unfavourable meaning, is in both languages made easily, though solely, by the words in connexion.

29. "All the people." I have marked this and the following verse as the words of Jesus. Some have improperly considered them as spoken by the evangelist, acquainting us that the people who heard what Jesus said at this time concerning John, glorified God by an immediate recourse to John for baptism. But this cannot be the sense; for John was then, as we learn from Mt. xi. 2, in prison, where he remained till his death, and so had it no longer in his power to baptize any. Besides, it was John's office to bring disciples to Jesus, whose harbinger he was, and not the office of Jesus to bring disciples to John.

29 "Have honoured God," εδικαιωσαν τον Θεον. E. T. "Justified God." As this expression is obscure, some prefer 'have acknowledged the justice of God;' which, though favoured by etymology, does not reach the meaning. Δικαιοω is doubtless from δικαιος, but does not here imply a vindication of God's justice, more than of his wisdom or goodness. This clause is a proper contrast to that which follows. As those who refused John's baptism, dishonoured God by rejecting his counsel, those who received John's baptism, honoured God by following his counsel.

30. "Have rejected the counsel of God with regard to themselves," την βουλην του Θεου ηθετησαν εις ἑαυτους. E. T. "Rejected the counsel of God against themselves;" meaning, doubtless, 'they, against themselves, (that is, to their own prejudice,) rejected the counsel of God.' This sense is good, but it is ambiguously expressed in the common translation. Our translators have also given on the margin another version, which is preferred by several: "They rejected within themselves the counsel of God." I think with Gro. that of the three senses given above, the first is worthy of the preference. The preposition εις often denotes 'with regard to,' 'in relation to.' The second meaning, which is that of the common version, does not naturally arise from the words. And to say *they rejected within themselves*, seems not very apposite to what follows in the sentence, which shows that the rejection was open and notorious.

34. Ειπε δε ὁ Κυριος. E. T. "And the Lord said." But in Gr. this clause is wanting in almost all the MSS. both of great and of small account. It is in neither of the Sy. versions, nor in the Ara. Eth. Cop. and Sax. In many La. MSS. also, and ancient commentaries, it is not to be found. It is omitted by some of the best editors, and rejected by Gro. Mill, Wet. and other critics. If I might indulge a conjecture as to what has given rise to the insertion of these words, I should say, that some reader, mistaking the two preceding verses for the words of the historian, has thought some such clause necessary for preventing mistakes, by showing that our Lord in what followed resumed the discourse. The strong evidence which we have that this is an interpolation, proves also, in some degree, that there was no interruption in our Lord's discourse, and that, consequently, the two preceding verses are part of it.

35. "But wisdom is justified by all her children," και εδικαιωθη ἡ σοφια απο των τεκνων αὑτης παντων. Cas. "Ita suis omnibus aliena sapientia." This most extraordinary interpretation that author defends in a note on the parallel passage, Mt. xi. 19. The examples which he produces show, indeed, that δικαιουν sometimes means to release or deliver from evil or danger; and to this its most common signification is nearly related. *To justify*, (which is originally a law term, and coincides with *to acquit, to absolve*,) necessarily implies deliverance from the evil of a criminal accu-

sation, and the danger of punishment. But this is very different from the sense given, in his translation, of this verse, which is, *alienated from, averse to.* Had his rendering been *liberata,* or *soluta est sapientia,* his quotations would have been a little more to the purpose. Elsner goes still further, and maintains that εδικαιωθη ought here to be rendered *is condemned.* And for this signification he produces, as vouchers, Euripides and Thucydides, the purity of whose language, if that concerned the present question, will not be disputed. But it is surprising, that though δικαιουν is one of the most common verbs in the N. T. in the Gr. version of the Old, and in the Apocryphal books, written in the idiom of the synagogue, a single example has not been found in any of these to support an interpretation so foreign to the manner of the sacred writers, who confessedly, in every other instance, employ the term in a favourable meaning, and with very little difference of signification. The uniformity on this head is indeed so great, that it is not easy to conceive any one of them using it in a sense so contrary to its universal acceptation among them, without, at the same time, supposing him to have intended either to mislead his readers, or to express himself so as not to be understood by them. For, must he not have been sensible that, if he had intended to say *justified, vindicated,* εδικαιωθη is the very term he would have used? We have all the reason in the world to think so from their uniform practice. Now, could any man in his senses, who seriously designed to speak intelligibly, use the same term for expressing things so opposite as *to justify* and *to condemn?* Was it that the language afforded no term appropriated to this last signification? The want of proper words sometimes, no doubt, occasions the recourse to such as are equivocal. But there was no want here; κατακρινειν, καταδικαζειν, καταγινωσκειν, were quite suitable, and in familiar use. To conclude: the gross impropriety of using δικαιουν here for *to condemn,* would have been the more glaring, as the same verb had been used in this very discourse, ver. 29, (a passage to which the present bears a manifest reference) in its ordinary acceptation. I need scarcely add, that I am of the opinion of Gro. on this point, that what is called "the counsel of God," ver. 30, is here denominated *wisdom;* and that by *her children* are not meant the wise and learned, in the world's account, such as their scribes and doctors of the law, a race remarkably arrogant and contemptuous; but the unassuming, the humble, and the pious inquirers into the will of God. This interpretation, which is the most obvious to a translator, because resulting from the most common acceptation of the words, appears to me the most perspicuous in itself, and the best suited to the scope of the discourse.

38. "Standing behind." Diss. VIII. Part iii. sect. 3, 4, 5, 6.

[2] "Weeping," κλαιουσα. This word is wanting in one Gr. MS. and is not rendered in the Vul. nor the Sax.

45. "Since she entered," *αφ' ης εισηλθον*. E. T. "Since the time I came in." I have, in this instance, ventured to give the preference to the reading which has the weaker support of MSS. (for they are but a few, and not the most considerable) which read *εισηλθεν*: 1st, On account of the authority which the most ancient and respectable translations give it; for thus the Vul. both the Sy. and the Cop. read: 2dly, Because the difference in writing is so inconsiderable, that the smallest inadvertency, either in copying, or in attending to what is dictated by another, may account for it; the whole arising from the mistake of one small letter for another, the *ε* for the *ο*: 3dly, Because there is greater internal probability in the reading of the Vul. from its agreeing better with the context, which represents the woman as coming to Simon's house (ver. 37,) after she had learnt that Jesus was there. Now, if Jesus was there before her, the action could be dated only from her entering, not from his. So slight a circumstance as this in the connexion is very apt to be overlooked in the hurry of transcribing, especially when the words themselves read well enough either way. But where the difference in writing is more considerable, a reading ought not to be so easily admitted in favour of the scope of the place against a great plurality of MSS. because in this case the alteration cannot be so plausibly charged on oversight.

47. "Therefore her love is great," *οτι ηγαπησε πολυ*. E.T. "For she loved much." Beau. "C'est pour cela qu'elle a tant aimée." The whole context shows that the particle *οτι* is illative and not causal in this place. The parable of the debtors clearly represents the gratuitous forgiveness as the cause of the love, not the love as the cause of the forgiveness. And this, on the other hand, is, ver. 50, ascribed to her faith. This interchange of the conjunctions *οτι* and *διοτι*, in the scriptural idiom, has been well illustrated by Ham. Wh. and Markland. See Bowyer's Conjectures.

CHAPTER. VIII.

1. "Proclaiming the joyful tidings of the reign of God," *κηρυσσων και ευαγγελιζομενος την βασιλειαν του Θεου*. The import of both the participles here used is fully expressed in the version; only the latter points more directly to the nature of the message, *joyful tidings*, the former to the manner of executing it, to wit, by proclamation. Diss. VI. Part v.

15. "Persevere in bringing forth fruit," *καρποφορουσιν εν υπομονη*. E.T. "Bring forth fruit with patience." *Υπομονη* is in the common version generally rendered 'patience,' for the most part feebly, and in this and some other places improperly. *Patience*, in the ordinary acceptation, is a virtue merely passive, and consists in suffering evil with equanimity. The Gr. *υπομονη* implies much more; and, though the sense now mentioned is not exclud-

ed, it generally denotes an active quality, to wit, constancy in purpose and practice. It corresponds exactly to what is with us called *perseverance.* The word in Scripture which strictly answers to the Eng. term *patience* is *μακροθυμια*, commonly rendered *long-suffering*, and but twice *patience.* In several such instances, when an Eng. appellative is directly formed from the La. our translators, with other moderns, have implicitly followed the Vul. which says here, "Fructum afferunt in patientia;" nor in this the only place wherein *ὑπομονη* is so rendered in that translation. Now it deserves our notice, that though the other La. interpreters have in this copied the Vul. they appear sensible that they have not expressed sufficiently the import of the original, and have therefore corrected their own version on the margin, or in the notes. Thus Be. who renders *εν ὑπομονῃ* here 'cum patientia,' says, in a note, 'ad verbum *cum persistentia.*' Now, though *persistentia* is not a La. word, and therefore might not have been judged proper to be admitted into his translation, yet, as being formed from *persisto*, in like manner as *ὑπομονη* from *ὑπομενω*, answering to *persisto*, it can only mean *perseverance, constancy*, and ought to have been rendered *perseverantia*, which is at once classical La. and expressive of the sense, and consequently not liable to the objection which may be pleaded against either of those. Nor is Be. singular in using the word *patientia*, though sensible that it does not convey the meaning. The words in L. xxi. 19, *εν τῃ ὑπομονῃ ὑμων κτησασθε τας ψυχας ὑμων*, Cas. thus renders, both obscurely and improperly, and in no respect literally, "Vestrâ patientiâ vestræ saluti consulite," putting on the margin, "Perseverate ad extremum, et salvi eritis," which is a just interpretation of the Gr. and ought to have been in the text. This conduct of Cas. is the more unaccountable, as he never affects to trace the words or the construction, but seems to have it for a constant rule, overlooking every other circumstance, to express the sense of his author in classical and perspicuous La. But I can see no reason why *patientia* should be considered as a literal version of *ὑπομονη*, unless the custom of finding the one in the Vul. where the other is in the Gr. has served instead of a reason. *Ὑπομονη* is a derivative from *ὑπομενω*, as *patientia* from *patior;* but *ὑπομενω* is never rendered *patior*, else I should have thought that an immoderate attention to etymology (which has great influence on literal translators) had given rise to it. It is, on the other hand not to be denied, that *patience* is in some places the proper version of *ὑπομονη*; nor is it difficult, from the connexion, to discover when that term expresses the sense. For example, when it is spoken of as necessary in affliction, under temptation, or during the delay of any promised good, nobody is at a loss to discover what is the virtue recommended. But where there is nothing in the context to limit it in this manner, it ought to be rendered by some such word as *perseverance, continuance, con-*

stancy; and, considering the ordinary import of the verb ὑπομενω, this may be called a more literal, because a more analogical, as well as a more exact interpretation than the other. The impropriety of the common rendering is, in some places, manifest. How awkwardly is δι' ὑπομονης τρεχωμεν (Heb. xii. 3,) represented by "Let us run with patience?" So passive a quality as patience is ill adapted to express the unintermitted activity exerted in running. Better, 'Let us run without intermission.' And to produce but one other example from the same epistle, x. 36. Ὑπομονης γαρ εχετε χρειαν, ἱνα το θελημα του Θεου ποιησαντες, κομισησθε την επαγγελιαν, which in the common version runs thus, "For ye have need of patience, that, after ye have done the will of God, ye may receive the promise." Here not only is the expression weak and obscure, but the sentiment is different. It must be owned, however, that this rendering of ὑπομονη is not the only thing exceptionable in the translation of the sentence. Χρεια, in such phrases, generally implies more than is denoted by our word *need*, or by the La. word *opus*. It expresses not only what is useful, but what is necessary, what cannot be dispensed with. For this reason, I prefer the expression of the Vul. "Patientia enim vobis necessaria est," to that of Be. "Nam patiente animo vobis est opus." Another error is in rendering επαγγελια in this place *promise*, and not *promised reward*, agreeably to a very common Heb. idiom. The sense evidently is, 'For ye must persevere in doing the will of God, that ye may obtain the promised reward.'

26. "Gadarenes," Γαδαρηνων. Vul. "Gerasenorum." The only vouchers, the Cam. MSS. and Sax. version. Mt. viii. 28. N.

27. "A man of the city," ανηρ τις εκ της πολεως. The import of which is evidently here 'a man belonging to the city,' not 'a man coming from the city.' The Vul. says simply, 'vir quidam," but has nothing to answer to εκ της πολεως. In this it is followed by the Sax. only.

[2] "Demons," δαιμονια. Vul. "Dæmonium." As in this diversity also the Vul. has no support from either MSS. or versions, it is enough to mention it.

31. "The abyss," την αβυσσον. E. T. "The deep." The meaning of this word in Eng. is invariably *the sea*. In this sense it occurs often in Scripture. We find it in this Gospel, ch. v. 4, where the Gr. word rendered *the deep* is το βαθος. That the sea is not meant here is evident; for to the sea the demons went of themselves, when permitted, at their own request, to enter into the swine. For the proper import of the word *abyss*, in the Jewish use, see Diss. VI. Part ii. sect. 14.

34. "Fled, and spread the news," εφυγον και απελθοντες απηγγελαν. E. T. "Fled, and went and told." But the word απελθοντες, answering to *went*, is wanting in almost all the MSS. of any account, in the Vul. both the Sy. the Go. the Sax. Cop.

and Ara. versions, in some of the most eminent editions, and is generally rejected by critics.

36. "In what manner the demoniac had been delivered," πως εσωθη ὁ δαιμονισθεις. Vul. "Quomodo sanus factus esset a legione." This reading appears to be equally unsupported with the two former.

41. "A ruler of the synagogue"—to wit, of Capernaum.

47. "Having thrown herself prostrate, declared to him, before all the people, why she had touched him," προσπεσουσα αυτῳ, δι' ἣν αιτιαν ἡψατο αυτου, απηγγειλεν αυτῳ, ενωπιον παντος του λαου. E. T. "Falling down before him, she declared unto him, before all the people, for what cause she had touched him." As the second αυτῳ is not found in several MSS. some of them of note; as there is nothing which corresponds to it in these ancient translations, the Vul. the Sy. the Sax. and the Cop.; and as it seems rather superfluous, I have omitted it in this version, taking the first αυτῳ to be governed by the verb απηγγειλεν.

48. "Take courage," θαρσει. This word is wanting in the Cam. and three other MSS. and there is nothing corresponding to it in the Vul. Sax. and Cop. versions.

51. "Being come to the house," εισελθων δε εις την οικιαν. E. T. "And when he came into the house." But the greater number of MSS. especially those of principal note, read ελθων simply. This has also been read by the authors of the Vul. of both the Sy. the Ara. the Go. and the Sax. versions. It is in some of the best editions, and is approved by Mill and Wet. The other reading seems not quite consistent with the following part of the verse.

[2] "Peter, and John, and James." E. T. "Peter, and James, and John." The copies, evangelistaries, La. MSS. editions, and versions, which, in exhibiting these names, follow the first order, both out-number and out-weigh those which follow the second. I acknowledge that it is a matter of very little consequence which of the two has been the original order; but as the arrangement here adopted is peculiar to this evangelist, (for it occurs again, ch. ix. 28; whereas both Mt. and Mr. say alway "James and John,") I thought it safer, where possible, to preserve the peculiarities of each, even in the smallest matters.

54. "Having made them all retire," εκβαλων εξω παντας. These words are not in the Cam. and two other MSS. The clause is wanting also in the Vul. the Sax. and the Eth. versions.

CHAPTER IX.

1. "The twelve," τους δωδεκα μαθητας αὐτοῦ. E. T. "His twelve disciples." The words μαθητας αὐτου are wanting in a very great number of MSS. some of them of chief note, and in several of the oldest editions. They are not in the first Sy. nor

in some modern versions, as Lu.'s and the Tigurine. It is to be observed, that even the other ancient versions, the Vul. the second Sy. the Go. the Sax. the Cop. have not read μαθηταϛ, but αποστολουϛ. This reading is also favoured by a few Gr. MSS. of little account. When the evidence of these different readings is compared together, the superiority is manifestly for the rejection of the two words. They are besides, quite unnecessary.

3. "Nor staves," μητε ῥαβδουϛ. Vul. "Neque virgam." In this reading the Vul. has the sanction of a good number of MSS. and of the Sy. Eth. and Ara. versions. The balance, however, is against it.

4. "Continue in whatever house ye are received into, until ye leave the place," ειϛ ἣν αν οικιαν εισελθητε, εκει μενετε, και εκειθεν εξερχεσθε. E. T. "Whatsoever house ye enter into, there abide, and thence depart." This way of rendering, though it appears to be literal, is very unintelligible, and conveys no determinate meaning. It seems even to be self-contradictory. "Vul. "In quamcunque domum intraveritis, ibi manete, et inde non exeatis." There can be no doubt that the authors of this version have read μη before εξερχεσθε; which is indeed found in one MS. but has no other authority that I know. The authors of the Sax. and the Cop. versions seem, instead of the clause και εκειθεν εξερχεσθε, to have read ἑωϛ αν εξελθητε. We may indeed say with truth, that, whether they read so or not, it was impossible, in a consistency with the scope and connexion, to render the sentence otherwise than they have done. The parallel places in like manner confirm the opinion that this must be the sense of the expression.

23. "Daily," καθ' ἡμεραν. These words are wanting in so many and so considerable MSS. and are found in so many others, as might make one justly hesitate whether to retain or to reject them. All the ancient versions, however, except the second Sy. favour their admission; and even that version does not exclude them; it receives them only with a mark as dubious. There is nothing, indeed, corresponding to them in the two parallel passages of the other Gospels; but that is no objection, as there is nothing in either which in the smallest degree contradicts them; and it is common, in the different evangelists, to supply circumstances overlooked by the others. Besides, there is nothing in them unsuitable to the sense. As to follow Christ is the constant or daily business of his disciple, every attendant circumstance must share in that constancy. Upon the whole, the word *daily* possesses a place in the E. T., and we can say at least, that there does not appear ground sufficient for dispossessing it. Diss. XII. Part ii. sect. 15.

28. Εγενετο δε—και παραλαβων. This is a mode of construction not unusual with this evangelist. The και is redundant, as in ch. viii. 1, x. 38, and xxiii. 44, or it may be rendered into Eng.

by the conjunction *that*. 'It happened that,' ὡσει ἡμεραι οκτω, may doubtless, as Elsner proposes, be included in a parenthesis.

31. "The departure," την εξοδον. E. T. "The decease." Though some have put a different meaning upon the words, it was, doubtless, our Lord's *death* which was the subject of their discourse. It must at the same time be acknowledged, that the word εξοδος does not necessarily imply this, it being the term by which the departure of the Israelites from Egypt was commonly expressed, and the name given by the Seventy to the second book of Moses. As it may not have been without design, that the common names for *death*, θανατος and τελευτη, were avoided by the evangelist, I thought it better to use here the word *departure*, which is of equal latitude with that of the original.

34. "And the disciples feared, when those men entered the cloud," εφοβηθησαν δε εν τῳ εκεινους εισελθειν εις την νεφελην. E. T. "And they feared, as they entered into the cloud." This expression evidently implies, they were the same persons who feared and who entered into the cloud. The Gr. not less evidently, by means of the pronoun εκεινους, implies that they were different persons. I know not how I had overlooked this circumstance, till it was pointed out by Dr. Symonds. Diss XII. Part i. sect. 31.

45. "It was veiled to them, that they might not apprehend it," ην παρακεκαλυμμενον απ' αυτων, ἱνα μη αἰσθωνται αυτο. E. T. "It was hid from them, that they perceived it not." The words are susceptible of either interpretation; for though the common signification of ἱνα is 'to the end that,' yet in the N. T. it frequently denotes no more than 'so that.' Here, however, the former clause appears to me so strongly expressed, as to justify the translation I have given of both. If the historian had employed an adjective, as ασαφης or κρυπτος, and not the passive participle of an active verb, παρακεκαλυμμενον, the conjunction might, with greater probability, have been interpreted *so that;* but as it stands, it seems to express something intentional. Nor let it be imagined that this criticism is a mere refinement. Who would not be sensible of the difference in Eng. between saying that an expression is *dark*, and saying that it has been *darkened* or made dark? Now this is very similar to the case in hand. Allow me to add, that there is no impropriety in supposing that predictions were intentionally expressed so as not to be perfectly understood at the time; but so as to make an impression, which would secure their being remembered till the accomplishment should dispel every doubt. Diss. XII. Part ii. sect. 11, 12.

48. "He who is least among you all, shall be greatest," ὁ μικροτερος εν πασιν ὑμιν ὑπαρχων οὑτος εσται μεγας. Vul. "Qui minor est inter vos omnes, hic major est." E. T. "He that is least among you, the same shall be great." By a very common Hebraism, the positive supplies the place, sometimes of the com-

parative, sometimes of the superlative. Thus, Gen. i. 16, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night." So the words are rendered in the Eng. Bible. In Heb. it is *the great light*, and *the little light*. In the version of the Seventy, the former clause is expressed thus, *τον φωστηρα τον μεγαν εις αρχας της ἡμερας*. Again, Mt. xxii. 36, "Which is the greatest commandment in the law?" *Ποια εντολη μεγαλη εν τῳ νομῳ*; and in regard to the passage now under examination, as the contention among the disciples was which of them should be *the greatest*, (for doubtless they expected that they should all be *great*,) there can be no reasonable doubt about the import of the term.

50. "Whoever is not against us, is for us," *ὁς ουκ εστι καθ' ἡμων, ὑπερ ἡμων εστιν*. A considerable number of MSS. and some of principal note, read *ὑμων* in both places. It is in this way rendered by the Vul. both the Sy. Go. Sax. Eth. and Ara. versions. But, though this should be thought to render the true reading doubtful, one thing is clear, that the difference does not affect the sense.

51. "As the time of his removal approached," *εγενετο δε εν τῳ συμπληρουσθαι τας ἡμερας της αναληψεως αυτου*. E. T. And it came to pass, when the time was come that he should be received up." *Αναληψις* does not occur in any other place of the N. T. nor is it found in the Sep.; but being derived from *αναλαμβανω*, which is used pretty often in both, we can hardly be at a loss about the signification. The verb admits a good deal of latitude; for though it is sometimes, in the passive voice, applied to our Saviour's assumption into heaven, and signifies to be taken up, it is not confined in the N. T. to that meaning, and has but rarely such an acceptation in the Gr. of the Seventy. The old La. translator, who renders *αναληψις* here *assumptio*, has probably meant this; and to this effect our Eng. translators have, still more explicitly, rendered *τας ἡμερας της αναληψεως αυτου*, "the time that he should be received up." Yet to me it appears very improbable, that the evangelist should speak of the time of his ascension as being come, or just at hand, not only before his resurrection, but even before his trial and death; especially considering that he continued no fewer than forty days on the earth after he was risen. The word *αναληψις* is equally applicable to any other method of removing. Accordingly, some Fr. translators, even from the Vul. have understood the "dies assumptionis ejus" of his death. Both in the P. R. version and in Sa.'s it is rendered, "Le tems auquel il devoit être enlevé du monde." From those Si. differs only in saying—"de ce monde." But though this probably expresses the meaning, yet, as it is more explicit than the words of the evangelist, I have preferred a simpler manner, and used a term of nearly the same extent of signification with the Gr. The word *συμπληρουσθαι*, in strictness, denotes

that the time *was come*. But we all know that, in popular language, a time is often said to be come which is very near. Besides, whatever be *the removal* alluded to, the circumstances closely connected with it, or introductory to it, may well be understood as comprehended. This seems strongly indicated here by the indefinite turn of the expression *τας ἡμερας*, *the days*, *της αναληψεως αυτου*; whereas the actual removal, whether by death or by ascension, occupied but a small part of one day.

52. "A village," *κωμην*. Vul. "Civitatem." A few inconsiderable MSS. with The. read *πολιν*.

54. "As Elijah did," *ὡς και Ηλιας εποιησε*. This clause is wanting in two MSS. and in the Vul. and Sax. versions.

62. "No man who, having put his hand to the plough, looketh behind him, is fit for the kingdom of God." The first member of this sentence is more than a proverbial expression for a certain character, one, to wit, who, whilst he is engaged in a work of importance, allows his attention to be distracted by things foreign. The import is, that those of this description were unfit for that spiritual service in which the disciples of Jesus were to be employed. There is an implicit comparison couched in the words, but not formally proposed, as in the parables.

CHAPTER X.

1. "Seventy others," *ἑτερους ἑβδομηκοντα*. E. T. "Other seventy." But this expression implies that there were seventy sent before. Now this is not the fact, (those sent before being no more than twelve,) nor is it implied in the Gr. So inconsiderable a difference in the words makes a great alteration in the sense.

2 "Seventy," *ἑβδομηκοντα*. Vul. "Septuaginta duos." Thus also the Sax. The Vat. the Cam. and one other MS. read *οβ*, which is the numeral mark for 72.

4. "Salute no person by the way:"—Let not matters of mere compliment detain you.

6. "If a son of peace be there," *εαν μεν ᾖ εκει ὁ υἱος ειρηνης*. E. T. "If the son of peace be there." The article before *υἱος* is wanting in many MSS, some of them of great name, in all the best editions, and in the comments of several Fathers. As to ancient versions, this is one of those particulars about which we cannot safely determine whether they read the one way or the other. Neither the Sy. nor the La. has articles; and those languages which have them, do not perfectly coincide with one another in the use of them. In the present case, the scope of the passage clearly shows that the word is used indefinitely. *Son of peace*, here, is equivalent to *worthy* in the parallel passage in Mt. The import, therefore, is manifestly, 'If a person of worth, or deserving your good wishes, be there.'

17. "The Seventy." The Cam. MS. the Vul. and the Sax. make them *seventy-two*, as in ver. 1.

20. "Rejoice," χαιρετε. The word μαλλον, *rather*, which is in the common edition, is wanting in almost in all the MSS. editions, versions, &c. of any consideration, and is therefore justly rejected by critics.

21. "In spirit," τῳ πνευματι. The Cam. and five others prefix ἁγιῳ. The Vul. both the Sy. the Cop. Arm. Eth. and Sax. read so.

23. "Apart," κατ' ιδιαν. This is wanting in the Cam. and is not rendered in the Vul. nor in the Sax. There is no other authority that I know for the omission.

30. "A man of Jerusalem travelling to Jericho," ανθρωπος τις κατεβαινεν απο Ἱερουσαλημ εις Ἱεριχω. E. T. "A certain man went down from Jerusalem to Jericho." It cannot be denied that this is a close translation of the words as they lie; and that, in the version here adopted, there is greater freedom taken with the arrangement. But in my opinion it is not greater than the scope of the place, and the practice of the sacred writers, will warrant. As to the scope of the passage, every body perceives that it is the intention of this parable to confound those malignant Jewish prejudices, which made them confine their charity to those of their own nation and religion. Nor could any thing be better adapted for the purpose than this story, which, as it is universally understood, exhibits a Samaritan overlooking all national and religious differences, and doing offices of kindness and humanity to a Jew in distress. By this means the narrow-minded Pharisee who put the question is surprised into a conviction, that there is something amiable, and even divine, in surmounting all partial considerations, and listening to the voice of nature, which is the voice of God, in giving relief to the unhappy. Now the whole energy of the story depends on this circumstance, that the person who received the charitable aid was a Jew, and the person who gave it a Samaritan. Yet, if we do not transpose the κατεβαινεν in this verse, and make it follow instead of preceding απο Ἱερουσαλημ, we shall be apt to lose sight of the principal view. The use of απο, for denoting the place to which a person belonged, is common: Ανθρωπος απο Αριμαθειας, Mt. xxvii. 57; Λαζαρος απο Βηθανιας, J. xi. 1. As to the transposition, instances much greater than the present have been taken notice of already; and other instances will occur in these Notes. Mt. xv. 1. N. See Bowyer's Conjectures.

32. "Likewise a Levite on the road, when he came near the place, and saw him, passed by on the farther side," ὁμοιως δε και λευϊτης, γενομενος κατα τον τοπον, ελθων, και ιδων, αντιπαρηλθεν. E. T. "And likewise a Levite, when he was at the place, came and looked on him, and passed by one the other side." There are some strange inaccuracies in this version. It may be asked,

Whither did the Levite come, when he was already at the place? Or, how does his coming and looking on the wounded man consist with his passing by on the other side? Indeed the word ελθων in the original appears redundant, and is wanting in a few MSS. as well as in the Vul. The word ιδων is badly rendered 'looked on.' A man is often passive, in seeing what he does not choose to see, if he could avoid it. But *to look on* implies activity and intention. I have, in this version, expressed the sense, without attaching myself servilely to the words. In rendering αντιπαρηλθεν, I have preferred Be.'s "ex adverso præteriit" to the "pertransivit" of the Vul. It appears to me, that it is not without design that this unusual compound, αντιπαρερχεσθαι, applied to the priest and the Levite, is here contrasted to the προσερχεσθαι applied to the Samaritan. This is the more probable, as it is solely in this place that the former verb occurs in Scripture; whereas παρερχεσθαι occurs frequently in the sacred writers, and in none oftener than in this evangelist, as signifying to pass on, to pass by, or pass away. Add to all, that this meaning of the preposition αντι, in compound verbs, is common, and the interpretation analogical. Besides, the circumstance suggested is not only suitable to the whole spirit of the parables, but natural and picturesque.

34. Πανδοχειον, ch. ii. 7. [2] N.

35. "When he was going away," εξελθων. This word is wanting in the Cam. and three other MSS. and is not rendered in the Vul. Sy. Eth. Sax. and Ara. versions.

42. "The good part," I had, in the former edition, after the E. T. said "that good part." It has been remarked, to me by a friend, that the pronoun seems to make the expression refer to the *one thing necessary*. I am sensible of the justness of the remark, and therefore, now, literally follow the Gr. την αγαθην μεριδα.

CHAPTER XI.

2, 4. The words in these verses inclosed in crotchets, have nothing in the Vul. corresponding to them, nor in the Arm. version. They are wanting also in several MSS. Some of the Fathers have given what I may call a negative testimony against their admission, by omitting them in those places of their works where we should have expected to find them; but Origen's testimony against them is more positive; for he says expressly, of some of those clauses and petitions, that they are in Mt. but not in L. It deserves to be remarked also, that he does not say (though in these matters he is wont to be accurate) that those expressions are not found in many copies of L.'s Gospel, but simply that L. has them not. This would lead one to think, that he had not found them in any transcript of that Gospel which had come under his notice, though far the most eminent

scriptural critic of his time; and that they were, consequently, an interpolation of a later date. Whatever be in this, some of our best modern critics, Gro. Ben. Mill, and Wet. seem to be agreed, that in this place we are indebted for them to some bold transcribers, who have considered it as a necessary correction, to supply what they thought deficient in one Gospel out of another. See the notes on Mt. vi. 10, &c.

3. "Each day," *το καθ' ἡμεραν*. Instead of this, the Cam. and six other MSS. read *σημερον*. Thus the author of the Vul. has read, who says *hodie*. This is also followed by the Sax. version. Yet in no other part of this prayer does that version follow the Vul. but the Gr.

6. "Off his road," *εξ ὁδου*. E. T. "In his journey." The translation here given is evidently closer; besides, it strengthens the argument.

7. "I and my children are in bed," *τα παιδια μου, μετ' εμου, εις την κοιτην εισιν*. E. T. "My children are with me in bed." That *μετ' εμου* does not necessarily imply that he and his children were in the same bed, but only that the children were gone to bed as well as he, has been shown by many critics. I shall therefore only refer the Greek student to the following, amongst other passages which might be quoted, wherein, if he look into the original, he will find that the prepositions *μετα* and *συν* often denote no more than the former of these, in the interpretation above given denotes here: Mt. ii. 3; 1 Cor. xvi. 11; Eph. iii. 18.

8. "If the other continue knocking." Vul. "Si ille perseveraverit pulsans." Words corresponding to these are not found either in the Gr. or in the Sy. Nor can we plead the authority of MSS. The best argument in their favour is, that they seem necessary to the sense; for a man could not be said to be importunate, for having asked a favour only once. As the passage, therefore, needed the aid of some words, and as these are adapted to the purpose, and have been long in possession; for the old Itc. and the Sax. versions read so, as well as the Vul.; I thought it better to retain them, adding the mark by which I distinguish words inserted for the sake of perspicuity from those of the inspired penmen.

13. "How much more will your Father give from heaven," *ποσῳ μαλλον ὁ πατηρ ὁ εξ ουρανου δωσει*. E. T. "How much more shall your heavenly Father give." Vul. "Quanto magis Pater vester de cœlo dabit." Thus we read in the edition authorized by Pope Sixtus Quintus; whereas, after Pope Clement's corrections, it is "Pater cœlestis;" but in three old editions, one published at Venice in 1484, another at Paris in 1504, the third at Lyons in 1512, we have both readings conjoined, "Pater vester cœlestis de cœlo dabit," with a note on the margin of the last insinuating that some copies have not the word *cœlestis*. The Sy. reads exactly as the Vul. of Sixtus Quintus. So do also

the Cop. and the Sax. Some Gr. MSS. likewise omit the ὁ, and read ὑμων after πατηρ. This makes the most natural expression, and appears to have been the reading of the most ancient translators. Gro. and some other critics have thought that πατηρ ὁ εξ ουρανου is equivalent to πατηρ ὁ εν τῳ ουρανῳ, or εν τοις ουρανοις. I can find no evidence of this opinion. Such a periphrasis for God, in this or any other sacred writer, is without example; and the expressions which have been produced as similar, are not apposite. I see no reason for imputing so strange an affectation to the evangelist. I have therefore followed the Sy. which differs in nothing from the common Gr. except in reading ὑμων after πατηρ instead of ὁ.

[2] "The Holy Spirit," πνευμα ἁγιον. Vul. "Spiritum bonum." The Cam. αγαθον δωμα, three others πνευμα αγαθον, agreeably to the Vul. Eth. Sax. and Arm. versions.

17. "One family falling after another," και οικος επι οικον πιπτει. E. T. "And a house divided against a house falleth." Vul. "Et domus supra domum cadit." Er. and Cas. to the same purpose. Our translators have, by following Be. imperfectly, been drawn into the hardly intelligible version they have given of this passage. Be. says, "Et domus adversus sese dissidens cadit." This translation is founded on the parallel passages in Mt. and Mr.; for nobody could have so translated the words of L. who had not recurred to the other historians. Now, though this method is often convenient, and sometimes necessary, it should not be used when the words, as they lie, are not obscure, but yield a meaning which is both just and apposite. Besides, the construction observed throughout the whole passage, and even in the parallel places, renders it probable, if not certain, that if the evangelist's meaning had been the same with Be.'s, he would have said οικος εφ' ἑαυτον, which, though elliptical, might possibly, by one who had read no other Gospel, have been apprehended to convey that sense. In the way it is expressed, it could never have been so understood by any body.

21. "The strong one," ὁ ισχυρος. E. T. "A strong man." With most interpreters, I had considered this verse as including a comparison to what usually befalls house-breakers; but, on further reflection, observing that the ισχυρος is accompanied with the article, both here and in the parallel passages in Mt. and Mr., and that as to this there is no diversity of reading in any of the Gospels, I could not help concluding that ὁ ισχυρος, like ὁ πονηρος, ὁ αντιδικος, ὁ διαβολος, is intended to indicate one individual being. The connexion leads us to apply it to Beelzebub, styled in this passage "the prince of the demons." Now, in mere similitudes, the thing to which the subject is compared has no article. Thus Mt. xiii. 45, "like a merchant-man," &c.—52. "like a householder," &c.—xxii. 2. "like a king," &c. They are expressed in Gr. as in Eng. Of our late Eng. interpreters

who render ὁ ισχυρος properly, are Hey. Wes. and Wy. So also does Wa. in the parallel place in Mt.

22. "He who is stronger," ὁ ισχυροτερος αυτου. E. T. "A stronger than he." As the comparative here likewise has the article, nothing in the expression implies that there is more than one stronger; whereas the indefinite Eng. article seems rather to imply it. Yet of the three who had done justice to the emphasis in the former verse, Wes. is the only interpreter who has done it also in this.

29. "He said," ηρξατο λεγειν. Mr. v. 17. N.

36. "By its flame," τῃ αστραπῃ. Such is the import of the Gr. word in this place. It is oftenest applied to *lightning*, but not limited to that meaning.

38. "But the Pharisee was surprised to observe that he used no washing before dinner," ὁ δε Φαρισαιος ιδων εθαυμασεν, ὁτι ου πρωτον εβαπτισθη προ του αριστου. Vul. "Pharisæus autem cœpit intra se reputans dicere, quare non baptizatus esset ante prandium." Agreeably to this version, the Cam. instead of ιδων εθαυμασεν, ὁτι, says ηρξατο διακρινομενος εν ἑαυτῳ λεγειν διοτι. But in this it appears to be single.

39. "Malevolence," πονηριας. Vul. "Iniquitate." The Sax. to the same purpose. Tertullian adv. Marcion. iv. 27, says "Iniquitate," probably from the old Itc. This seems to suggest that the interpreter had read ανομιας. But I have not heard of any example of this reading in the Gr. MSS.

41. "Only give in alms what ye have," πλην τα ενοντα δοτε ελεημοσυνην. E. T. "But rather give alms of such things as ye have." Τα ενοντα, 'quæ penes aliquem sunt,' what a man is possessed of: δοτε τα ενοντα, and δοτε εκ των ενοντων, are not synonymous. The latter expressly commands to give a part; the former does not expressly command to give the whole, but does not exclude that sense. The words in the E. T. are an unexceptionable version of the latter. Τα ὑπαρχοντα (chap. xii. 33,) has nearly the same meaning with τα ενοντα here. Our Lord, in discoursing on this topic, took a two-fold view of the subject, both tending to the same end. The first and subordinate view was, that the cleanness of the inside of vessels is of as much consequence at least as that of the outside; the second and principal view was, that moral cleanness, or purity of mind, is much more important than ceremonial cleanness, resulting from frequent washings. These views are sometimes blended in the discourse. Under the metaphor of vessels, human beings are represented, whereof the body answers to that which is without, the soul to that which is within. Body and soul, argues our Lord, had both the same author, and the one, especially the more ignoble part, ought not to engross our regards to the neglect of the more noble: and even as to vessels, the general way of cleansing them, in a

moral and spiritual sense, is by making them the instruments of conveying relief to the distressed and needy.

44. "Scribes and Pharisees, hypocrites," γραμματεις και φαρισαιοι, ὑποκριται. We have no translation of these words in the Vul. Cop. and Arm. versions. They are wanting also in four MSS. The Cam. has them, as also the Sax. version; whence I think it probable that they were in the Itc. version.

47, &c. "Woe unto you, because ye build."—We are not to understand this, as though any part of the guilt lay in building or adorning the tombs of the prophets, considered in itself; but in their falseness in giving this testimony of respect to the prophets, whilst they were actuated by the spirit, and following the example of their persecutors and murderers; insomuch that they appeared to erect those sepulchres, not to do honour to God's prophets, but to serve as eternal monuments of the success of their progenitors in destroying them.

54. "Laying snares for him, in order to draw," ενεδρευοντες αυτον και ζητουντες θηρευσαι. E. T. "Laying wait for him, and seeking to catch." But the copulative και, which makes all the difference in meaning between these two Eng. versions, is wanting in so great a number of MSS. amongst which are those of principal note, in so many editions, versions, &c. that it is justly rejected by Mill, Wet. and other critics.

CHAPTER XII.

5. "Into hell," εις την γεενναν. Diss. VI. Part ii. sect. 1.

15. "For in whatever affluence a man be, his life dependeth not on his possessions," ὁτι ουκ εν τῳ περισσευειν τινι ἡ ζωη αυτου εστιν εκ των ὑπαρχοντων αὑτου. E. T. "For a man's life consisteth not in the abundance of the things which he possesseth." Vul. "Quia non in abundantia cujusquam vita ejus est ex his quæ possidet." Maldonat's observation on this passage is well founded, "Difficiliora sunt verba quam sensus." All interpreters are agreed about the meaning, however much they differ about the construction. The E. T. without keeping close to the words, has expressed the sense rather more obscurely than either the Gr. or the La. The two clauses in the Gr. are in that version combined into one; and εστιν εκ seems to be rendered 'consisteth in.' The translators of P. R. appear to be the first who have expressed the meaning perspicuously in modern language, "Car en quelque abondance qu'un homme soit, sa vie ne depend point des biens qu'il possède," In this they have been followed by subsequent interpreters.

25. "Besides, which of you can, by his anxiety, prolong his life one hour?" τις δε εξ ὑμων μεριμνων δυναται προσθειναι επι την ἡλικιαν αὑτου πηχυν ἑνα; E. T. "And which of you, with taking thought, can add to his stature one cubit?" Ἡλικια signifies both

stature, and *age* or *lifetime*. For examples of the latter acceptation, see Job ix. 21, 23; Heb. xi. 11. In every case, therefore, the words ought to be rendered by the one or the other of these terms which best suits the context. Πηχυς is properly a measure of length, and may, on that account, be thought inapplicable to time. But let it be observed, that few tropes are more familiar than those wherein such measures are applied to the age or life of man. "Behold," says the Psalmist, "thou hast made my days an hand-breadth," Ps. xxxix. 5. Ιδου, παλαιστας εθου τας ἡμερας μου. The common version says "as an hand-breadth;" but the word *as* is supplied by the interpreters, and has nothing corresponding to it either in the Heb. or in the Gr. Ham. has quoted from Mimnermus, an ancient poet, the phrase, πηχυϊον επι χρονον, literally 'for a cubit of time,' that is, for a very short time. Analogous to this is the common comparison of life to a race, or to a journey. This may suffice to show, that there is no violence done to the words of the evangelist in making them relate to a man's age or term of life, and not to his stature. But whether they actually relate to the one or to the other, is best determined from the context. It is evident, that the warnings which our Lord gives here, and in the parallel passage in Mt. against anxiety, particularly regard the two essential articles of food and raiment, which engross the attention of the much greater part of mankind. Food is necessary for the preservation of life, and raiment for the protection of our bodies from the injuries of the weather. Anxiety about food is therefore closely connected with anxiety about life; but, except in children, or very young persons, who must have been an inconsiderable part of Christ's audience, has no connexion with anxiety about stature. Accordingly, it is the preservation of life, and the protection of the body, which our Lord himself points to as the ultimate aim of all those perplexing cares. "Is not life," says he, "a greater gift than food, and the body than raiment?" And if so, will not God, who gave the greater gift, life, give also food, which, though a smaller gift, is necessary for supporting the other? In like manner, will not he who gave the body, give the raiment necessary for its defence? All this is entirely consequential; and our Lord, in these warnings, touches what occupies the daily reflections and labour of more than nine-tenths of mankind. But in what is said about stature, if we understand the word so, he appears to start aside from what employs the time and attention of the people in every age and country, to what could be an object only to children and a very few foolish young persons. Besides, the increase of the body, by such an addition to the stature, so far from diminishing men's anxiety, would augment it, by increasing their need both of food and of raiment. In the verse immediately following, we have an additional evidence that the word is employed here metaphorically,

and that the discourse still concerns the same subject, food and raiment, or the preservation of life and the accommodation of the body. "If ye cannot," says he, "thus effect even the smallest thing, ελαχιστον, why are ye anxious about the rest?" In respect of stature, would a cubit be called the smallest thing, which is more than one-fourth of the whole? This would have been more suitable, if the word had been *an inch*. In every view, therefore, that we take of the matter, it is extremely improbable that there is here any mention of stature. The idea is foreign, to the scope of the discourse; the thing said ill-suited to the words connected with it, and ill-adapted to the hearers, as it proceeds on the hypothesis that a sort of solicitude was general among them, which cannot reasonably be supposed to have affected one-hundredth part of them. It is a very ingenious, and more than plausible conjecture of Wet. that ἡλικια, or the ordinary term of life, is here considered under the figure of the *stadium* or course gone over by the runners, of which, as it consisted of several hundred cubits, a single *cubit* was but as one step, and consequently a very small proportion of the whole, and what might not improperly be termed ελαχιστον. It adds to the credibility of this, that the life of man is once and again distinguished in Scripture by the appellation δρομος, the course or ground run over by the racers. This is the more remarkable, and shows how much their ears were accustomed to the trope, as it occurs sometimes in places where no formal comparison to the gymnastic exercises is made, or even hinted. Thus, Acts xiii. 25, "As John fulfilled his course," ὡς επληρου τον δρομον: xx. 24, "Neither count I my life dear unto myself," says Paul, "so that I might finish my course with joy," ὡς τελειωσαι τον δρομον μου; and 2 Tim. iv. 7, "I have finished my course," τον δρομον τετελεκα. The phrase ὁ τροχος της γενεσεως, James iii. 6, has nearly the same signification. The uncommon pains which Herod the Great had taken to establish gymnastic exercises in the country to the great scandal of many, had familiarized the people to such idioms. Several critics of name favours this interpretation, amongst whom are Ham. Wet. and Pearce. The An. Hey. Wes. and Wa. adopt it. Some other interpreters give it as a probable version in their notes.

31. "Seek ye the kingdom of God," ζητειτε την βασιλειαν του Θεου. Vul. "Quærite primum regnum Dei et justitiam ejus." There is no countenance from either MSS. or versions worth mentioning in favour of *primum*, or of *et justitiam ejus*.

32. "My little flock," το μικρον ποιμνιον. E. T. "Little flock." We have here the diminutive ποιμνιον combined with the adjective μικρον, *little*. It is, therefore, an expression of tenderness, at the same time that it suggests the actual smallness of their number. It has also the article, which we never use in the vocative.

In our language we cannot better supply the diminutive and the article than by the possessive pronoun.

35. The Vul. after "ardentes," adds "in manibus vestris." This variation is peculiar to that version. The Sax. follows the Gr.

46. "With the faithless," μετα των απιστων. E. T. "With the unbelievers." Those are called here απιστοι, who in Mt. are called ὑποκριται Both words have great extent of signification. And for the reason given, in the note on that passage, against rendering ὑποκριται 'hypocrites,' απιστοι ought not here to be rendered 'unbelievers,' but according to the most common acceptation of the word, 'the faithless,' that is, persons totally unworthy of trust.

49. "What would I, but that it were kindled?" τι θελω, ει ηδη ανηφθη; E. T. "What will I, if it be already kindled?" Vul. "Quid volo nisi ut accendatur?" Er. Zu. Be. "Quid volo, si jam accensus est?" Cas. "Qui, si jam incensus est, quid volo?" It is evident to me, that the sense is better expressed in the Vul. than by any of the modern La. interpreters. The objection which Be. and after him Palairet, make, that the ει is there translated as if it were ει μη, is of no moment, since the ει in this verse is, by the acknowledgment of the latter, not the hypothetical conjunction, but a particle expressive of a wish. What Gro. says of this rendering is entirely just, "in eo sensum recte expressit, verba non annumeravit." The very next verse would sufficiently evince the meaning, if there could be a reasonable doubt about it: "I have an immersion to undergo, and how am I pained till it be accomplished?" 'Since the advancement of true religion, which is the greatest blessing to mankind, must be attended with such unhappy divisions, I even long till they take place.' L. Cl. renders it in the same way with the Vul. "Que souhaite-je, sinon qu'il fût déjà enflammé?" Here the meaning is expressed with simplicity and modesty, as in the original. But I cannot help disrelishing much the manner in which Dod. and after him Wy. have expressed it, though in the general import it does not differ from the last mentioned. "What do I wish? Oh, that it were already kindled!" This form of venting a wish, is, in a case like the present, when he knew that the event would soon happen, strongly expressive of impatience. I know not any thing whereby interpreters have more injured the native beauty of the style of Scripture, than by the attempts they have sometimes made to express the sense very emphatically.

58. "To satisfy him," απηλλαχθαι απ' αυτου. E. T. "That thou mayest be delivered from him." But a man is delivered from another who makes his escape from him, either by artifice or by force, or who is rescued by another, Now the words *delivered from* suggest some such method of deliverance, rather than that which is here signified by the term απηλλαχθαι, a de-

liverance with consent. To this the parallel place, Mt. v. 25, also evidently points.

CHAPTER XIII.

9. "Perhaps it will bear fruit; if not, thou mayest afterwards cut it down," *κἀν μεν ποιηση καρπον· ει δε μηγε, εις το μελλον εκκοψεις αυτην.* E. T. "And if it bear fruit, well; and if not, then after that thou shalt cut it down." It is plain that there is an ellipsis in the Gr.: some word is wanting after *καρπον* to complete the sense. In sentences of the like form in Gr. writers, when the words wanting are easily supplied by the aid of the context, this figure is not unfrequent; nay, it has sometimes a peculiar energy. As the effect, however, is not the same in modern languages, it is generally thought better to complete the sentence, either by adding the word or words wanting, or by making a small alteration on the form of expression. I have preferred the latter of these methods; our translators have followed the former. The difference is not material.

15. "Hypocrites." E. T. "Thou hypocrite." In the common Gr. we read *ὑποκριτα*, in the singular number; but in many MSS. some of principal note, in the Com. and other early editions, in the Vul. Cop. Arm. Eth. Sax. and Ara. versions, we find the word in the plural. The very next words, *ἑκαστος ὑμων*, show that our Lord's answer was not addressed solely to *the director*, but was intended for all those present who espoused his side of the question. Mill, and several other critics, have preferred this reading.

25. "If once the master of the house shall have arisen," *αφ' ού αν εγερθη ὁ οικοδεσποτης.* Vul. "Cum autem intraverit paterfamilias." In one or two copies we find *εισελθη* instead of *εγερθη*. But this reading of the Vul. though favoured by Cas. and the Sax. translation, has no support of either MSS. or versions to entitle it to regard.

31. "Herod intendeth to kill thee," *Ἡρωδης θελει σε αποκτειναι.* E. T. "Herod will kill thee." But if this last declaration in Eng. were to be turned into Gr. the proper version would be, not what is said by L. but *Ἡρωδης σε αποκτενει.* The term *will* in Eng. so situated, is a mere sign of the future, and declares no more than that the event will take place. This is not what is declared by the evangelist. His expression denotes, that at that very time it was Herod's purpose to kill him; for the *θελει* here is the principal verb; the *will* in the translation is no more than an auxiliary. Nay, the two propositions (though to a superficial view they appear coincident) are in reality so different, that the one may be true and the other false. Suppose that, instead of Herod, Pilate had been the person spoken of. In that case, to have said in Gr. *Πιλατος θελει σε αποκτειναι*, would have been

telling a falsehood; for the history shows how much his inclination drew the contrary way; whereas to have said Πιλατος σε αποκτενει, would have been affirming no more than the event verified, and might, therefore have been accounted prophetical. Mt. xvi. 24. N. J. vii. 17. N.

CHAPTER XIV.

1. "Of one of the rulers who was a Pharisee," τινος των αρχοντων των Φαρισαιων. E. T. "Of one of the chief Pharisees." I agree with Gro. Ham. Wh. Pearce, and others, that αρχοντες properly denotes persons in authority, rulers, magistrates; and that any other kind of eminence or superiority would have been distinguished by the term πρωτοι, as in ch. xix. 47; Mr. vi. 21; Acts xiii. 50, xvii. 4, xxv. 2, xxviii. 17.

5. "If his ass or his ox," ονος η βους. Both the Sy. interpreters have read here υἱος, *son*, instead of ονος, *ass*, and so have some of the Fathers. The number and value of the MSS. which preserve this reading are very considerable; and though it is not found in any ancient version except the Sy. yet, if we were to be determined solely by the external evidence, I should not hesitate to declare that the balance is in its favour. There is, however, an internal improbability in some things, which very strong outward evidence cannot surmount. The present case is an example; and therefore, though this reading has been admitted by Wet. and some other critics, I cannot help rejecting it, as, upon the whole, exceedingly improbable. My reasons are these: 1st, Nothing is more common in Scripture style, wherever propriety admits it, than joining in this manner *the ox* and *the ass*, which were in Judea, almost the only beasts in common use for work. In the O. T. it occurs very frequently. We find it in the tenth commandment, as recorded in Exod. xx. and both in the fourth and in the tenth, as repeated in Deut. v. When a case like the present is supposed, of "falling into a pit," Exod. xxi. 33, both are as usual specified: "If a man shall dig a pit, and not cover it, and an ox or an ass fall therein." That this was also conformable to our Lord's manner, we may see from the preceding chap. v. 15, "Who is there amongst you that doth not, on the Sabbath, loose his ox or his ass from the stall, and lead him away to watering?" 2dly, Such a combination as that of *the ass* and *the ox*, is not more familiar and more natural, than the other, of a man's *son* and his *ox*, is unnatural and unprecedented. Things thus familiarly coupled in discourse, are commonly things homogeneal, or of natures at least not very dissimilar. Such are, *the son and the daughter, the man-servant and the maid-servant, the ox and the ass.* 3dly, In those specimens which our Lord has given of confuting the Pharisees by retorting on them their own practice, the argument is always of that kind which logicians call *à fortiori*. This circumstance is sometimes taken notice of in

the application of the argument; and even when it is not expressly pointed out, it is plain enough from the sense. See ch. xiii. 15, 16, xv. 2, 3, 4, 8, 9; Mt. xii. 11, 12. But if the word here be *son* this method is reversed, and the argument loses all its energy. A man possessed of even the pharisaical notions concerning the Sabbath, might think it, in the case supposed, excusable from natural affection, or even justifiable from paternal duty, to give the necessary aid to a child in danger of perishing, and, at the same time, think it excusable to transgress the commandment for one to whom he is under no such obligations. 4thly, When the nature of the thing, and the scope of the place, render it credible that a particular reading is erroneous, the facility of falling into such an error adds greatly to the credibility. Now υἱος and ονος, in writing, have so much resemblance, that we cannot wonder that a hasty transcriber should have mistaken one for the other. If the mistake had been very early, the number of copies now affected by it would be the greater. It is too mechanical a mode of criticising to be determined by outward circumstances alone, and to pay no regard to those internal probabilities, of which every one who reflects must feel the importance.

15. "Who shall feast," ὁς φαγεται αρτον. E. T. "Who shall eat bread." *To eat bread* is a well known Heb. idiom for to share in a repast, whether it be at a common meal or at a sumptuous feast. The word *bread* is not understood as suggesting either the scantiness or the meanness of the fare.

[2] "In the reign," εν τῃ βασιλειᾳ. E. T. "In the kingdom." The E. T. makes, to appearance, the word βασιλειᾳ here refer solely to the future state of the saints in heaven. This version makes it relate to those who should be upon the earth in the reign of the Messiah. My reasons for preferring the latter are these; 1st, This way of speaking of the happiness of the Messiah's administration, suits entirely the hopes and wishes which seem to have been long entertained by the nation concerning it. (See ch. x. 23, 24, Mt. xiii. 10, 11.) 2dly, The parable which, in answer to the remark, was spoken by our Lord, is on all hands understood to represent the Christian dispensation. 3dly, The obvious intention of that parable is to insinuate, that, in consequence of the prejudices which, from notions of secular felicity and grandeur, the nation in general entertained on that subject; what, in prospect, they fancied so blessed a period, would, when present, be exceedingly neglected and despised; and, in this view, nothing could be more apposite; whereas there appears no appositeness in the parable on the other interpretation.

23. "Compel people to come," αναγκασον εισελθειν. Ch. xxiv. 29. N.

26. "Hate not his father," ου μισει τον πατερα ἑαυτου. It is very plain that *hating*, used in this manner, was among the Hebrews an idiomatic expression for *loving less*. It is the same sentiment

which in Mt.'s Gospel, x. 37, is conveyed in these words, "He who loveth father or mother more than me." In the strict acceptation of the term, the doctrine of Christ does not permit us to hate any one, not even an enemy, much less a parent, to whom it exacts a more substantial honour than the traditional system of the scribes represented as necessary. The things here enumerated, particularly what finishes the list, of which I am to speak immediately, show evidently that the language is figurative.

[2] "Nay, and himself too," *ετι δε και την ἑαυτου ψυχην.* E. T. "Yea, and his own life also." Vul. "Adhuc etiam et animam suam." Cas. "Atque adeo suam ipsius animam," which he explains on the margin, "semetipsum." Dio. renders it "anzi anchora se stesso." The reasons for which I have preferred this last manner are the following: 1st, *ψυχη* is generally used in the Hellenistic idiom as corresponding to the Heb. נפש *nephesh, soul* or *life.* Now it is well known, that this word, with the affix, is frequently used in Heb. for the reciprocal pronoun. Thus נפשי *naphshi,* commonly rendered in the Sep. *ἡ ψυχη μου,* is *myself,* נפשך *naphshecha, ἡ ψυχη σου, thyself,* and so of the rest. See Lev. xi. 43; Esth. iv. 13; Ps. cxxxi. 2. Now, as there runs through the whole of this verse in L. an implicit comparison; to preserve an uniformity in the manner of naming the particulars, shows better the preference which our Lord claims in our hearts, not only to our nearest relatives, but also to ourselves. 2dly, I have avoided the phrase *hating his life,* as ambiguous, and often used, not improperly, of those who destroy themselves. Now the disposition which our Lord here requires of his disciples, is exceedingly different from that of those persons. For the like reason I have not said *hate his own soul,* though what many would account the most literal version of them all. For this expression is also used sometimes (see Prov. xxix. 24,) in a sense quite different from the present. 3dly, I prefer here this strong manner of exhibiting the sentiment, as, in such cases, whatever shows most clearly that the words cannot be literally understood, serves most effectually to suggest the figurative and true interpretation. Now as, in the common acceptation, to hate one's parents would be impious, the apostle Paul tells us, Eph. v. 29, that to hate one's self is impossible. It is not in this acceptation, then, that we can look for the meaning.

CHAPTER XV.

1. The Vul. the Sy. and the Sax. have no word answering to *all* in this sentence.

16. "He was fain," *επεθυμει.* Chap. xvi. 21. N.

[2] "With the husks," *απο των κερατιων.* Vul. "De siliquis." That *κερατιον* answers to 'siliqua,' and signifies *a husk* or pod, wherein the seeds of some plants, especially those of the leguminous tribe, are contained, is evident. But both the Gr. *κερατιον*

and the La. *siliqua* signify also the fruit of the carob-tree, a tree very common in the Levant, and in the southern parts of Europe, as Spain and Italy. The Sy. and Ara. words are of the same import. This fruit still continues to be used for the same purpose, the feeding of swine. It is also called *St. John's bread*, from the opinion that the Baptist used it in the wilderness. It is the pod only that is eaten, which shows the propriety of the names *κερατιον* and *siliqua*, and of rendering it into Eng. 'husk.' Miller says, it is meally, and has a sweetish taste, and that it is eaten by the poorer sort, for it grows in the common hedges, and is of little account.

18. "Against heaven," that is, 'against God.' Diss. V. Part i. sect. 4.

22. "Bring hither the principal robe," *εξενεγκατε την στολην την πρωτην*. Vul. "Cito proferte stolam primam." *Ταχεως* is found in the Cam. and one other MS. of small note. The second Sy. Cop. Sax. and Arm. versions have also read so.

30. "Thy living," *σου τον βιον*. Vul. "Substantiam suam." The reading of the Vul. has no support from ancient versions or Gr. MSS. unless we reckon the Cam. which reads *παντα* without any pronoun.

CHAPTER XVI.

8. "Commended the prudence of the unjust steward," *επηνεσε τον οικονομον της αδικιας, ὁτι φρονιμως εποιησεν*. E. T. "Commended the unjust steward, because he had done wisely." When an active verb has for its subject a quality, disposition, or action of a person, it is a common Heb. idiom to mention the person as that which is directly affected by the verb, and to introduce the other (as we see done here) by a conjunction,—"commended the unjust steward, because he had acted prudently," that is, 'commended the prudence which he had shown in his action.' Properly his master commended neither the actor nor the action, but solely the provident care about his future interest which the action displayed: *a care* worthy the imitation of those who have in view a nobler futurity, eternal life.

[2] *Τον οικονομον της αδικιας* for *τον αδικον*, in like manner as *ὁ κριτης της αδικιας*, ch. xviii. 6, for *ὁ αδικος*, 'the unjust judge.'

[3] "In conducting their affairs," *εις την γενεαν την ἑαυτων*. E. T. "In their generation." *Γενεα* is the word by which the Seventy commonly render the Heb. דור *dor*, which signifies not only age, *seculum*, and generation, or the people of the age, but also a man's manner of life. Thus Noah is said, Gen. vi. 9, to be *τελειος εν τῃ γενεᾳ αυτου*. Houbigant renders it, "integer in viis suis." It is true he conjectures very unnecessarily a different reading. Yet he himself, in another place, admits this as one meaning of the Heb. word דור *dor*. Thus Isa. liii. 8, the words rendered in the Sep. *την γενεαν αυτου τις διηγησεται*, he translates

"ejus omnem vitam quis secum reputabit?" and in the notes defends this translation of the Heb. דור *dor*. To the same purpose Bishop Lowth, in his late version of that prophet, "His manner of life who would declare?"

9. "With the deceitful mammon," εκ του μαμωνα της αδικιας. E. T. "Of the mammon of unrighteousness." Here again the substantive is employed, by the same Hebraism as in the preceding verse, to supply the place of the adjective, μαμωνα της αδικιας as οικονομον της αδικιας. The epithet *unrighteous*, here applied to mammon or riches, does not imply acquired by injustice or any undue means; but, in this application, it denotes *false* riches, that is, *deceitful*, not to be relied on. What puts this beyond a question is, that in ver. 11, τῳ αδικῳ μαμωνᾳ is contrasted, not by το δικαιον, but by το αληθινον, the former relating to *earthly* treasure, the latter to *heavenly*. For the import of mammon, see Mt. vi. 24. N.

[2] "After your discharge," οταν εκλιπητε. E. T. "When ye fail." As this is spoken in the application of the parable, it is to be understood as referring to that circumstance which must sooner or later happen to all, and which bears some analogy to the steward's dismission from his office. This circumstance is *death*, by which we are totally discharged from our employment and probation here. The word *fail*, in the common version, is obscure and indefinite. I have preferred *discharge*, as both adapted to the expression of the evangelists, and sufficiently explicit. It bears a manifest reference to the act whereby a trustee is divested of his trust, and is also strictly applicable to our removal out of this world. Cas. has happily preserved this double allusion in La. by saying, "Quum defuncti fueritis." L. Cl. has not been so fortunate in Fr.; he says, "Quand vous serez expirez." The verb here shows clearly the future event pointed to, but detaches it altogether from the story; for the word *expirez* cannot be applied to the discarding of a steward from office. Of so much use in interpreting do we sometimes find words which are in a certain degree equivocal.

[3] "Into the eternal mansions," εις τας αιωνιους σκηνας. E. T. "Into everlasting habitations." As σκηνη properly signifies 'a tent' or 'tabernacle,' which is a temporary and moveable habitation, some have thought it not so fitly joined with the epithet αιωνιος. It is true that, in strictness, σκηνη means no more than *a tent;* but it is also true, that sometimes it is used with greater latitude, for *a dwelling* of any kind, without regard either to its nature or its duration. The article has been very improperly, in this passage, overlooked by our translators. It adds to the precision, and consequently to the perspicuity of the application. J. i. 14. [2] N.

16. "Every occupant entereth it by force," πας εις αυτην βιαζεται. E. T. "Every man presseth into it." Though this

last interpretation may be accounted more literal than that here given, it is farther from the import of the sentence. The intention is manifestly to inform us, not how great the number was of those who entered into the kingdom of God, but what the manner was in which all who entered obtained admission. The import therefore is only, 'Every one who entereth it, entereth it by force.' We know, that during our Lord's ministry, which was (as John's also was) among the Jews, both his success and that of the Baptist were comparatively small. Christ's flock was literally, even to the last, ποιμνιον μικρον, 'a very little flock.' Of the backwardness of the people we hear frequently in the Gospel. "He came to his own," says the apostle John, "but his own received him not." And he himself complains, "Ye will not come unto me, that ye may have life." It was not till after *he was lifted up* upon the cross, that, according to his own prediction, he "drew all men to him."

20. "A poor man," πτωχος τις. E. T. "A certain beggar." Though either way of rendering is good, the first is more conformable to the extensive application of the Gr. word than the second. *To beg* is always in the N. T. απαιτειν or προσαιτειν. The present participle, προσαιτων, agreeably to a well known Heb. idiom, strictly denotes *a beggar*.

21. "Was fain to feed on the crumbs," επιθυμων χορτασθηναι απο των ψιχιων. E. T. "Desiring to be fed with the crumbs." I agree with those who do not think there is any foundation in this expression for saying that he was refused the crumbs. First, the word επιθυμων does not imply so much; secondly, the other circumstances of the story render this notion improbable. First, as to the scriptural sense of the word, the verb επιθυμεω is used by the Seventy, Isa. i. 29, for rendering the Heb. בחר *bahar*, elegit. The clause is rendered in the E. T. "For the gardens which ye have chosen." In like manner, in Isa. lviii. 2, the words occurs twice, answering to the Heb. חפץ *chaphats*, 'to delight,' or 'take pleasure in.' Γνωναι μου τας οδους επιθυμουσιν; again, εγγιζειν Θεῳ επιθυμουσιν. E. T. "They delight to know my ways;" and, "They take delight in approaching to God." It is not necessary to multiply examples. That the notion that he did not obtain the crumbs is not consistent with the other circumstances, is evident. When the historian says that he was laid at the rich man's gate, he means not, surely, that he was once there, but that he was usually so placed, which would not probably have happened if he had got nothing at all. The other circumstances concur in heightening the probability. Such are, the rich man's immediately knowing him; his asking that he might be made the instrument of the relief wanted; and, let me add this, that though the patriarch upbraids the rich man with the carelessness and luxury in which he had lived, he says not a word of inhumanity; yet, if we consider Lazarus as having experienced it so

recently, it could hardly, on this occasion, have failed to be taken notice of. Can we suppose that Abraham, in the charge he brought against him, would have mentioned only the things of least moment, and omitted those of the greatest? For similar reasons I have rendered επεθυμει, ch. xv. 16, in the same manner as here. In the E. T. the expression there suggests more strongly, that his desire was frustrated—"He would fain have filled his belly," which, in the common idiom, always implies, 'but could not.' It appears very absurd, that one should have the charge of keeping swine, who had it not in his power to partake with them. How could it be prevented? Would the master multiply his servants in time of famine, and send one to watch and keep this keeper? The clause, "for nobody gave him aught," is to be interpreted not strictly, but agreeably to popular language; as though it had been said, that in the general calamity he was much neglected: and if he had not had recourse to the food allotted to the swine, he would have been in imminent danger of starving.

2 Much injury has been done to our Saviour's instructions, by the ill-judged endeavours of some expositors to improve and strengthen them. I know no better exaxple for illustrating this remark, than the story of the rich man and Lazarus. Many, dissatisfied with its simplicity as related by the evangelist, and desirous, one would think, to vindicate the character of the Judge from the charge of excessive severity in the condemnation of the former, load that wretched man with all the crimes which can blacken human nature, and for which they have no authority from the words of inspiration. They will have him to have been a glutton and a drunkard, rapacious and unjust, cruel and hard-hearted, one who spent in intemperance what he had acquired by extortion and fraud. Now I must be allowed to remark, that, by so doing, they totally pervert the design of this most instructive lesson, which is to admonish us, not that a monster of wickedness, who has, as it were, devoted his life to the service of Satan, shall be punished in the other world; but that the man who, though not chargeable with doing much ill, does little or no good, and lives, though not perhaps an intemperate, a sensual life; who, careless about the situation of others, exists only for the gratification of himself, the indulgence of his own appetites and his own vanity, shall not escape punishment. It is to show the danger of living in the neglect of duties, though not chargeable with the commission of crimes; and particularly the danger of considering the gifts of Providence as our own property, and not as a trust from our Creator, to be employed in his service, and for which we are accountable to him. These appear to be the reasons for which our Lord has here shown the evil of a life which, so far from being universally detested, is, at this day, but too much admired, envied, and imitated.

[3] The Vul. adds, "Et nemo illi dabat;" but has no support, except that of one or two inconsiderable MSS. and the Sax. version. This reading, has, doubtless, by the blunder of some copyist, been transcribed from the preceding chapter.

22. "Vul. "Sepultus est in inferno." This reading is equally unsupported with the former, and is a mere corruption of the text, arising from the omission of the conjunction in the beginning of ver. 23, and the misplacing of the points.

For the illustration of several words in this and the following verses, such as *εν τῳ ᾅδῃ—τον κολπον του Αβρααμ—απενεχθηναι—διαβηναι—διαπερωσιν*—see Prel. Diss. VI. Part ii. sect. 19, 20.

25. A great many MSS. and some ancient versions, particularly the Sy. read *ὧδε, here*, instead of *ὁ δε, but he;* and this reading is adopted by Wet. The resemblance in sound, as well as in writing, may easily account for a much greater mistake in copying. But that the common reading is preferable, can hardly be questioned. In it *ὁ δε* is contrasted to *συ δε*, as *νυν* is in like manner to *εν ζωῃ σου*; but to *ὧδε* nothing is opposed. Had *εκει* occurred in the other member of the comparison made by the Patriarch, I should have readily admitted that the probability was on the side of the Sy. version.

CHAPTER XVII.

1. "To his disciples," *προς τους μαθητας*. Vul. "Ad discipulos suos." This reading is favoured by the Al. Cam. and a considerable number of MSS. and by the 1st Sy. Cop. Arm. and Sax. versions. The 2d Sy. also has the pronoun, but it is marked as doubtful with an asterisk. The sense is nowise affected.

7. "Would any of you who hath a servant, &c. say to him, on his return from the field, Come immediately," *τις δε εξ ὑμων δουλον εχων—εισελθοντι εκ του αγρου ερει ευθεως παρελθων*. E. T. "Which of you having a servant—will say unto him by and by, when he is come from the field, Go"— Vul. "Quis vestrum habens servum—Regresso de agro dicat illi, statim transi." The only material difference between these two versions arises from the different manner of pointing. I have, with the Vul. joined *ευθεως* to *παρελθων*. Our translators have joined it to *ερει*. In this way of reading the sentence, the adverb is no better than an expletive; in the other, *ευθεως παρελθων* is well contrasted to *μετα ταυτα φαγεσαι* in the following verse.

10. "We have conferred no favour," *δουλοι αχρειοι εσμεν*. Diss. XII. Part i. sect. 14.

11. "Through the confines of Samaria and Galilee," *δια μεσου Σαμαρειας και Γαλιλαιας*. E. T. "Through the midst of Samaria and Galilee." I agree with Gro. and others, that it was not through the heart of these countries, but, on the contrary, through those parts in which they bordered with each other, that our Lord

travelled at that time. I understand the words δια μεσου as of the same import with ανα μεσον, as commonly understood. And in this manner we find it interpreted by the Sy. and Ara. translators. No doubt the nearest way, from where our Lord resided, was through the midst of Samaria. But had that been his route, the historian had no occasion to mention Galilee, the country whence he came; and if he had mentioned it, it would have been surely more proper, in speaking of a journey from a Galilean city to Jerusalem, to say, through Samaria and Galilee. But if, as I understand it, the confines only of the two countries were meant, it is a matter of no consequence which of them was first named. Besides, the incident recorded in the following words also renders it more probable that he was on the borders of Samaria, than in the midst of the country. It appears that there was but one Samaritan among the lepers that were cleansed, who is called an alien, the rest being Jews.

18. "This alien," αλλογενης ούτος. The Jews have, ever since the captivity, considered the Samaritans as aliens. They call them *Cuthites* to this day.

21. "The reign of God is within you," ή βασιλεια του Θεου εντος ύμων εστιν. Vul. Er. Zu. "Regnum Dei intra vos est." Cas. though not in the same words, to the same purpose. I should have added Be. too, who says, "Regnum Dei intus habetis," had he not shown in his commentary that he meant differently, denoting no more by *intus* than *apud vos*. Most modern translators, and among them the authors of our common version have rendered the words in the same way as the Vul. and the Sy. and other ancient interpreters. L. Cl. and Beau. both say, "Au milieu de vous," and have been followed by some Eng. translators, particularly the An. and Dod. who say, "among you." This way of rendering has also been strenuously supported of late by some learned critics. I shall briefly state the evidence on both sides. That the preposition εντος, before a plural noun, signifies *among*, Raphelius has given one clear example from Xenophon's Expedition of Cyrus; the only one, it would appear, that has yet been discovered, for to it later critics, as Dod. and Pearce, have been obliged to recur. I have taken occasion, once and again, to declare my dissatisfaction with conclusions founded merely on classical authority, in cases where recourse could be had to the writings of the N. T. or the ancient Gr. translation of the Old. I acknowledge that εντος does not oft occur in either, but it does sometimes. Yet in none of the places does it admit the signification which those critics give it here. As I would avoid being tedious, I shall only point out the passages to the learned reader, leaving him to consult them at his leisure. The only other place in the N. T. is Mt. xxiii. 26. In the Sep. Ps. xxxviii. 4, cviii. 22, or as numbered in the Eng. Bible, xxxix. 3, cix. 22; and Cant. iii. 10. These are all the

passages wherein εντος occurs as a preposition in that version. But it is sometimes used elliptically with the article τα, for the inside, or the things within, as Ps. cii. 1, in the Gr. but in the Eng. ciii. 1; Isa. xvi. 11; Dan. x. 16. We have this expression also twice in the Apocrypha, Ecclus. xix. 26; 1 Mac. iv. 48. Of all which I shall only remark in general, that no advocate for the modern interpretation of εντος ὑμων in the Gospel, has produced any one of them as giving countenance to his opinion. Wh. (who, though a judicious critic, sometimes argues more like a party than a judge,) after explaining εντος ὑμων εστιν to mean "is even now among you," and "is come unto you," adds, "so εντος ὑμων and εν ὑμιν are frequently used in the O.T." Now the truth is, that εν ὑμιν does frequently occur in the O. T. in the acceptation mentioned, but εντος ὑμων never, either in that or in any other acceptation; nor does εντος ἡμων occur, nor εντος αυτων, nor any similar expression. The author proceeds to give examples: accordingly, his examples are all (as was unavoidable, for he had no other) of εν ὑμιν and εν ἡμιν, not one of εντος ὑμων, or of any similar application of this preposition. Strange, indeed, if he did not perceive that a single example of this use of the preposition εντος, (which use he had affirmed to be frequent,) was more to his purpose than five hundred examples of the other. The instances of the other were, indeed, nothing to his purpose at all. The import of εν in such cases was never questioned; and his proceeding on the supposition that those phrases were equivalent, was what logicians call a *petitio principii*, a taking for granted the whole matter in that dispute. Nay, led me add, the frequency of the occurrence of εν ὑμιν in Scripture, applied to a purpose to which εντος ὑμων is never applied, notwithstanding the numerous occasions, makes against his argument instead of supporting it, as it renders it very improbable that the two phrases were understood as equivalent.—But to come from the external to the internal evidence; it has been thought, that the interpretation *amongst you*, suits better the circumstances of the times. The Messiah was already come. His doctrine was begun to be preached, and converts, though not very numerous, were made. This may be regarded as evidence that his reign was already commenced among them. But in what sense, it may be asked, could his reign or kingdom be said to be within them? It is true, that the laws of this kingdom were intended for regulating the inward principles of the heart, as well as the outward actions of the life; but is it not rather too great a stretch in language to talk of God's kingdom being within us? So, I acknowledge, I thought once; but on considering the great latitude wherein the phrase ἡ βασιλεια του Θεου is used in the N. T., in relation sometimes to the epoch of the dispensation, sometimes to the place, sometimes for the divine administration itself, sometimes for the laws and maxims which would obtain; I began to think differently of the

use of the word in this passage. The apostle Paul hath said, Rom. xiv. 17, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Now these qualities, "righteousness, and peace, and spiritual joy," if we have them at all, must be *within us*, that is, in the heart or soul. If so, the apostle has by implication said no less than is reported here by the evangelist as having been said by our Lord, that the kingdom of God is *within us*. Is there any impropriety in saying that God reigns in the hearts of his people? If not, to say, 'the reign of God is in their hearts,' or 'within them,' is the same thing, a little varied in the form of expression. Even the rendering of βασιλεια, *kingdom*, and not *reign*, heightens the apparent impropriety. But it is a more formidable objection against the common version, that our Lord's discourse was at that time addressed to the Pharisees: and how could it be said to men, whose hearts were so alienated from God as theirs then were, that God reigned within them? This difficulty seems to have determined the opinion of Dr. Dod. To this I answer, that in such declarations conveying general truths, the personal pronoun is not to be strictly interpreted. It is not, in such cases, *you* the individuals spoken to, but you of this nation, or you of the human species, men in general. In this way we understand the words of Moses, Deut. xxx. 11—14. "This commandment, which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Nor is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." This is not to be considered as characterizing any individual, (for let it be observed, that the pronoun is throughout the whole in the singular number,) nor even the whole people addressed: The people addressed had, by their conduct, shown too often and too plainly, that the commandments of God were neither in their heart nor in their mouth: But it is to be considered as explaining the nature of the divine service; for it remains an unchangeable truth, that it is an essential character of the service which God requires from his people, that his words be habitually in their hearts. The same is quoted by the apostle, Rom. x. 6, &c., and adapted to the gospel dispensation. I think further, with Markland, that εντος ὑμων, as implying an inward and spiritual principle, is here opposed to παρατηρησις, outward show and parade, with which secular dominion is commonly introduced.

36. The whole of this verse is wanting in many MSS. some of them of great note. It is not found in some of the early editions, nor in the Cop. and Eth. versions. But both the Sy. versions, also the Ara. and the Vul. have it. In a number of

La. MSS. it is wanting. Some critics suppose it to have been added from Mt. This is not improbable. However, as the evidence on both sides nearly balances each other, I have retained it in the text, distinguishing it as of doubtful authority.

CHAPTER XVIII.

1. "He also showed them by a parable, that they ought to persist in prayer," ελεγε δε και παραβολην αυτοις, προς το δειν παντοτε προσευχεσθαι. E.T. "And he spake a parable unto them, to this end, that men ought always to pray." The construction here plainly shows, that the word to be supplied before the infinitve is αυτους. Ελεγεν αυτοις—προς το δειν αυτους. The words are a continuation of the discourse related in the preceding chapter, which is here rather inopportunely interrupted by the division into chapters. There is in these words, and in the following parable, a particular reference to the distress and trouble they were soon to meet with from their persecutors, which would render the duties of prayer, patience, and perseverance, peculiarly seasonable.

2 "Without growing weary," και μη εκκακειν. E. T. "And not to faint." At the time when the common version was made, the Eng. verb *to faint* was here of the same import with the expression I have used. But as in that acceptation it is now become obsolete, perspicuity requires a change.

3. "Do me justice on my adversary," εκδικησον με απο του αντιδικου μου. E. T. "Avenge me of my adversary." The Eng. verb *to avenge*, denotes either *to revenge* or *to punish*; the last especially, when God is spoken of as the avenger. The Gr. verb εκδικεω signifies also *to judge a cause*, and to defend the injured judicially from the injurious person. The word *avenge*, therefore, does not exactly hit the sense of the original in ver. 3, although, in the application of the parable, ver. 7, it answers better than any other term. The literal sense is so manifest, and the connexion in the things spoken of is so close, that the change of the word in translating does not hurt perspicuity.

7. "Will he linger in their cause?" και μακροθυμων επ' αυτοις. E. T. "Though he bear long with them." Vul. "Et patientiam habebit in illis?" Er. "Etiam cum patiens fuerit super illis." Zu. "Etiamsi longa patientia utatur super illis." Cas. "Et tam erit in eos difficilis?" Be. "Etiamsi iram differat super ipsis." So various are the ways of interpreting this short clause. Let it be observed, that both the Al. and the Cam. MSS. read μακροθυμει. The Vul. and even the Sy. appear to me to have read in the same manner; so also have some of the Fathers. But the version given here does not depend on that reading. The omission of the substantive verb connected with the participle, is common in the oriental idiom. I therefore understand μακροθυμων here as put for μακροθυμων εσται, and consequently

equivalent to *μακροθυμει*. As *μακροθυμειν* commonly denotes to have patience, and as it sometimes happens that patient people appear slow in their proceedings, it comes, by an easy transition, to signify 'to linger,' 'to delay.' In this sense I understand it here with Gro.; reading this member of the sentence, as well as the preceding, with an interrogation. The words quoted by him from the son of Sirach, Ecclus. xxxii. 18, in the Gr. (but in the E. T. which follows the Com. and the Vul. xxxv. 18,) appear both perspicuous and decisive, 'Ο *κυριος ου μη βραδυνῃ, ουδε μη μακροθυμησει επ' αυτοις*. The first clause is justly interpreted in the E. T. "the Lord will not be slack;" but the second is rendered, both obscurely and inaccurately, "neither will the mighty be patient towards them." Properly thus, "neither will he linger in their cause." The pronoun *their* refers to *the humble* mentioned in the preceding verse, whose prayer pierceth the clouds. To me it appears very probable, considering the affinity of the subject, that the evangelist had, in the expression he employed, an allusion to the words of the Jewish sage.

8. "Will he find this belief in the land?" *αρα εὑρησει την πιστιν επι της γης*. E. T. "Shall he find faith on the earth?" There is a close connexion in all that our Lord says on any topic of conversation, which rarely escapes an attentive reader. If in this, as is very probable, he refers to the destruction impending over the Jewish nation, as the judgment of heaven for their rebellion against God, in rejecting and murdering the Messiah, and in persecuting his adherents, *την πιστιν* must be understood to mean 'this belief,' or the belief of the particular truth he had been inculcating, namely, that God will in due time avenge his elect, and signally punish their oppressors; and *την γην* must mean 'the land,' to wit, Judea. The words may be translated either way; but the latter evidently gives them a more definite meaning, and unites them more closely with those which preceded.

9. "Example," *παραβολην*. Mt. xiii. 3. N.

11. "The Pharisee, standing by himself, prayed thus," ὁ *Φαρισαιος σταθεις προς ἑαυτον ταυτα προσηυχετο*. E. T. "The Pharisee stood and prayed thus with himself." Our translators have considered the words *προς ἑαυτον* as connected with *προσηυχετο*, in which case they are a mere pleonasm. I have preferred the manner of Dod. and others, who join them to *σταθεις*; for in this way they are characteristical of the sect, who always affected to dread pollution from the touch of those whom they considered as their inferiors in piety.

13. "At a distance," *μακροθεν*. Mt. viii. 30.

14. "Than the other," *η εκεινος*. There is a considerable diversity of reading on this clause. A few copies have *παρ' εκεινον*, a great number *η γαρ εκεινος*, and others still differently. But the meaning is the same in all.

25. "Pass through," *εισελθειν*. Vul. "Transire." I have

here, with the Eng. translators, preferred the reading of the Vul. to that of the common Gr. The MSS. however are not unanimous. The Al. Cam. and a few others, read διελθειν. Agreeable to this is the version, not only of the Vul. but of the Go. Sax. second Sy. and Eth. Mt. xix. 24. N.

31. "All that the prophets have written shall be accomplished on the Son of Man," Τελεσθησεται παντα τα γεγραμμενα, δια των προφητων, τῳ υἱῳ του ανθρωπου. E. T. "All things that are written by the prophets concerning the Son of man shall be accomplished;" which is literally from the Vul. "Consummabuntur omnia quæ scripta sunt per prophetas de Filio hominis." This version must have arisen from a different reading. Accordingly the Cam. and two or three MSS. of no account, for τῳ υἱῳ read περι του υἱου. Agreeable to this also is the rendering of both the Sy. and the reading of some early editions. But this is not a sufficient reason for rejecting the common reading, especially when the sense conveyed by it is equally good. Yet it has been deserted by most modern interpreters. Castalio has indeed adopted it, "Filio hominis accident plane omnia quæ sunt a vatibus scripta." With this also agree the G. E. and Wes. Add to these Wa. in his New Translations lately published.

35. "When he came near Jericho," εν τῳ εγγιζειν αυτον εις Ἰεριχω. L. Cl. and Beau. "Comme il étoit près de Jericho." This manner is likewise adopted by most of the late Eng. translators. What recommends it is the consideration, that thereby an apparent contradiction in the evangelists is avoided; Mt. and Mr. having mentioned this miracle as performed by our Lord after he left Jericho. Gro. has remarked, that εγγιζειν means 'to be near,' as well as 'to come near;' which is true. But it is not less true, that in this acceptation it is construed with the dative. When followed by the preposition εις, it always denotes, if I mistake not, to approach. A most extraordinary solution is given from Markland, (Bowyer's Conjectures,) who supposes an ellipsis, which he supplies thus, εν τῳ εγγιζειν αυτον εις [*supple* Ἱεροσολυμα εις] Ἰεριχω. If so, the translation here given is unexceptionable; for the ellipsis is just as easily supplied in Eng. as in Gr. "When they came near [meaning *Jerusalem*, being at] Jericho." A liberty so unbounded is not more agreeable to the Gr. idiom than to the Eng. It is alike repugnant to the idiom of every tongue, to authorize an interpreter to make a writer say what he pleases. Such licenses are subversive of all grammar and syntax.

CHAPTER XIX.

2. "And chief of the publicans," και αυτος ην αρχιτελωνης. E. T. "Which was the chief among the publicans." This seems to imply, that he was the chief of the whole order in Palestine. Had this been the case, the name would have, most probably,

been attended with the article. Thus it is always said ὁ αρχιερευς when the *high-priest* is spoken of. In like manner, when there is in the nation but one of any particular office or dignity, as ὁ βασιλευς, 'the king,' ὁ ἡγεμων, 'the procurator,' ὁ ανθυπατος, 'the proconsul.' To have translated the word *a chief publican*, would have been, on the contrary, saying too little. This expression does not necessarily imply authority, or even that there were not, in the same place, some on a footing with him. Now, if the evangelist had meant to say no more than this, I think his expression would have been εἰς των αρχιτελωνων, as we find, in the same way εἰς των αρχισυναγωγων used Mr. v. 22: whereas, the manner in which L. mentions the circumstance of office here, και αυτος ην αρχιτελωνης, seems to show that, in the station he possessed, he was single in that place, and consequently that he was chief of the publicans of the city or district; for let it be observed, that though the Gr. article renders the noun to which it is prefixed perfectly definite, the want of it does not render a noun so decisively indefinite, as the indefinite article does in modern languages.

8. "If in aught I have wronged any man," ει τινος τι εσυκοφαντησα. Diss. XII. Part i. sect. 16.

9. "Jesus said concerning him," ειπε προς αυτον ὁ Ιησους. E. T. "Jesus said unto him." The thing said shows clearly, that our Lord spoke, not to Zaccheus, but to the people concerning Zaccheus. He is mentioned in the third person, καθοτι και αυτος, 'inasmuch as he also.' Of this mode of expression we have another example in the very next chapter, ver. 19, εγνωσαν ὁτι προς αυτους την παραβολην ταυτην ειπε. E. T. "They perceived that he had spoken this parable against them." It is from the import of the parable itself that προς αυτους is rendered 'against them;' for, had it been in their favour, there would have been no impropriety in saying προς αυτους, to denote 'concerning them,' or in relation to them. Another example we have Heb. i. 7, προς μεν τους αγγελους λεγει. E. T. "Of the angels he saith."

12. "To procure for himself the royalty," λαβειν ἑαυτῳ βασιλειαν. E. T. "To receive for himself a kingdom." To me it is manifest that βασιλεια here signifies *royalty*, that is, royal power and dignity. For that it was not a different kingdom from that wherein he lived, as the common version implies, is evident from ver. 14. It is equally so, that there is in this circumstance an allusion to what was well known to his hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans. When this reference to the history of the times is kept in view, and βασιλεια understood to denote royal power and dignity, there is not the shadow of a difficulty in the story. In any other explanation, the expounder, in order to remove inconsistencies, is obliged to suppose so many circumstances not related, or even hinted, by the evangelist, that

the latter is, to say the least, made appear a very inaccurate narrator. The great latitude in which the word βασιλεια is used in the Gospel, will appear from several considerations, particularly from its being employed in ushering in a great number of our Lord's parables, wherein the subjects illustrated are very different from one another. Diss. V. Part i. sect. 7.

13. "Having called ten of his servants," καλεσας δε δεκα δουλους ἑαυτου. E. T. "He called his ten servants." This implies that he had neither more nor fewer than *ten servants*, who were all called. Had this been our Lord's meaning, the expression must have been καλεσας δε τους δεκα δουλους ἑαυτου. Thus Mt. x. 1, προσκαλεσαμενος τους δωδεκα μαθητας αὐτου, "Having called to him his twelve disciples." So also Mt. xi. 1; L. ix. 1. The article is never wanting while the number is complete.

[2] "Pounds." Diss. VIII. Part i. sect. 7.

22. "Malignant," πονηρε. Mt. xxv. 26.

26. "To every one who hath, more shall be given," Παντι τῳ εχοντι δοθησεται. Vul. "Omni habenti dabitur, et abundabit." For the two last words the La. has the sanction of five MSS. of no name, which read και περισσευθησεται, but of no version whatever.

32. "Found every thing as he had told them," εὑρον καθως ειπεν αυτοις. Vul. "Invenerunt, sicut dixit illis stantem pullum." Agreeably to this, a few MSS. but none of any note, read after αυτοις, ἑστωτα τον πωλον. The second Sy. the Sax. and the Arm. versions are also conformable to the Vul.

38. "In the highest heaven." Ch. ii. 14. N.

42. "Oh that thou hadst considered," ὁτι ει εγνως και συ. Ch. xii. 49. N.

43. "Will surround thee with a rampart," περιβαλουσι χαρακα σοι. E. T. "Shall cast a trench about thee." Χαραξ does not occur in any other place of the N. T.; but in some places wherein it occurs in the Sep. it has evidently the sense I have here given it. Indeed a *rampart*, or mound of earth, was always accompanied with a trench or ditch, out of which was dug the earth necessary for raising the rampart. Some expositors have clearly shown that this is a common meaning of the word in Gr. authors. Its perfect conformity to the account of that transaction given by the Jewish historian, is an additional argument in its favour.

CHAPTER XX.

1. "Teaching—and publishing the good tidings," διδασκοντος —και ευαγγελιζομενου. Diss. VI. Part v. sect. 14.

13. "Surely," ισως. E. T. "It may be." Though the latter may be thought the more common signification, the former suits better the genius of the parable, and the parallel passages. Besides, the word has often that signification in profane authors. It is found but once in the version of the Seventy, 1 Sam. xxv.

21, where it is evidently used in this sense, answering to the Heb. אך *ach*, 'profecto,' and rendered in the E. T. 'surely.' It occurs in no other place of the N. T.

35. "Who shall be honoured to share in the resurrection." It may be remarked in passing, that our Lord, agreeably to the Jewish style of that period, calls that only *the resurrection*, which is a resurrection to glory.

CHAPTER XXI.

1. "Saying, I am the person; and the time approacheth," λεγοντες, ὅτι εγω ειμι· και ὁ καιρος ηγγικε. The second clause, και ὁ καιρος ηγγικε, "and the time approacheth," is capable of being understood as the words either of the false messiahs that would arise, or of our Lord himself. In the former case, the copulative και connects this clause with that immediately preceding, to wit, εγω ειμι; in the latter, the connexion is made with the verb ελευσονται. Former expositors have I think, in general, adopted the latter mode of interpreting, making these the words of our Lord. Of this number is Gro. who considers the second clause as equivalent to what is said, Mt. xxiv. 34; Mr. xiii. 30. "This generation shall not pass till all these things be fulfilled." Most translators have also favoured this manner. Er. says, "Multi venient dicentes se esse Christum; et tempus instat." Had he understood both clauses as the words of the impostors, he would have said *instare*. Cas. to the same purpose, "Qui se eum esse dicant; et quidem tempus instat." Such foreign translators as do not preserve the ambiguity of the original, seem all to approve the same explanation. Some late Eng. commentators have favoured the other, and have been followed by some interpreters, Dod. and Wes. in particular. Yet in their translations themselves, this does not appear, unless from the pointing, or the notes. As very plausible things may be said on each side of the question, and as there does not appear any thing in the context that can be accounted decisive, I consider this as one of those ambiguities which translators ought, if possible, to preserve. Most of them, indeed, have either accidentally or intentionally done so. Of this number is the Vul. "Dicentes quia ego sum, et tempus appropinquavit:" And the Zu. "Dicentes, Ego sum Christus, et tempus instat:" As also the E. T. "Saying, I am Christ, and the time draweth near." Bishop Pearce seems to think, that the words in the following verse, ουκ ευθεως το τελος, are said in direct contradiction to the clause ὁ καιρος ηγγικε, and consequently show this to be the assertion of the seducers. If our Lord had employed ὁ καιρος in this verse instead of το τελος, I should have thought the argument very strong; but, as it stands, it has no weight at all. I know no interpreter who gives the same import to καιρος in the eighth verse, and to τελος in the ninth; and if

they refer to different events, the one cannot be in opposition to the other.

15. "To refute," *αντειπειν*. E. T. "To gainsay." The import of the declaration is well expressed by Grotius, "Cui nihil contradici possit, quod veri habeat speciem." That their adversaries did actually *gainsay* or *contradict* them, we have from the same authority: Acts xiii. 45, xxviii. 19, 22. It deserves, however, to be remarked, that the term in all these places is different from that used here. It is *αντιλεγειν*, which, in the idiom of the sacred writers, is evidently not synonymous.

19. "Save yourselves by your perseverance," *εν τῃ ὑπομονῃ ὑμων κτησασθε τας ψυχας ὑμων*. E. T. "In your patience possess ye your souls." For the proper import of the word *ὑπομονη*, see ch. viii. 15. N. *Κταομαι* signifies not only 'I possess,' but 'I acquire,' and even 'I preserve what I have acquired;' for it is only thus I continue to possess it. Such phrases as *αἱ ψυχαι ὑμων* were shown (ch. xiv. 26. N.) to serve in the Hellenistic idiom for the reciprocal pronoun. The sentence is, therefore, but another manner of expressing the same sense, which Mt. has delivered (ch. x. 22,) in these words, "The man who persevereth to the end shall be saved," *ὁ ὑπομεινας εις τελος, οὑτος σωθησεται*. That the words may have relation to a temporal, as well as to eternal salvation, is not to be doubted; but as the whole discourse is a prophecy, a translator ought not, from the lights afforded by the fulfilment, to attempt rendering it more explicit than it must have appeared to the hearers at the time. I shall only add, in passing, that there is a small deviation from the common in the reading of the Vul. and the Sy. versions, where we find the future of the indicative instead of the imperative; in conformity to which, three or four MSS. have *κτησεσθε* instead of *κτησασθε*. But this makes no alteration on the sense. It may be even reasonably questioned, whether there has been any difference in the Gr. copies used by those translators. The future in Heb. is often no other than a more solemn expression of the imperative; and therefore, if I had not had occasion to make other remarks on the verse, I should have thought this too slight a difference to be taken notice of here.

21. "Let those in the city make their escape," *οἱ εν μεσῳ αυτης εκχωρειτωσαν*. E. T. "Let them who are in the midst of it depart out." *Αυτης* may here very naturally be thought at first to refer to *Ιουδαια*, mentioned in the former part of the verse. But the sense and connexion evidently show that it relates to *Ἱερουσαλημ*, mentioned in the foregoing verse. The next member of the sentence is a confirmation of this—*και οἱ εν ταις χωραις, μη εισερχεσθωσαν εις αυτην*. Here the fields could not be contrasted to Judea, the country of which they were a part, but are very properly contrasted to Jerusalem, the metropolis: the contrast of *town* and *country* is familiar in every language. I do not urge that this suits

better the events which soon followed; for if there were not ground for this interpretation from the context and the parallel passages in the other Gospels, it would be hazardous to determine what the inspired author has said, from what a translator may fancy he ought to have said, that the prediction might tally with the accomplishment. In this way of expounding, too, much scope is given to imagination, perhaps to rooted prejudices and mere partiality.

23. "Woe unto the women with child." Ch. vi. 24—26. N.

25. "Upon the earth," επι της γης. Some late expositors think it ought to be rendered 'upon the land,' considering the prophecy as relating solely to Judea. The words as they stand may no doubt be translated either way. I have preferred that of the common version, for the following reasons: 1st, Though what preceded seems peculiarly to concern the Jews, what follows appears to have a more extensive object, and to relate to the nations, and the habitable earth in general. There we hear of συνοχη εθνων, and of the things επερχομενων τη οικουμενη; not to mention what immediately follows, to wit, that the Son of Man shall be seen coming on a cloud with great glory and power. Nor is it at all probable that by the term εθνων, *nations*, used thrice in the preceding verse manifestly for *Gentiles*, are meant in this verse only Jews and Samaritans. 2dly, The prediction which the verse under examination introduces, is accurately distinguished by the historian as not commencing till after the completion of the former. It was not till after the calamities which were to befall the Jews, should be ended; after their capital and temple, their last resource, should be invested and taken, and the wretched inhabitants destroyed or carried captive into all nations; after Jerusalem should be trodden by the Gentiles; nay, and after the triumph of the Gentiles should be brought to a period—that the prophecy contained in this and the two subsequent verses should begin to take effect. The judicious reader, to be convinced of this, needs only give the passage an attentive perusal.

28. "Begin to be fulfiled," αρχομενων γινεσθαι. Mr. v. 17. N.

30. "When ye observe them shooting forth," οταν προβαλωσιν ηδη, βλεποντες. Vul. "Cum producunt jam ex se fructum." This addition of *fructum* is not favoured by any other version except the Sax. or even by any MS, except the Cam. which has τον καρπον αυτων.

CHAPTER XXII.

25. "They who oppress them are styled benefactors," οι εξουσιαζοντες αυτων ευεργεται καλουνται. E. T. "They who exercise authority upon them are called benefactors." The verb εξουσιαζειν, in its common acceptation, does not mean simply 'to rule,' or govern, as ποιμαινειν, αρχειν, ηγεμονευειν, or κυβερναειν, but 'to rule with rigour' and oppression, as a despot rules his slaves. It is in this sense used by the apostle Paul, 1 Cor. vi. 12. ουκ εγω

εξουσιασθησομαι ὑπο τινος. E. T. "I will not be brought under the power of any:" that is, "How indifferent soever in themselves the particular gratifications may be,'—for it is of this kind of spiritual subjection he is speaking,—'I will not allow myself to be enslaved by any appetite.' It seems to be our Lord's view in these instructions, not only to check in his apostles all ambition of power, every thing which savoured of a desire of superiority and dominion over their brethren, but also to restrain that species of vanity which is near akin to it, the affectation of distinction, from titles of respect and dignity. Against this vice particularly, the clause under consideration seems to be levelled. The reflection naturally suggested by it is, How little are any the most pompous epithets which men can bestow, worthy the regard of a good man, who observes how vilely, through servility and flattery, they are sometimes prostituted on the most undeserving! That there is an allusion to the titles much affected by monarchs and conquerors in those ages, amongst which *benefactor*, EUERGETES, was one, there can be little doubt. To the same purpose are those instructions wherein he prohibits their calling any man upon the earth their *father* or *teacher in things divine*, or assuming to themselves the title of *rabbi* or *leader*.

29, 30. "And I grant unto you to eat and drink at my table in my kingdom, (forasmuch as my Father hath granted me a kingdom,) and to sit;" κἀγω διατιθεμαι ὑμιν, καθως διεθετο μοι ὁ πατηρ μου, βασιλειαν· ἱνα εσθιητε και πινητε επι της τραπεζης μου, εν τῃ βασιλειᾳ μου, και καθισησθε—. E. T. "And I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit—." There is evidently an indistinctness in this version, which is not warranted by the original. At first, the grant to the disciples appears to be very different from what, by the explanation subjoined, it is afterwards found to be. The first is "a kingdom," the second, "that ye may eat and drink at my table in my kingdom." See Mt. xxvi. 29, [2] N. Βασιλειαν is rendered as if it were governed by διατιθεμαι, and not as it is, both in reality and to appearance, by διεθετο. Make but a small alteration in the pointing, remove the comma after μου, and place it after βασιλειαν, and nothing can be clearer or more explicit than the sentence. I have, for the sake of perspicuity, made an alteration on the arrangement of the words, but not greater than that made by our translators, which has the contrary effect, and involves the sentence in obscurity.

31. "Hath obtained permission." Εξῃτησατο. Though, with most interpreters, I said first *requested permission*, the word will bear, and the sense requires, that it should be rendered *obtained*. —Their danger arose chiefly, not from what Satan requested, but from what God permitted.

[2] "You [all]," ὑμας. The plural pronoun shows plainly that this was spoken of all the apostles, especially as we find it con-

trasted to the singular περι σου, directed to Peter in the same sentence. But this does not sufficiently appear in Eng. or any language wherein it is customary to address a single person in the plural. I have, therefore, to remove ambiguity, supplied the word [*all.*]

32. "When thou hast recovered thyself," συ επιστρεψας. E. T. "When thou art converted." There is precisely the same reason against rendering επιστρεψας in this place *converted*, which there is against rendering στραφητε, Mt. xviii. 3, in the same way. See the Note on that verse.

36. "Let him who hath no sword, sell his mantle, and buy one," ὁ μη εχων, πωλησατω το ἱματιον αὑτου, και αγορασατω μαχαιραν. A great number of MSS. and some of note, have the two verbs in the future, πωλησει and αγορασει, instead of the imperative. In this way it is also read in some of the oldest editions. I think, however, that there is no occasion here to desert the common reading. The sense in such prophetical speeches is the same either way rendered. In the animated language of the prophets, their predictions are often announced under the form of commands. The Prophet Isaiah, in the sublime prediction he has given us of the fate of the king of Babylon, thus foretells the destruction of his family, (xiv. 21,) "Prepare slaughter for his children, for the iniquity of their fathers, that they do not rise, nor possess the land." Yet the instruments by which Providence intended to effect the extirpation of the tyrant's family, were none of those to whom the prophecy was announced. The Prophet Jeremiah, in like manner, foretells the approaching destruction of the children of Zion, by exhibiting God as thus addressing the people, (ix. 17, 18): "Call for the mourning women, that they may come; and send for cunning women: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." There, matter of sorrow is predicted, by commanding the common attendants on mourning and lamentation to be gotten in readiness; here, warning is given of the most imminent dangers, by orders to make the customary preparation against violence, and to account a weapon more necessary than a garment. In the prophecy of Ezekiel, (xxxix. 17—19,) and in the Apocalypse, (xix. 17, 18,) so far is this allegoric spirit carried, that we find orders given to brute animals to do what the prophet means only to foretell us they will do. Indeed, this is so much in the vivid manner of scriptural prophecy, that I am astonished that a man of Bishop Pearce's abilities should have been so puzzled to reconcile this clause to our Saviour's intention of yielding without resistance, that, rather than admit it, he would recur to an expedient whose tendency is but too evidently to render Scripture precarious and uncertain.

38. "Here are two swords—It is enough." The remark here made by the disciples, and our Lord's answer, show mani-

festly two things: the first is, that his meaning was not perfectly comprehended by them; the second, that he did not think it necessary, at that time, to open the matter further to them. Their remark evinces that they understood him literally; and it is, by consequence, a confirmation (if a confirmation were needed) of the common reading of ver. 36. By his answer, Ἱκανον εστι, "It is enough," though he declined attempting to undeceive them by entering further into the subject, he signified, with sufficient plainness to those who should reflect on what he said, that arms were not the resource they ought to think of. For what were two swords against all the ruling powers of the nation? The import of the proverbial expression here used by our Lord is therefore this, 'We need no more:' which does not imply that they really needed, or would use, those they had.

51. "Let this suffice," εατε ἑως τουτου. E. T. "Suffer ye thus far." This version is obscure, and susceptible of very different interpretations. All antiquity seems agreed in understanding our Lord's expression as a check to his disciples, by intimating that they were not to proceed further in the way of resistance; as it was not to such methods of defence that he chose to recur. What is recorded by the other evangelists (Mt. xxvi. 52, 53; J. xviii. 11,) as likewise said on the occasion, strongly confirms this explanation. Another indeed has been suggested; namely, that the words were spoken to the soldiers, who are supposed, before now, to have seized his person; and that our Lord asked of them, that they would grant him liberty to go to the man whose ear had been cut off, that he might cure him: the only instance wherein Jesus needed the permission, or the aid, of any man in working a miracle. An explanation this every way exceptionable; but it is sufficient here to take notice, that it is totally destitute of evidence. Elsner, who favours this interpretation, after giving what he takes to be the sense in a paraphrastical explanation, quotes, by way of evidence, two passages from the same author, in order to prove—what was never questioned by any body—that ἑως, followed by the genitive, sometimes answers to the La. *ad*. The only thing, in the present case, which requires proof is, that such an ellipsis, made by the suppression of two principal words, με ελθειν, is consistent with use in the language; and the only proof is precedents. Would *sinite ad istum* in La. or, which is equivalent, *suffer to him* in Eng. convey that sense? Yet nobody will deny, that *sinite me ire ad istum* in the one language, and *suffer me to go to him* in the other, clearly express it. Just so, it is admitted, that εατε ελθειν εμε ἑως τουτου would convey that sense, though εατε ἑως τουτου does not. The extent of use in Gr. is learnt only from examples, as well as in La. and Eng. Now in the quotations brought by Elsner, there is no ellipsis at all; consequently they are not to the purpose. On the other hand, every body knows that ἑως, which is an adverb of time, when joined to τουτου, means commonly *hucusque*,

'hitherto;' and that adverbs of time are occasionally used as nouns, may be easily exemplified in most languages. "Behold, now," says Paul, 2 Cor. vi. 2, "is the accepted time," Ιδου νυν καιρος ευπροσδεκτος. The words of our Lord, in the most simple and natural interpretation, denote, "Let pass what is done—Enough of this—no more of this."

52. "Officers of the temple-guard," στρατηγους του ιερου. E. T. "Captains of the temple." The temple had always a guard of Levites, who kept watch in it by turns, day and night. There are references to this practice in the O. T., both in the Prophets and in the Psalms. Over this guard one of the priests was appointed captain; and this office, according to Josephus, was next in dignity to that of high-priest. It appears from Acts iv. 1, v. 24, 26, as well as from the Jewish historian, that there was one who had the chief command. The plural number is here used for comprehending those who were assigned to the captain as counsellors and assistants. The addition of the word *guard* seemed to be necessary in Eng. for the sake of perspicuity.

[2] "Clubs," Ξυλων. E. T. "Staves." *A staff* is intended principally for assisting us in walking; *a club* is a weapon both offensive and defensive. The former is, in Gr. ῥαβδος; the latter, ξυλον. To show that these words are in the Gospels never used promiscuously, let it be observed, that in our Lord's commands to his apostles, in relation to the discharge of their office, when what concerned their own accommodation in travelling is spoken of, the word ῥαβδος is used by all the three evangelists, Mt. Mr. and L. who take particular notice of that transaction. But, in the account given by the same evangelists of the armed multitude sent by the high-priests and elders to apprehend our Lord, they never employ the term ῥαβδος, but always ξυλον.

54. "Then they seized him, and led him away to the high-priest's house," συλλαβοντες δε αυτον ηγαγον, και εισηγαγον αυτον εις τον οικον του αρχιερεως. E. T. "Then took they him, and led him, and brought him into the high-priest's house." Vul. "Comprehendentes autem eum, duxerunt ad domum principis sacerdotum." The words και εισηγαγον αυτον are not in the Cam. and two other MSS. and some evangelistaries. The Sy. and Sax. interpreters, and therefore probably the author of the old Itc. version, have not read them. It is plain they add nothing to the sense. Ηγαγον εις τον οικον, and εισηγαγον εις τον οικον are the same thing. One of these superadded to the other is a mere tautology. Besides, there appears something of quaintness in the expression, αυτον ηγαγον και εισηγαγον αυτον, which is very unlike this writer's style. I have therefore preferred here the more simple manner of the Vul. and the Sy.

55. "When they had kindled a fire in the middle of the court," ἁψαντων δε πυρ εν μεσῳ της αυλης. E. T. "When they had kindled a fire in the midst of the hall." The expression εν μεσῳ is an evidence that this αυλη was an open court. Besides, αυλη

here appears contradistinguished to οικος in the preceding verse. Mt. xxvi. 58. N.

66. "The national senate," το πρεσβυτεριον του λαου. E. T. "The elders of the people." I do not introduce this title here as though there were any difficulty in explaining it, or any difference in respect of sense, in the different translations given of it; but solely to remark, that this evangelist is the only sacred writer who gives this denomination to the *sanhedrim;* for there can be no doubt that it is of it he is speaking. This is the only passage in the Gospel where it occurs. The same writer (Acts xxii. 5,) also applies the title πρεσβυτεριον, without the addition του λαου, to this court, or at least to the members whereof it was composed, considered as a body. I thought it allowable, where it can be done with propriety, (for it cannot in every case,) to imitate even these little differences in the style of the inspired penmen. Diss. XII. Part i. sect. 9, 10.

CHAPTER XXIII.

11. "A shining robe," εσθητα λαμπραν. E. T. "A gorgeous robe." Vul. "Veste alba." Er. Zu. Cas. Be. "Veste splendida." Though the Greek word may be rendered either way, I prefer the latter, as denoting that quality of the garment which was the most remarkable; for this epithet was most properly given to those vestments wherein both qualities, white and shining, were united. That the word λαμπρος was used for *white*, the application of it by Polybius to the *toga* worn by the candidates for offices at Rome, if there were no other evidence, would be sufficient. But when nothing beside the colour was intended, the word λευκος was used, corresponding to the La. *albus*, as λαμπρος did to *candidus*. Such white and splendid robes were worn in the east by sovereigns. Herod caused our Lord to be dressed in such a garment, not, as I imagine, to signify the opinion he had of his innocence, but in derision of his pretensions to royalty. Perhaps it was intended to insinuate, that those pretensions were so absurd as to merit no other punishment than contempt and ridicule.

15. "He hath done nothing to deserve death," ουδεν αξιον θανατου εστι πεπραγμενον αυτῳ. E. T. "Nothing worthy of death is done unto him." This, though unintelligible, is a literal version from the Vul. Er. and Zu. "Nihil dignum morte actum est ei:" the meaning of which, as it is here connected, if it have a meaning, is, 'Herod hath not deserved to die for any thing he hath done to Jesus.' Now, as it is certain that this cannot be Pilate's meaning, being quite foreign from his purpose, I see no other resource but in supposing that πεπραγμενον αυτῳ is equivalent to πεπραγμενον ὑπ' αυτου. I am not fond of recurring to unusual constructions, but here I think there is a necessity; inasmuch as this sentence of Pilate, interpreted by ordinary rules, and considered

in reference to his subject, is downright nonsense. As to other versions, the Sy. has rendered the words not more intelligibly than the Vul. Cas. adopting the construction here defended, says, "nihil morte dignum ab hoc factum esse." Be. to the same purpose, "nihil dignum morte factum est ab eo." Lu. keeps close to the Vul. The G. F. has followed the Vul. in what regards the construction, but has introduced a supply from conjecture, to make out a meaning,—"rien ne lui a été fait [qu'importe qu'il soit] digne de mort." Dio. has taken the same method, —"nienti gli e stato fatto [di cio che si farebbe a uno] che havesse meritata la morte." It is strange that Be. has not here been followed by any of those Protestant translators who have sometimes, without necessity, (where there was no difficulty in the words,) followed him in the liberties he had taken, much more exceptionable in respect of the sense than the present, and less defensible in respect of the expression. Some more recent translators, both Fr. and Eng. L. Cl. Dodd. and others, admit the manner of construing the sentence adopted here. I shall subjoin a few things which had influence with me in forming a judgment of this matter. A similar example is not, I believe, to be found in the N. T. nor in the Sep.; but so many examples of πεπραγμενον τινι, for πεπραγμενον ὑπο τινος, have been produced from classical authors by Raphelius and Wet. as show it to have been no uncommon idiom. Now, though L. abounds in Hebraisms as much as any sacred writer, yet he has oftener than the rest recourse to words and idioms, which he could acquire only from conversing with the Gentiles, or reading their authors; and has, upon the whole, as was observed before, (Preface, sect. 11,) greater variety in his style than any other of the evangelists. Further, it strengthens the argument, that πρασσειν αξιον θανατου is a phrase not unfrequent with L. (see Acts xxv. 11, 25, xxvi. 31,) for expressing to do what deserveth death; and, as the only inquiry on this occasion was, what Jesus had done, and what he deserved to suffer, there is the strongest internal probability, from the scope of the place, that it must mean what had been done by him, and not to him. Lastly, no other version that is both intelligible and suited to the context can be given, without a much greater departure from the ordinary rules of interpretation and of syntax than that here made. To be convinced of this, one needs only consider a little the Itn. and G. F. translations of this passage above recited.

23. "Their clamours, and those of the chief priests prevailed," κατισχυον αἱ φωναι αυτων και των αρχιερεων. Vul. "Invalescebant voces eorum." With this agree one MS. which omits και των αρχιερεων, and the Sax. and Cop. versions.

35. "The elect of God," ὁ του Θεου εκλεκτος. This title is adopted from Isaiah xlii. 1, and appears to be one of those by which the Messiah was at that time distinguished. Diss. V. Part iv. sect. 14.

43. "Paradise." Diss. VI. Part ii. sect. 19, 20, 21.

50. "A senator named Joseph." Ανηρ ονοματι Ιωσηφ βουλευτης ὑπαρχων. E. T. "A man named Joseph, a counsellor." The word βουλευτης occurs nowhere in the N. T. but here and in the parallel passage in Mr. Some think that it denotes a member of the *sanhedrim*, the national senate and supreme judicatory. Father Simon says that all the Jewish doctors thus applied the term βουλευται. See his note on Mr. xv. 43. Gro. though doubtful, inclines rather to make Joseph a city magistrate; and Lightfoot, founding also on conjecture, is positive that he was one of the council-chamber of the temple. To me, the first appears far the most probable opinion. What the evangelist advances, ver. 51, is a strong presumption of this, and more than a counterbalance to all that has been urged by Gro. and Lightfoot in support of their respective hypotheses. "He had not concurred," says the historian, "in their resolutions and proceedings." To the pronoun αυτων, *their*, the antecedent, though not expressed, is clearly indicated by the construction to be οἱ βουλευται, 'the senators.' And of these the crucifixion of Jesus is here represented as the resolution and the deed. With what propriety could it be called the deed of the city magistrates of Jerusalem, or (if possible, still worse) of a council which was no judicatory, being intended solely for regulating the sacred service, and inspecting the affairs of the temple? The title ευσχημων given him by Mr. shows him to have been of the highest dignity. But, admit that this does not amount to a proof that Joseph was a member of the *sanhedrim*, there is no impropriety in rendering βουλευτης 'senator.' The Eng. word admits the same latitude of application with the Greek. The La. *senator* is commonly rendered into Gr. βουλευτης; and this Gr. word, though rendered by the Vul. 'decurio,' is translated by Er. Zu. Cas. and Be. 'senator.' This rendering is therefore not improper, whatever was the case. But to say, 'one of the council-chamber of the temple,' if that was not the fact, is a mistranslation of the word. In all dubious cases, the choice of a general term is the only safe mode of translating; but the tendency of most interpreters is, at any risk, to be particular.

54. "The sabbath approached," σαββατον επεφωσκε. Vul. "Sabbatum illucescebat," The Jews, in their way of reckoning the days, counted from sunset to sunset; thus beginning the natural day, το νυχθημερον, with the night. This had been the manner from the earliest ages. Moses, in his history of the creation, concludes the account of the several days in this manner, "And the evening and the morning were the first day;"—and so of all the six, always making mention of the evening first. There is some reason to think, that the same method of counting had in very ancient times prevailed in other nations. It was not, however, the way that obtained in the neighbouring countries in the time of the apostles. Most others seem at that time to have

reckoned as we do, from midnight to midnight; and, in distinguishing the two constituent parts of the natural day, named the morning first. Had the Jewish practice been universal, it is hardly possible that such a phrase as σαββατον επεφωσκε, *sabbatum illucescebat*, to signify that the Sabbath was drawing on, had ever arisen. The expressions, then, might have been such as Lightfoot supposes, εις σαββατον εσκοτισθη, and *obtenebrescebat in sabbatum;* the Sabbath being, as every other day, ushered in with darkness, which advances with it for several hours. The conjecture of Grotius, that L. in this expression refers to the light of the stars, which do not appear till after sunset, and to the moon, which gives at least no sensible light till then, is quite unsatisfactory. That the coming of night should on this account be signified by an expression which denotes the increase of light, is not more natural than it would be to express the progress of the morning, at sunrise, by a phrase which implies the increase of darkness, and which we might equally well account for by saying, that, in consequence of the sun's rising, the stars disappear, and we no longer enjoy moonshine. I am no better pleased with the supposition to which Wet. seems to point, that there is an allusion here to a Jewish custom of ushering in the Sabbath by lighting lamps in their houses. The transactions spoken of in this chapter were all without doors, where those lights could have no effect; besides, they were too inconsiderable to occasion so flagrant a deviation from truth, as to distinguish the advance of the evening by an expression which denotes the increase of the light. Lightfoot's hypothesis is as usual ingenious, but formed entirely on the languages and usages of modern rabbis. He observes, that with them the Hebrew אור, answering to the Greek φως, is used for night; and taking it for granted that this use is as ancient as our Saviour's time, the approach of night would naturally, he thinks, be expressed by επιφωσκω, *illucesco*. But let it be observed, that, as the rabbinical works quoted are comparatively recent, and as their language is much corrupted with modernisms from European and other tongues, it is not safe to infer, merely from their use, what obtained in the times of the apostles. As to the word in question, certain it is that we have no vestige of such a use in the O. T. There are not many words which occur oftener than אור; but it never means *night*, or has been so rendered by any translator whatever. The authors of the Sep. have never used φως in rendering לילה, the Heb. word for *night*, nor νυξ in rendering אור. The word φως never signifies *night* in the Jewish Apocryphal writings, nor in the N. T. I even suspect that in the modern rabbinical dialect it does not mean *night* exclusively, but the natural day, νυχθημερον including both; in which case it is a mere Latinism, *lux* for *dies*. Nay, some of his own quotations give ground for this suspicion. What he has rendered "luce diei decimæ quartæ,"

is literally from the original quoted "luce decima quarta." Nor does it invalidate this opinion, that the thing mentioned, clearing the house of leaven before the passover, is, according to their present customs, dispatched in the night-time, and with candle-light. The expression may, notwithstanding, be used as generally as those employed in the law, which does not, in the discharge of this duty, confine them to the night; nor does their use of candles or lamps in this service, show that they confined themselves to the night. Even in the day-time these are necessary for a search, wherein not a press or corner, hole or cranny, in the house, is to be left unexplored. But admitting that the rabbis have sometimes preposterously used the word אור for the *night*, of which the learned author has produced the testimony of one of their glossaries, its admission into a work whose use is to interpret into proper Heb. the barbarisms and improprieties which have in later ages been foisted into their tongue, is itself sufficient evidence that it is a mere modern corruption. How, indeed, can it be otherwise? Moses tells us, (Gen. i. 5,) that at the creation "God called the light day, and the darkness he called night." But this right use of words these preposterous teachers have thought proper to reverse, being literally of the number of those stigmatized by the prophet, (Isa. v. 20,) as putting "darkness for light, and light for darkness." The way, therefore, wherein I would account for this expression of the evangelist (a way which has been hinted by some former interpreters) is very simple. In all the nations round, (the Jews perhaps alone excepted,) it was customary to reckon the morning the first part of the day, the evening the second. Those who reckoned in this manner would naturally apply the verb επιφωσκω to the ushering in of the day. L., who was, according to Eusebius, from Antioch of Syria, by living much among Gentiles, and those who used this style, or even by frequent occasions of conversing with such, would insensibly acquire a habit of using it. A habit of thus expressing the commencement of a new day, contracted where the expression was not improper, will account for one's falling into it occasionally, when, in consequence of a difference in a single circumstance, the term is not strictly proper. And this, by the way, is at least a presumption of the truth of a remark I lately made, that this evangelist has, oftener than the rest, recourse to words and idioms which he must have acquired from the conversation of the heathen, or from reading their books. This is an expression of this kind, which, though it might readily be imported, could not originate among the Jews. I shall only add, that the use which Mt. makes of the same verb (xxviii. 1,) is totally different. He is there speaking of the morning, when the women came to our Lord's sepulchre, which was about sunrise. Here, on the contrary, the time spoken of is the approach of sunset; for the setting of the sun made the beginning of the sabbath.

CHAPTER XXIV.

1. "With some others," *και τινες συν αυταις*. Those words are wanting in two or three MSS. They are also omitted in the Vul. Cop. Sax. and Eth. versions; but are in the Sy. and the Ara. The external evidence against their admission, compared with the evidence in their favour, is as nothing. But a sort of internal evidence has been pleaded against them. As no women are named either here or in the conclusion of the preceding chapter, what addition does it make to the sense to say, "with some others?" Or what is the meaning of it where none are specified? I answer, the women spoken of here, though not named, are mentioned in the last verse but one of the foregoing chapter, under this description—"the women who had accompanied Jesus from Galilee." Now, where is the absurdity of supposing, that those pious women from Galilee were accompanied by some of our Lord's female disciples from Jerusalem and its neighbourhood? As it is certain that our Lord had there many disciples also, I see no reason why we should not here be determined solely by the weight and number of authorities.

12. "He went away musing, with astonishment, on what had happened," *απηλθε, προς εαυτον θαυμαζων το γεγονος*. Some point the words differently, removing the comma after *απηλθε*, and placing it after *εαυτον*; and, in consequence of this alteration render the clause, "he went home wondering at what had happened." Thus, J. xx. 10, *Απηλθον ουν παλιν προς εαυτους οι μαθηται*, is rendered in the E. T. "Then the disciples went away again unto their own home." That the words of L. admit of such an adjustment and translation, cannot be denied. The common punctuation, however, appears to me preferable, for these reasons: 1st, It is that which has been adopted by all the ancient translations, the Cop. alone excepted. 2dly, It has a particular suitableness to the style of this evangelist. Thus, ch. xviii. 11, *προς εαυτον ταυτα προσηυχετο*, is in the E. T. rendered, "prayed thus with himself:" though, I confess, it admits another version; and xx. 14, *διελογιζοντο προς εαυτους*, "they reasoned among themselves." 3dly, It appears more probable, from what we are told ver. 24, of this chapter, and from the account given by J. ch. xx. that Peter did not go directly home, but returned to the place where the apostles and some other disciples were assembled. And this appears to be the import of *απηλθον προς εαυτους*, J. xx. 10, which see.

18. "Art thou alone such a stranger in Jerusalem as to be unacquainted?" *Συ μονος παροικεις εν Ιερουσαλημ, και ουκ εγνως*; E.T. "Art thou only a stranger in Jerusalem, and hast not known?" There are two ways wherein the words of Cleopas may be understood by the reader: one is, as a method of accounting for the apparent ignorance of this traveller; the other, as an expression of surprise, that any one who had been at Jerusalem at the time,

though but a stranger, should not know what had made so much noise among all ranks, and had so much occupied, for some days, all the leading men in the nation, the chief priests, the scribes, the rulers, and the whole sanhedrim, as well as the Roman procurator and the soldiery. The common version favours the first interpretation; I prefer the second, in concurrence, as I imagine, with the majority of interpreters ancient and modern. I cannot discover with Be. any thing in it remote from common speech. On the contrary, I think it in such a case as the present so natural an expression of surprise, that examples remarkably similar may be produced from most languages. Dio. O. Συ αρα, ειπε, μονος ανηκοος ει τουτων ἁ παντες ισασιν; "Are you the only person who have never heard what all the world knows?" Cicero, *pro Milone:* "An vos, judices, vero soli ignoratis, vos hospites in hac urbe versamini; vestræ peregrinantur aures, neque in hoc pervagato civitatis sermone versantur?"

19. "Powerful in word and deed," δυνατος εν εργῳ και λογῳ. I have here altered the order a little, for the sake of avoiding a small ambiguity; *in deed,* might be mistaken for the adverb. The first of these phrases, *powerful in word,* relates to the wisdom and eloquence which our Lord displayed in his teaching; the other relates to the miracles which he performed.

25. "O thoughtless men?" Ω ανοητοι. E. T. "O fools." The word is not Ω μωροι. The two words are not synonymous. The term last mentioned is a term of great indignation, and sometimes of contempt; that employed here is a term of expostulation and reproof.

29. "They constrained him," παρεβιασαντο αυτον. How did they constrain him? Did they lay violent hands on him, and carry him in whether he would or not? The sequel shows—"saying, Abide with us; for it groweth late, and the day is far spent." The expression, in such cases, must always be interpreted according to popular usage. Usages such as this, of expressing great urgency of solicitation by terms which, in strictness, imply force and compulsion, are common in every tongue. How little then is there of candour, or at least of common sense, in the exposition which has been given by some of a like phrase of the same writer, ch. xiv. 23, "Compel them to come in," αναγκασον εισελθειν!

34. "Who said, "The Master is actually risen, and hath appeared unto Simon," Λεγοντας· Ὅτι ηγερθη ὁ Κυριος οντως, και ωφθη Σιμωνι. Mr. Markland (Bowyer's Conjectures) thinks, that the words ought to be read interrogatively: "Is the Lord risen indeed, and hath appeared to Simon? with a sneer on the credulity or veracity of the informers, Peter and Cleopas;" for these, he thinks, were the two to whom Jesus appeared on the road to Emmaus. Lightfoot's explanation is much to the same purpose. To me the words do not appear susceptible of this version. Εὑρον λεγοντας ὁτι can never be made to introduce a

question. There is no different reading, except that the Cam. reads λεγοντες for λεγοντας, in which it is singular. That Peter was one of the two is improbable. He is not named by either Mr. or L., though Cleopas is by the latter, and though Peter never fails to be mentioned by name by the sacred historians, when they record any transaction wherein he had a part. The opinion that he was one of the two, seems to have arisen from a hasty assertion of Origen. It has not the support of tradition, which has from the beginning been divided on this point; some thinking L. himself the unnamed disciple, some Nathanael, others one of the seventy sent by our Lord in his lifetime. The great object of this attempt of Markland's is to avoid an apparent contradiction to the words of Mr. who says, (xvi. 13,) that when the two disciples at their return acquainted the rest, "they did not believe them." This, which is in fact the only difficulty, does not imply that none of them believed, but that several, perhaps the greater part, did not believe. On the other hand, when L. tells us, that the eleven and those with them said, "The Master is actually risen, and hath appeared unto Simon," we are not to conclude that every one said this, or even believed it; but only that some believed, one of whom expressly affirmed it. Such latitude in using the pronouns is common in every language. Mt. and Mr. say that the malefactors who suffered with Jesus reproached him on the cross. From L. we learn that it was only one of them who acted thus.

36. "Peace be unto you," ειρηνη ὑμιν. Vul. "Pax vobis: ego sum, nolite timere." Two Gr. MSS. agreeably to this translation, add εγω ειμι· μη φοβεισθε. Both the Sy. the Cop. the Sax. and the Arm. versions, are conformable to this reading.

43. "Which he took and ate in their presence," και λαβων ενωπιον αυτων εφαγεν. Vul. "Et cum manducasset coram eis, sumens reliquias dedit eis." With this agree the Cop. and Sax. versions, and three Gr. MSS. which add και τα επιλοιπα εδωκε αυτοις. There are some other variations on this verse, which it is not necessary here to specify.

44. "In the Law of Moses, and the Prophets, and the Psalms," εν τῳ νομῳ Μωσεως και Προφηταις και Ψαλμοις. Under these three the Jews were wont to comprehend all the books of the O. T. Under the name *Law*, the five books called the Pentateuch were included; the chief historical books were joined with *the Prophets;* and all the rest with *the Psalms.*

49. "I send you that which my Father hath promised." Diss. XII. Part i. sect. 14.

[2] The name of Jerusalem is omitted in the Vul. and Sax. versions. It is wanting also in three noted MSS.

52. "Having worshipped him," προσκυνησαντες αυτον; that is, 'having thrown themselves prostrate before him,' as the words strictly interpreted imply. Mt. ii. 2. [3] N.

PREFACE

TO

JOHN'S GOSPEL.

THAT the apostle John, a fisherman of Bethsaida in Galilee, the beloved disciple, the younger brother of James called the greater or elder, (there being two apostles of the name,) and son of Zebedee by Salome* his wife, one of the three most favoured apostles, and who, with his brother James, on account of their zeal in their Master's service, were honoured with the title Boanerges, or *Sons of Thunder*, was, in the order of time, the last of the evangelists, is manifest from the uniform voice of Christian antiquity. There are evident references to this Gospel, though without naming the author, in some epistles of Ignatius, the authenticity of which is strenuously maintained by Bishop Pearson, and other critics of name.

2. The precise time when this Gospel was written has not been ascertained. The most probable opinion seems to be, that it was after John's return from exile in the isle of Patmos, whither, as we learn from himself, he had been banished, "for the word of God and testimony of Jesus," Rev. i. 9. This probably happened in the persecution under the emperor Domitian. It was in that island where God made those revelations to him, which were collected by him into a book, thence called the *Apocalypse*, or Revelation. The last of his works is thought to have been his Gospel, which the entreaties of the Christian people and pastors of Ephesus, and of other parts of Asia Minor, where he had his residence in the latter part of his life, prevailed on him to undertake. If so, it must have been towards the close of the first century when this Gospel first appeared in the church, and it was in the beginning of the second when the above-mentioned Ignatius wrote his Epistles. There are also, in Justin Martyr, both references to this Gospel and quotations from it, though without naming the author. Tatian took notice of this evangelist by name, and used his Gospel along with the rest in composing his Diatessaron. I need scarcely mention the notice that is taken of it in the epistle of the churches of Vienne and Lyons, or by Irenæus, who names all the evangelists, specifying something peculiar to every one of them, whereby he may be distinguished from the rest. I might add Athenagoras, Theophilus of Antioch,

* Compare Matt. xxvii. 55, with Mark xv. 40.

Clement of Alexandria, Tertullian, and the whole current of suc ceeding ecclesiastical writers.

3. The account which Irenæus gives of the occasion of writing this Gospel is as follows:* "John, desirous to extirpate the errors sown in the minds of men by Cerinthus, and some time before by those called Nicolaitans, published his Gospel, wherein he acquaints us, that there is one God who made all things by his word; and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord; one the Son of the Creator, and another the Christ from the supercelestial abodes, who descended upon Jesus, the Son of the Creator, but remained impassible, and afterwards flew back into his own pleroma or fulness."——Again, "This disciple, therefore, willing at once to cut off these errors, and establish a rule of truth in the church, declares that there is one God Almighty, who, by his word, made all things visible and invisible; and that, by the same word by which God finished the work of creation, he bestowed salvation upon men who inhabit the creation. With this doctrine he ushers in his Gospel, 'In the beginning was the Word,'" &c. This testimony is of great antiquity, having been given in less than a century after the publication of the Gospel. As Irenæus, however, names no authority, and quotes no preceding writer in support of what he has advanced in relation to the design of the evangelist, it can only be considered by us as on the footing of ancient tradition.

4. Clement of Alexandria, who wrote not long after Irenæus, has, as we learn from Eusebius,† added some particulars, as what in his opinion, together with the entreaties of the Asiatic churches, contributed not a little to induce John to compose his Gospel. The first he mentions is, that the evangelists who had preceded him had taken little notice of our Lord's teaching and actions soon after the commencement of his ministry, and before the imprisonment of John the Baptist. One consideration, therefore, which induced him, though late, to publish a Gospel, was to supply what seemed to have been omitted by those who had gone before him. For this reason he avoided as much as possible recurring to those passages of our Lord's history of which the preceding evangelists had given an account. There was no occasion, therefore, for him to give the genealogy of our Saviour's flesh, as the historian expresses it,‡ which had been done by Matthew and Luke before him. The same Eusebius says in another place,§ quoting Clement, "John, who is the last of the evangelists, having seen that in the three former Gospels corporeal

* Advers. Hæres. lib. iii. cap. 11, † Lib. iii. cap. 24.

‡ Lib. iii. cap. 24. Εικοτως ουν την μεν της σαρκος του Σωτηρος ἡμων γενεαλογιαν ἀτε Ματθαιω και Λουκᾳ προγεγραφεισαν, αποσιωπησαι τον Ιωαννην.

§ Lib. vi. cap. 14. Τον μεντοι Ιωαννην εσχατον συνιδοντα, ὁτι τα σωματικα εν τοις Ευαγγελιοις δεδηλωται, προτεραπεντα ὑπο των γνωριμων, πνευματι θεοφορηθεντα, πνευματικον ποιησαι Ευαγγελιον.—τοσαυτα ὁ Κλημης.

things had been explained, and being urged by his acquaintance, and inspired of God, composed a spiritual Gospel." Thus it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels, but also to serve for refuting the errors of Cerinthus and the Gnostics.

5. Yet in the time of Epiphanius, about the middle of the fourth century, an opinion much the reverse of the former was maintained by a few sectaries whom he calls *Alogians*,* because they rejected the Logos, that is, *the word*. Their opinion was, that Cerinthus himself was the author of this Gospel, an opinion, as Epiphanius clearly shows, quite improbable in itself, and unsupported by evidence;—improbable in itself, because the words employed by the evangelist, so far from confirming, contradict the sentiments of the heresiarch; unsupported by evidence, because there is nothing to counterbalance the contrary evidence above-mentioned, the ancient tradition and uniform testimony both of the friends and of the foes of Christianity, who had all concurred in affirming that this Gospel was written by John. In all the controversies maintained with Celsus, with Porphyry, and with the emperor Julian, who strained every nerve to undermine the authority of the Gospels, they never thought of controverting that they were written by those whose names they bear. So clear was this point accounted for ages, even by the most acute adversaries of the Christian name.

6. It deserves our particular attention, that this Gospel carries in its bosom strong internal evidences of the truth of some of those accounts which have been transmitted to us from the primitive ages. At the same time that it bears marks more signal than any of them, that it is the work of an illiterate Jew; the whole strain of the writing shows that it must have been published at a time, and in a country the people whereof in general knew very little of the Jewish rites and manners. Thus, those who in the other Gospels are called simply the people or the multitude, are here denominated the Jews; a method which would not be natural in their own land, or even in the neighbourhood, where the nation itself, and its peculiarities, were perfectly well known. As it was customary in the east, both with Jews and others, to use proper names independently significant, which, when they went abroad, were translated into the language of the country, this author, that there might be no mistake of the persons meant, was careful, when the Greek name had any currency, to mention both names, Syriac and Greek. Thus *Cephas, which denoteth the same as Peter*, John i. 43; *Thomas, that is Didymus*, ch. xi. 16. The same may be said of some titles in current use;

* Hær. 51. Επει ουν τον λογον ου δεχονται, τον παρα Ιωαννου κεκηρυγμενον, αλογοι καλεσθησονται. This ancient controvertist does not disdain the humble aid of a pun. Λογος means *reason* as well as *word*; αλογοι, *unreasonable*, or *against the word*.

Rabbi, which signifieth doctor, ch. i. 38; *Messiah, a term equivalent to Christ*, ch. i. 41. In like manner, when there is occasion to mention any of the religious ceremonies used in Judea, as their purifications or their festivals, it is almost invariably signified that the ceremony or custom spoken of is Jewish. Thus the water-pots are said to be placed for the Jewish rites of cleansing, ch. ii. 6, *κατα τον καθαρισμον των* Ιουδαιων. The passover is once and again (ch. ii. 13; vi. 4, xi. 55) denominated the *Jewish passover*, *ἡ πασχα των* Ιουδαιων, a phrase used only by this evangelist; and even any other religious feast is called by him *ἑορτη των* Ιουδαιων, a Jewish festival; ch. v. 1; vii. 2. This style runs through the whole. The writer every-where speaks as to people who knew little or nothing about the Jews. Thus, in the conversation between our Lord and the woman of Samaria, the historian interrupts his narrative by inserting a clause to account to the Asiatic Gentile readers for that strange question put by the woman, ch. iv. 9, "How is it that thou, who art a Jew, askest drink of me who am a Samaritan?" The clause inserted for explanation is, "for the Jews have no friendly intercourse with the Samaritans." Again, for the information of the same readers, after acquainting us that the Galileans had seen our Lord's miracles at Jerusalem during the festival," he adds, "for they likewise attended the festival, ch. iv. 45. Neither of these explanatory clauses would ever have been thought of in Palestine, or perhaps even in Syria, where the enmity betwixt the Jews and the Samaritans, and the connexion of Galilee with Judea, were better known.

7. It may be objected against the use I make of this observation, that as Mark and Luke are thought not to have published their Gospels in Palestine, it might have been expected that they also should have adopted the same manner. This in part I admit. I have accordingly pointed out* a few examples of a similar nature in the Gospel by Mark. And as to the Evangelist Luke, if his Gospel was, as I have supposed,† published at Antioch, or in any part of Syria, there was not the same occasion. But, in answer to the objection, it may further be observed that those published soon after our Lord's ascension, in whatever part of the world it was, were mostly for the use of converts from Judaism, with whom the church in the beginning chiefly abounded. But towards the end of the first century, the reception of this doctrine, particularly in Greece, Asia Minor, and those places which had been most favoured with the teaching of Paul, became much more general among the Gentiles, who knew little or nothing of Jewish ceremonies. That the writer of this Gospel had such disciples chiefly in view, is very plain to every reader of discernment.

8. Though simplicity of manner is common to all our Lord's

* Pref. to Mark, sect. 5. † Pref. to Luke, sect. 8.

historians, there are evident differences in the simplicity of one compared with that of another. One thing very remarkable in John's style is, an attempt to impress important truths more strongly on the minds of the readers, by employing, in the expression of them, both an affirmative preposition and a negative. Thus: "All things were made by it, (the Word;) and without it not a single creature was made," ch. i. 3, "He acknowledged and denied not, but acknowledged," ch. i. 20. Pleonasms are very frequent in this Gospel: "This man came as a witness to testify concerning the light," ch. i. 7: tautologies also, and repetitions. Thus it follows: "He was not the light, but came to testify concerning the light," ch. i. 8. Again, "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God," ch. i. 2. See also the verses marked in the margin.*

9. Hebraisms are to be found in all the evangelists; though it may be remarked, that some abound more with one sort of Hebraism, and others with another. A Hebrew idiom, very frequent with this writer, is the repetition or introduction of the personal pronoun in cases wherein it is perfectly redundant. Thus, ch. i. 33, Εφ' ὁν αν ιδῃς το πνευμα καταβαινον και μενον επ' αυτον, literally, *On whomsoever thou shalt see the Spirit descending, and remaining upon him.* And ch. i. 27, Ὁυ εγω ουκ ειμι αξιος ἱνα λυσω αυτου τον ἱμαντα του ὑποδηματος. Here both the pronouns οὑ and αυτου are employed in relation to the same person, an idiom which it is hardly possible to express intelligibly in a modern language. As to other particularities in this writer, I shall only observe, that the conjunction και is not so frequently used by John for coupling sentences as by the rest. The introduction of any incident with the phrase και εγενετο, generally rendered in the common translation *and it came to pass*, in which the verb is used impersonally, though common in the other Gospels never occurs in this.

10. The introduction of either facts or observations by the adverb ιδου, *behold*, is much rarer in this Gospel than in the rest. But in the change (or, as rhetoricians term it, enallage) of the tenses, so frequent with the Hebrews, John abounds more than any other of our Lord's biographers. He is peculiar in the application of some names, as of ὁ λογος, *the word*, and ὁ μονογενης, *the only begotten*, to the Lord Jesus Christ; and of ὁ παρακλητος, *the monitor*, or as some render it, *the advocate*, and others, *the comforter*, to the Holy Spirit. He is peculiar also in some modes of expression, which, though inconsiderable in themselves, it may not be improper to suggest in passing. Such is his reduplication of the affirmative verb Αμην; for he always says, Αμην αμην λεγω ὑμιν, *Verily, verily, I say unto you.* It is never used but singly by the rest. Upon the whole John's style is thought to be more

* John i. 15, 26, 27, 30, 31, 33.

idiomatical, and less conformable to the syntactic order, than that of any other writer in the New Testament. There is none whose manner more bespeaks an author destitute of the advantages which result from letters and education.

11. It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching which had been treated at large by the other evangelists, or, if he touches them at all, he touches them but slightly; whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase. One of the most remarkable passages of our Lord's history, related by all the evangelists except John, is the celebrated prophecy of the destruction of Jerusalem, the Jewish temple, and state, about forty years before it happened. The three other historians published it before the accomplishment, when their narratives could answer two purposes of the utmost importance: one was, to prove in due time, to impartial inquirers, an irrefragable evidence of our Lord's mission; the other, to serve to his disciples not only for the confirmation of their faith, but as a warning how to conduct themselves when the signs of an immediate completion should appear. Now neither of these purposes could be answered by the account of a prediction not written till after its accomplishment, when it might be speciously objected, if conformable, that the terms of the prediction were adjusted to the events; and as a warning, every body must see that it was too late to warn when the danger was past. Providence has disposed matters infinitely better, producing Christians who had the best opportunity to know what their Master predicted, to attest the prophecy many years before there was the remotest appearance of its completion, and a Jewish witness, not a friend but an enemy to Christianity, to attest its fulfilment. Such was the historian Josephus, who probably knew nothing of the prediction, but had the very best opportunity of knowing circumstantially what was accomplished by the Romans, and who, by his faithful and accurate narrative of the facts, has unintentionally rendered an eminent service to the Christian cause. He has shown the exact conformity of those then recent and terrible transactions which he had witnessed, to what our Lord had foretold, and his evangelists recorded, at a time when there was not the shadow of any revolution, much less of such a total overthrow of the country. For an example, on the contrary, of a fact related by John, but omitted by all the rest, the most striking by far is the resurrection of Lazarus, than which none of our Lord's miracles was greater in itself, or more signalized by the attendant circumstances. At first it appears astonishing, that they should have omitted an action so illustrious as the resuscitation of a man who had been four days dead and buried, in what may be called

a suburb of the capital, in open day, the spectators numerous, as the paschal solemnity approached, which always drew an immense concourse to Jerusalem, and (which made it still more remarkable) a little before Christ's crucifixion; circumstances so impressive as to render it morally impossible that a fact so memorable should have escaped any Christian historian of the time. But how happily does the circumstance remarked by Grotius, as suggested in the sequel of this evangelist's narrative, remove every appearance of negligence in the sacred penmen, and account in the most rational manner for the profound silence they had observed on this article! "A great number of the Jews," says John, ch. xii. 9—11, knowing, *that Jesus was in Bethany, in the house of Lazarus*, flocked thither, not on account of Jesus only, but likewise to see Lazarus whom he had raised from the dead. The chief priests, therefore, determined to kill Lazarus also; because he proved the occasion that many Jews forsook them, and believed on Jesus." Consequently, to publish this miracle whilst Lazarus and his sisters lived in the vicinity of Jerusalem, was to set up that worthy family as marks to the malice, not of the chief priests only, but of all the enemies of the Christian name. If we may credit tradition, Lazarus lived after this resurrection thirty years. Within less than twenty, Matthew, Mark, and Luke, published their Gospels. But it was thirty-two years at least, and consequently after the death of Lazarus, that John wrote his Gospel. I subjoin an observation on the suppression of a small circumstance in another passage, which is similarly accounted for, and deserves notice, because the similarity itself is a presumption of the justness of the account in the solution of both. It has been observed that all the four mention, that in the slight attempt to resist, when Jesus was apprehended, the high priest's servant had an ear cut off, but John alone acquaints us that the disciple who did this was Simon Peter. The fact must have been well known to them all: but the other Gospels were written in Peter's lifetime; this alone after his death, when the mention of that circumstance could nowise hurt him. The uniformity of this caution in the sacred writers appearing in different instances, renders the justness of the reasons assigned the more probable. I may add, that, from circumstances which to a superficial view seem to add improbability to a narrative, there arises sometimes, when nearly inspected, additional presumptive evidence of its truth. There is also in these hints what may serve to confirm the traditions and early accounts we have both of the writers of the Gospels and of the time of their composition. This Gospel may be truly said to interfere less with the rest, than these do with one another: in consequence of which, if its testimony cannot often be pleaded in confirmation of theirs, neither is it liable to be urged in contradiction. It is remarkable also, that though this evangelist appears, more than any of them, to excel in that art-

less simplicity which is scarcely compatible with the subtlety of disputation, we have in his work a fuller display of the evidences of our religion, on the footing on which it then stood, than in all the rest put together.

12. Here we have also the true sources of Christian consolation under persecution, and the strongest motives to faith, patience, constancy, and mutual love, in every situation wherein Providence may place us. From the incidents here related, we may learn many excellent lessons of modesty, humility, and kind attention to the concerns of others. Nor does any one of these incidents appear to be more fraught with instruction than the charge of his mother, which our blessed Lord, at that critical time when he hung in agony upon the cross, consigned to his beloved disciple; John xix. 25, &c. Though the passage is very brief, and destitute of all artful colouring, nothing can impress more strongly, on the feeling heart, his respectful tenderness for a worthy parent, and his unalterable affection for a faithful friend. Upon the whole, the language employed in conveying the sentiments is no more than a repository, the case. Let not its homeliness discourage any one from examining its invaluable contents. The treasure itself is heavenly, even the unsearchable riches of Christ, which the apostle observes, 2 Cor. iv. 7, to be committed "to earthen vessels, that the excellency of the power may," to the conviction of all the sober-minded, "be of God, and not of men."

13. The apostle John, by the concurrent testimony of all Christian antiquity, after suffering persecution for the cause of Christ, lived to a very great age, and having survived all the other apostles, died a natural death at Ephesus in Asia Minor, in the reign of the emperor Trajan.

THE

GOSPEL BY JOHN.

SECTION I.—THE INCARNATION.

1 *IN the beginning was the Word, and the Word was with*
2 *God, and the Word was God. This was in the beginning*
Col. 1, 16. 3 *with God. All things were made by it, and without it not a*
4 *single creature was made. In it was life, and the life was the*
5 *light of men. And the light shone in darkness; but the darkness admitted it not.*

6 *A man named John was sent from God. This man came* Matt. 3, 1. Mar. 1, 2.
as a witness to testify concerning the light, that through him
8 *all might believe. He was not himself the light, but came to*
9 *testify concerning the light. The true light was he who, coming*
into the world, enlighteneth every man.
10 *He was in the world, and the world was made by him; yet*
11 *the world knew him not. He came to his own home, and his*
12 *family did not receive him; but to as many as received him,*
believing in his name, he granted the privilege of being chil-
13 *dren of God, who derive their birth not from blood, nor from*
the desire of the flesh, nor from the will of man, but from God.
14 *And the Word became incarnate, and sojourned amongst us,* Matt. 1, 16. Lu. 2, 7.
(and we beheld his glory, the glory as of the only begotten of
15 *the Father,) full of grace and truth. (It was concerning him*
John testified, when he cried, "This is he of whom I said,
He that cometh after me is preferred to me; for he was before
16 *me." Of his fulness we all have received, even grace for*
17 *his grace; for the law was given by Moses, the grace and the*
18 *truth came by Jesus Christ. No one ever saw God: it is the* 1 Ti. 6, 16. 1 Jo. 4, 12.
only begotten Son, that is in the bosom of the Father, who hath
made him known.
19 *NOW this is the testimony of John. When the Jews sent*
priests and Levites from Jerusalem to ask him, Who art
20 thou? *he acknowledged and denied not, but acknowledged,*
21 *saying,* I am not the Messiah. *And they asked him,* Who
22 then? Art thou Elijah? *He said,* I am not. Art thou the
Prophet? *He answered,* No. *They said,* Tell then who
thou art, that we may return an answer to them who sent
23 us. What sayest thou of thyself? *He answered,* I am he Matt. 3, 3. Mar. 1, 3.
whose voice proclaimeth in the wilderness, "Make straight Lu. 3, 4.
24 the way of the Lord,"* as said the Prophet Isaiah. *Now* Isa. 40, 3.
they who were sent were of the Pharisees: And they questioned
25 *him further,* Why then dost thou baptize, if thou be not the
26 Messiah, nor Elijah, nor the Prophet? *John answered,* I bap- Matt. 3, 11. Mar. 1, 7.
tize in water, but there is one amongst you whom ye know Lu. 3, 16.
27 not. It is he who cometh after me, and was before me, Acts 1, 5. 11, 16.
28 whose shoe-latchet I am not worthy to loose. *This happened* & 19, 4.
at Bethany, upon the Jordan, where John was baptizing.
29 *On the morrow John seeth Jesus coming to him, and saith,*
Behold the Lamb of God which taketh away the sin of the
30 world. This is he concerning whom I said, "After me
cometh a man who is preferred to me; for he was before me."
31 As for me, I knew him not; but to the end that he may be
32 discovered to Israel, I am come baptizing in water. *John* Matt. 3, 16. Mar. 1, 10.
testified further, saying, I saw the Spirit descending from Lu. 3, 22.
33 heaven like a dove, and remaining upon him. For my part,
I should not have known him, had not he who sent me to
baptize in water told me, 'Upon whomsoever thou shalt see

* *Jehovah.*

the Spirit descending and remaining, the same is he who
34 baptizeth in the Holy Ghost.' Having therefore seen this,
I testify that he is the Son of God.
35 *The next day John being with two of his disciples, observed*
37 *Jesus passing, and said,* Behold the Lamb of God. *The two*
38 *disciples, hearing this, followed Jesus. And Jesus turning*
about saw them following, and said to them, What seek ye?
39 *They answered,* Rabbi, (*which signifieth Doctor,*) where
40 dwellest thou? *He replied,* Come, and see. *They went and*
saw where he dwelt; and it being about the tenth hour, abode*
41 *with him that day. One of the two who, having heard John,*
42 *followed Jesus, was Andrew the brother of Simon Peter. The*
first he met was his own brother Simon, to whom he said, We
have found the Messiah,† (*a name equivalent to Christ.*)†
43 *And he brought him to Jesus. Jesus looking upon him, said,*
Thou art Simon, the son of Jona; thou shalt be called Cephas,‡ *which denoteth the same as Peter.*‡
44 *The next day Jesus resolved to go to Galilee, and meeting*
45 *Philip, said to him,* Follow me. *Now Philip was of Beth-*
46 *saida, the city of Andrew and Peter. Philip meeteth Natha-*
nael, and saith unto him, We have found the person described
by Moses in the law and by the prophets, Jesus the son of
47 Joseph, from Nazareth. *Nathanael saith unto him,* Out of
Nazareth can any good thing come? *Philip answered,* Come,
48 and see. *Jesus saw Nathanael coming to him, and said concerning him,* Behold an Israelite indeed, in whom is no guile.
49 *Nathanael said unto him,* Whence knowest thou me? *Jesus answered,* I saw thee when thou wast under the fig-tree, be-
50 fore Philip called thee. *Nathanael replying, said unto him,* Rabbi, thou art the Son of God; thou art the King of Israel.
51 *Jesus answered him saying,* Because I told thee that I saw
thee under the fig-tree, thou believest: thou shalt see greater
52 things than this. *He added,* Verily, verily, I say unto you,
Hereafter ye shall see heaven open, and the messengers of God ascending from the Son of man, and descending to him.

Gen. 49, 10. Deut. 18, 18. Jer. 23, 5.

SECTION II.—THE ENTRANCE ON THE MINISTRY.

II. *THREE days after, there was a marriage in Cana of*
2 *Galilee, and the mother of Jesus was there. Jesus also and*
3 *his disciples were invited to the marriage. The wine falling*
short, the mother of Jesus said to him, They have no wine.
4 *Jesus answered,* Woman, what hast thou to do with me? My
5 time is not yet come. *His mother said to the servants,* Do
6 whatever he shall bid you. *Now there were six water-pots of*
stone, containing two or three baths§ a-piece, placed there for

* Four o'clock, afternoon.
† Anointed.
‡ Rock.
§ A bath contained about 7½ gallons.

7 *the Jewish rites of cleansing. Jesus said to them,* Fill the
8 pots with water. *And they filled them to the brim. Then he*
9 *said,* Draw now, and carry to the director of the feast. *And*
they did so. When the director of the feast had tasted the wine
made of water, not knowing whence it was, (but the servants
10 *who drew the water knew,) he said, addressing the bridegroom,*
Every body presenteth the best wine first, and worse wine
afterwards, when the guests have drunk largely; but thou
11 hast reserved the best until now. *This first miracle Jesus*
wrought in Cana of Galilee, displaying his glory: and his
disciples believed on him.
12 *Afterwards he went to Capernaum, he and his mother, and his*
brothers, and his disciples; but they stayed not there many days.
13 *AND the Jewish passover being nigh, Jesus went to Jeru-*
14 *salem; and finding changers sitting in the temple, and people*
15 *who sold cattle, and sheep, and doves, he made a whip of*
cords, and drove them all out of the temple, with the sheep and
the cattle, scattering the coin of the changers, and oversetting
16 *their tables; and said to them who sold doves,* Take these
things hence; Make not my Father's house a house of traffic.
17 *Then his disciples remembered these words of Scripture, "My* Ps. 69, 9.
zeal for thy house consumeth me."
18 *Hereupon the Jews said to him,* By what miracle dost thou
19 show us thy title to do these things? *Jesus answering, said* Matt. 26, 61. & 27, 40.
unto them, Destroy this temple, and I will rear it again in Mar. 14, 58. & 15, 29.
20 three days. *The Jews replied,* Forty and six years was this
temple in building; and thou wouldst rear it in three days?
21 *But by the temple he meant his body. When therefore he was*
22 *risen from the dead, his disciples remembered that he had said*
this; and they understood the Scripture, and the word which
Jesus had spoken.
23 *While he was at Jerusalem, during the feast of the passover,*
many believed on him, when they saw the miracles which he
24 *performed. But Jesus did not trust himself to them, because*
25 *he knew them all. He needed not to receive from others a*
character of any man, for he knew what was in man.
III. *NOW there was a Pharisee, called Nicodemus, a ruler*
2 *of the Jews, who came to Jesus by night, and said to him,*
Rabbi, we know that thou art a teacher come from God; for
no man can do these miracles which thou dost, unless God
3 be with him. *Jesus answering, said unto him,* Verily, verily,
I say unto thee, unless a man be born again, he cannot dis-
4 cern the reign of God. *Nicodemus replied,* How can a grown
man be born? Can he enter his mother's womb anew, and
5 be born? *Jesus answered,* Verily, verily, I say unto thee,
unless a man be born of water and spirit, he cannot enter
6 the kingdom of God. That which is born of the flesh is
7 flesh; that which is born of the spirit is spirit. Wonder

8 not, then, that I said to thee, Ye must be born again. The
wind bloweth where it listeth, and thou hearest the sound
thereof, but knowest not whence it cometh, or whither it
goeth; so it is with every one who is born of the Spirit.
9 *Nicodemus answered,* How can these things be? *Jesus re-*
plied, Art thou the teacher of Israel, and knowest not these
11 things? Verily, verily, I say unto thee, we speak what we
know, and testify what we have seen; yet ye receive not our
12 testimony. If ye understand not when I told you earthly
things, how will ye understand when I tell you heavenly
13 things? For none ascendeth into heaven, but he who de-
scended from heaven; the Son of Man, whose abode is heaven.
Numb. 21, 9. 14 As Moses placed on high the serpent in the wilderness, so
15 must the Son of Man be placed on high, that whosoever be-
16 lieveth on him may not perish, but obtain eternal life: for
1 Jo. 4, 9. God hath so loved the world, as to give his only begotten
Son, that whosoever believeth on him may not perish, but
ch. 12, 47. 17 obtain eternal life. For God hath sent his Son into the
world, not to condemn the world, but that the world may be
18 saved by him. He who believeth on him shall not be con-
demned; he who believeth not is already condemned, because
he hath not believed on the name of the only begotten Son
ch. 1, 4. 19 of God. Now this is the ground of condemnation, that the
light is come into the world, and men have preferred the
20 darkness to the light, because their deeds were evil. For
whosoever doth evil hateth the light, and shunneth it, lest
21 his deeds should be detected. But he who obeyeth the truth,
cometh to the light, that it may be manifest that his actions
are agreeable to God.
ch. 4, 2. 22 *After this Jesus went with his disciples into the territory*
23 *of Judea, where he remained with them, and baptized. John*
also was baptizing in Enon near Salim, because there was
24 *much water there; and people came thither and were baptized.*
For John was not yet cast into prison.
25 *Now John's disciples had a dispute with a Jew about puri-*
26 *fication. Whereupon they went to John, and said to him,*
Rabbi, he who was with thee near the Jordan, of whom thou
ch. 1, 27, 30. gavest so great a character, he too baptizeth, and the people
27 flock to him. *John answered,* A man can have no power
28 but what he deriveth from heaven. Ye yourselves are wit-
ch. 1, 20. nesses for me, that I said, 'I am not the Messiah, but am
29 sent before him.' The bridegroom is he who hath the bride;
but the friend of the bridegroom, who assisteth him, rejoiceth
to hear the bridegroom's voice: this my joy therefore is com-
30 plete. He must increase, while I decrease. He who cometh
31 from above, is above all. He who is from the earth is earthly,
and speaketh as being from the earth. He who cometh from
32 heaven is above all. What he testifieth is what he hath seen

33 and heard; yet his testimony is not received. He who re-
34 ceiveth his testimony, voucheth the veracity of God. For he whom God hath commissioned, relateth God's own words;
35 for [to him] God giveth not the Spirit by measure. The Father loveth the Son, and hath subjected all things to him. Matt. 11, 27.
36 He who believeth on the Son hath life eternal; he who rejecteth the Son shall not see life, but the vengeance of God awaiteth him 1 Jo. 5, 10.

SECTION III.—THE JOURNEY TO GALILEE.

IV. *JESUS, knowing that the Pharisees were informed that* ch. 3, 22.
2 *he made and baptized more disciples than John, (though it was not Jesus himself, but his disciples, who baptized,) left Judea,*
3 *and returned to Galilee.*
4 *Being obliged to pass through Samaria, he came to a Samaritan city called Sychar,* near the heritage which Jacob*
6 *gave his son Joseph. Now Jacob's well was there. And Jesus, wearied with the journey, sat down by the well, it being about the sixth hour.†* Gen. 33, 19. & 48, 22. Jos. 24, 32.
7 *A woman of Samaria having come to draw water, Jesus*
8 *said to her,* Give me to drink, *(for his disciples were gone into*
9 *the city to buy food.) The Samaritan woman answered,* How is it that thou, who art a Jew, askest drink of me who am a Samaritan? *(for the Jews have no friendly intercourse with*
10 *the Samaritans.) Jesus replied,* If thou knewest the bounty of God, and who it is that saith to thee 'Give me to drink,' thou wouldst have asked him, and he would have given thee
11 living water. *She answered,* Sir, thou hast no bucket, and the well is deep: whence then hast thou the living water?
12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?
13 *Jesus replied,* Whoso drinketh of this water, will thirst again;
14 but whoever shall drink of the water which I shall give him, shall never thirst more; but the water which I shall give, shall be in him a fountain springing up to everlasting life.
15 *The woman answered,* Sir, give me this water, that I may
16 never be thirsty, nor come hither to draw. *Jesus said to her,*
17 Go, call thy husband, and come back. *She answered,* I have
18 no husband. *Jesus replied,* Thou sayest well, 'I have no husband;' for thou hast had five husbands; and he whom thou now hast, is not thy husband: in this thou hast spoken
19 truth. *The woman said,* Sir, I perceive that thou art a pro-
20 phet. Our fathers worshipped on this mountain; and ye say that in Jerusalem is the place where men ought to wor- Deut. 12, 5.
21 ship. *Jesus answered,* Woman, believe me, the time approacheth, when ye shall neither come to this mountain, nor

* In the Old Testament called *Shechem.* † Twelve o'clock, noon.

22 go to Jerusalem, to worship the Father. Ye worship what
ye know not; we worship what we know: for salvation is
23 from the Jews. But the time cometh, or rather is come,
when the true worshippers shall worship the Father in spirit
and truth: for such are the worshippers whom the Father
2 Cor. 3, 17. 24 requireth. God is a spirit, and they that worship him
25 must worship him in spirit and truth. *The woman replied,*
I know that the Messiah* cometh, *(that is, the Christ:*)*
26 when he is come, he will teach us all things. *Jesus said unto*
her, I who speak unto thee am he.

27 *Upon this his disciples came, and wondered that he talked*
with a woman; yet none of them said, 'What seekest thou?
28 *or why talkest thou with her?' Then the woman left her*
pitcher, and having gone into the city, said to the people,
29 Come, see a man who hath told me all that ever I did. Is
this the Messiah? *They accordingly went out of the city, and*
came to him.

31 *Meanwhile the disciples entreating him, said,* Rabbi, eat.
32 *He answered,* I have meat to eat which ye know not of.
33 *Then said his disciples one to another,* Hath any man brought
34 him food? *Jesus answered,* My food is to do the will of him
Matt. 9, 37. Lu. 10, 2. 35 who sent me, and to finish his work. Say ye not, 'After
four months cometh harvest?' But I say, Lift up your eyes,
and survey the fields; for they are already white enough for
36 harvest. The reaper receiveth wages, and gathereth the fruits
for eternal life, that both the sower and the reaper may re-
37 joice together. For herein the proverb is verified, 'One
38 soweth, and another reapeth.' I send you to reap that
whereon ye have bestowed no labour: others laboured; and
ye get possession of their labours.

39 *Now many Samaritans of that city believed in him on the*
testimony of the woman who said, 'He told me all that ever I
40 *did.' When, therefore, they came to him, they besought him*
41 *to stay with them; and he stayed there two days. And many*
42 *more believed because of what they heard from himself; and*
they said to the woman, It is not now on account of what
thou hast reported, that we believe; for we have heard him
ourselves, and know that this is truly the Saviour of the
world, the Messiah.

43 *After the two days Jesus departed and went to Galilee,*
Matt. 13, 57. Mar. 6, 4. Lu. 4, 24. 44 *[but not to Nazareth;] for he had himself declared that a*
45 *prophet is not regarded in his own country. Being come into*
Galilee, he was well received by the Galileans, who had seen
all that he did at Jerusalem during the festival; for they like-
wise attended the festival.

ch. 2, 1. Matt. 4, 12. Mar. 1, 14. Lu. 4, 14. 46 *Then Jesus returned to Cana of Galilee, where he had made*
the water wine. And there was a certain officer of the court,

* The anointed.

47 *whose son lay sick at Capernaum, who, having heard that Jesus was come from Judea into Galilee, went to him, and*
48 *entreated him to come and cure his son who was dying. Jesus said to him,* Unless ye see signs and prodigies, ye will not
49 believe. *The officer answered,* Come, Sir, before my child
50 die. *Jesus replied,* Go thy way: thy son is well. *And the man believed the word which Jesus had spoken, and went his*
51 *way. As he was returning, his servants met him, and acquaint-*
52 *ed him that his boy was well. He then inquired of them the hour when he began to mend. They answered,* Yesterday, at
53 the seventh hour, the fever left him. *Then the father knew that it was the same hour at which Jesus said to him, 'Thy son is well:' and he and all his family believed. This second*
54 *miracle Jesus performed after returning from Judea to Galilee.*

SECTION IV.—THE CURE AT BETHESDA.

V. *AFTERWARDS there was a Jewish festival, and Jesus* Lev. 23, 2.
2 *went to Jerusalem. Now there is at Jerusalem, nigh the sheep-gate, a bath, called in Hebrew Bethesda,* which hath five*
3 *covered walks. In these lay a great number of sick, blind, lame, and palsied people, waiting for the moving of the water.*
4 *For an angel at times descended into the bath, and agitated the water; and the first that stepped in, after the agitation of the water, was cured of whatever disease he had.*
5 *Now there was one there who had been diseased eight-and-*
6 *thirty years. Jesus, who saw him lying, and knew that he had been long ill, said to him,* Dost thou desire to be healed?
7 *The diseased man answered,* Sir, I have nobody to put me into the bath when the water is agitated; but while I am
8 going, another getteth down before me. *Jesus said to him,*
9 Arise, take up thy couch, and walk. *Instantly the man was healed, and took up his couch, and walked.*
10 *Now that day was the Sabbath. The Jews therefore said* Neh. 13, 19. Jer. 17, 21.
to him that was cured, This is the Sabbath. It is not lawful
11 for thee to carry the couch. *He answered,* He who healed
12 me, said to me, 'Take up thy couch and walk.' *They asked*
13 *him then,* Who is the man that said to thee, Take up thy couch and walk? *But he that had been healed, knew not who it was: for Jesus had slipt away, there being a crowd in the place.*
14 *Jesus afterwards finding him in the temple, said to him,* Behold thou art cured: sin no more, lest something worse
15 befal thee. *The man went and told the Jews that it was Je-*
16 *sus who had cured him. Therefore the Jews persecuted Jesus, and sought to kill him, because he had done this on the Sabbath.*
17 *But Jesus answered them,* As my Father hitherto worketh,

* House of mercy.

18 I work. *For this reason the Jews were the more intent to kill him, because he had not only broken the Sabbath, but by calling God peculiarly his Father, had equalled himself with*
19 *God. Then Jesus addressed them, saying,* Verily, verily, I say unto you, the Son can do nothing of himself, but as he seeth the Father do: for what things soever he doth, such
20 doth the Son likewise. For the Father loveth the Son, and showeth him all that he himself doth; nay, and will show him greater works than these, works which will astonish you.
21 For as the Father raiseth and quickeneth the dead, the Son
22 also quickeneth whom he will: for the Father judgeth no person, having committed the power of judging entirely to
23 the Son, that all might honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the
24 Father who sent him. Verily, verily, I say unto you, He who heareth my doctrine, and believeth him who sent me, hath eternal life, and shall not incur condemnation, having
25 passed from death to life. Verily, verily, I say unto you, the time cometh, or rather is come, when the dead shall hear the voice of the Son of God; and hearing, they shall live.
26 For as the Father hath life in himself, so hath he given to
27 the Son to have life in himself; and hath given him even the
28 judicial authority, because he is a Son of Man. Wonder not at this; for the time cometh when all that are in their
Matt. 25, 46. 29 graves shall hear his voice, and shall come forth. They that have done good, shall arise to enjoy life; they that have done
30 evil, shall arise to suffer punishment. I can do nothing of myself: as I hear, I judge; and my judgment is just, because I seek not to please myself, but to please the Father who sent me.

31 If I [alone] testify concerning myself, my testimony is not
32 to be regarded: there is another who testifieth concerning me; and I know that his testimony of me ought to be re-
ch. 1, 7, 15. 19, 29. 33 garded. Ye yourselves sent to John, and he bore witness to
34 the truth. As for me, I need no human testimony; I only
35 urge this for your salvation. He was the lighted and shining lamp; and for a while ye were glad to enjoy his light.

36 But I have a greater testimony than John's; for the works which the Father hath empowered me to perform, the works themselves which I do, testify for me, that the Father hath sent me.

Matt. 3, 16. Mar. 1, 10. Lu. 3, 22. 37 Nay, the Father who sent me hath himself attested me.
38 Did ye never hear his voice; or see his form? Or have ye forgotten his declaration, that ye believe not him whom he hath commissioned?

39 Ye search the Scriptures, because ye think to obtain by
40 them eternal life. Now these also are witnesses for me; yet
41 ye will not come unto me that ye may obtain life. I desire

42 not honour from men; but I know you, that ye are strangers
43 to the love of God. I am come in my Father's name, and
ye do not receive me: if another come in his own name, ye
44 will receive him. How can ye believe, while ye court honour ch. 12, 43.
one from another, regardless of the honour which cometh
45 from God alone? Do not think that I am he who will accuse
you to the Father. Your accuser is Moses, in whom ye
46 confide. For if ye believed Moses, ye would believe me, for
47 he wrote concerning me. But if ye believe not his writings, Deut. 18, 15.
how shall ye believe my words?

SECTION V.—THE PEOPLE FED IN THE DESERT.

VI. *AFTERWARDS Jesus crossed the Sea of Galilee [also*
2 *called] of Tiberias: and a great multitude followed him, be-*
cause they had seen the miraculous cures which he performed.
3 *And Jesus went up upon a mountain; where he sat down with*
4 *his disciples. Now the passover, the Jewish festival, was near.*
5 *Jesus lifting up his eyes, and perceiving that a great mul-* Matt. 14, 15.
titude was flocking to him, said to Philip, Whence shall we Mar. 6, 35. Lu. 9. 12.
6 buy bread to feed these people? *(This he said to try him;*
7 *for he knew himself what he was to do.) Philip answered,*
Two hundred denarii* would not purchase bread enough to
8 afford every one a morsel. *One of his disciples, Andrew,*
9 *Simon Peter's brother, said to him,* Here is a boy who hath
five barley loaves, and two small fishes; but what are they
10 among so many? *Jesus said,* Make the men lie down. *Now*
there was much grass in the place. So they lay down in num-
11 *ber about five thousand. And Jesus took the loaves, and hav-*
ing given thanks, distributed them to those who had lain down.
12 *He gave them also of the fishes as much as they would. When*
they had eaten sufficiently, he said to his disciples, Gather
13 up the fragments which remain, that nothing be lost. *They*
therefore gathered, and with the fragments which the people
had left of the five barley loaves, they filled twelve baskets.
14 *When those men had seen the miracle which Jesus had wrought,*
they said, This is certainly the Prophet who cometh into the
15 world. *Then Jesus knowing that they intended to come and*
carry him off to make him king, withdrew again alone to the Matt. 14, 22.
mountain.
16 *In the evening his disciples went to the sea, and having em-* Mar. 6, 45.
barked, were passing by sea to Capernaum. It was now dark,
18 *and Jesus was not come to them. And the water was raised*
19 *by a tempestuous wind. When they had rowed about five-and-*
twenty or thirty furlongs,† they observed Jesus walking on the
20 *sea, very near the bark, and were afraid. But he said to them,*
21 It is I, be not afraid. *Then they gladly received him into the*

* About £6 5s. sterling. † Between three and four miles.

bark;' and the bark was immediately at the place whither they were going.

22 *On the morrow, the people who were on the sea-side, knowing that there had been but one boat there, and that Jesus went*
23 *not into the boat with his disciples, who went alone, (other boats however arrived from Tiberias, nigh the place where they had*
24 *eaten, after the Lord had given thanks); knowing, besides, that neither Jesus nor his disciples were there, embarked and went to Capernaum seeking Jesus.*

25 *Having found him on the opposite shore, they said to him,*
26 Rabbi, when camest thou hither? *Jesus answered,* Verily, verily, I say unto you, Ye seek me, not because ye saw miracles, but because ye ate of the loaves, and were satisfied.
27 Work not for the food which perisheth, but for the food which endureth through eternal life, which the Son of Man will give you: for to him the Father, that is God, hath given his attes-
28 tation. *They asked him, therefore,* What are the works which
29 God requireth us to do? *Jesus answered,* This is the work which God requireth, that ye believe on him whom he hath
30 commissioned. *They replied,* What miracle then dost thou, that, seeing it, we may believe thee? What dost thou perform?
31 Our Fathers ate the manna in the desert, as it is written, "He
32 gave them bread of heaven to eat." *Jesus then said to them,* Verily, verily, I say unto you, Moses did not give you the bread of heaven; but my Father giveth you the true bread
33 of heaven; for the bread of God is that which descendeth
34 from heaven, and giveth life to the world. *They said there-*
35 *fore to him,* Master, give us always this bread. *Jesus answered,* I am the bread of life. He who cometh to me shall never hunger, and he who believeth on me shall never thirst.
36 But as I told you, though ye have seen me, ye do not
37 believe. Whatever the Father giveth me, will come to me;
38 and him who cometh to me I will not reject. For I descended from heaven to do, not mine own will, but the will of him
39 who sent me. Now this is the will of him who sent me, that I should lose nothing of what he hath given me, but raise the
40 whole again at the last day. This is the will of him who sent me, that whoever rocognizeth the Son, and believeth on him, should obtain eternal life, and that I should raise him again at the last day.

41 *The Jews then murmured against him, because he said,*
42 *'I am the bread which descended from heaven:' and they said,* Is not this Jesus, the son of Joseph, whose father and mother we know? How then doth he say, 'I descended
43 from heaven?' *Jesus therefore answered,* Murmur not amongst
44 yourselves: no man can come unto me, unless the Father who hath sent me draw him; and him I will raise again at
45 the last day. It is written in the Prophets, "They shall be

Matt. 3, 17. Mar. 1, 11. Lu. 3, 22.
1 Jo. 3, 23.
Ex. 16, 14. Num. 11, 6. Ps. 78, 25. Wis. 16, 20.
Matt. 13, 55. Mar. 6, 3.
Isa 54, 13.

all taught of God." Every one who hath heard, and learnt
46 from the Father, cometh unto me. Not that any man, ex- Matt. 11, 27.
cept him who is from God, hath seen the Father. He indeed
47 hath seen the Father. Verily, verily, I say unto you, He
48 who believeth on me hath eternal life. I am the bread of
49 life. Your fathers ate the manna in the desert, and died.
50 Behold the bread which descended from heaven, that whoso
51 eateth thereof may not die. I am the living bread which descended from heaven. Whoso eateth of this bread shall live for ever; and the bread that I will give is my flesh, which I give for the life of the world.

52 *The Jews then debated among themselves, saying,* How can
53 this man give us his flesh to eat? *Jesus, therefore, said to them,* Verily, Verily, I say unto you, Unless ye eat the flesh of the Son of Man, and drink his blood, ye have not life in
54 you. He that eateth my flesh, and drinketh my blood, hath
55 eternal life; and I will raise him again at the last day: for
56 my flesh is truly meat, and my blood is truly drink. He who eateth my flesh, and drinketh my blood, abideth in me,
57 and I abide in him. As the Father liveth who sent me, and I live by the Father; even so he who feedeth on me, shall
58 live by me. This is the bread which descended from heaven. It is not like the manna which your fathers ate, for they
59 died: he that eateth this bread shall live for ever. *This discourse he spake in a synagogue, teaching in Capernaum.*

60 *Many of his disciples having heard it, said,* This is hard
61 doctrine, who can understand it? *Jesus, knowing in himself that his disciples murmured at it, said to them,* Doth this
62 scandalize you? What if ye should see the Son of Man re-
63 ascending thither where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing. The words which I
64 speak unto you are spirit and life. But there are some of you who do not believe. *(For Jesus knew from the beginning who they were that did not believe, and who he was that would*
65 *betray him.) He added,* Therefore I said to you that no man can come unto me, unless it be given him by my Father.

66 *From this time many of his disciples withdrew, and accom-*
67 *panied him no longer. Then said Jesus to the twelve,* Will
68 ye also go away? *Simon Peter answered,* Master, to whom
69 should we go? Thou hast the words of eternal life: and we Matt. 16, 16. Mar. 8, 29. Lu. 9, 20.
believe and know that thou art the Messiah, the Son of the
70 living God. *Jesus answered them,* Have not I chosen you
71 twelve? yet one of you is a spy. *He meant Judas Iscariot, son of Simon; for it was he who was to betray him, though he was one of the twelve.*

VII. *After this Jesus travelled about in Galilee; for he would not reside in Judea, because the Jews sought to kill him.*

SECTION VI.—THE FEAST OF TABERNACLES.

Lev. 23, 34. 2 *NOW the Jewish feast of tabernacles was near. His bro-*
3 *thers, therefore, said to him,* Leave this country, and go into
Judea, that thy disciples may also see the works which thou
4 dost. For whosoever courteth renown, doth nothing in se-
cret: since thou performest such things, show thyself to the
5 world. *(For not even his brothers believed on him.) Jesus*
6 *answered,* My time is not yet come; any time will suit you.
7 The world cannot hate you; but me it hateth, because I dis-
ch. 8, 20. 8 close the wickedness of its actions. Go ye to this festival. I
9 go not yet thither, because it is not my time. *Having said*
this, he remained in Galilee.
10 *But when his brothers were gone, he also went to the festival,*
11 *not publicly, but rather privately. At the festival, the Jews*
12 *inquired after him, and said,* Where is he? *And there was*
much whispering among the people concerning him. Some
13 *said,* He is a good man. *Others,* No; he seduceth the multi-
tude. *Nobody, however, spake openly of him, for fear of the*
Jews.
14 *About the middle of the festival, Jesus went into the temple,*
15 *and was teaching. And the Jews said with astonishment,*
Whence cometh this man's learning, who was never taught?
16 *Jesus made answer,* My doctrine is not mine, but his who
17 sent me. Whosoever is minded to do his will, shall discern
whether my doctrine proceed from God or from myself.
18 Whoever teacheth what proceedeth from himself, seeketh to
promote his own glory; whosoever seeketh to promote the
glory of him who sent him, deserveth credit, and is a stranger
Ex. 24, 7. 19 to deceit. Did not Moses give you the law? Yet none of
ch. 5, 18. 20 you keepeth the law. Why do ye seek to kill me? *The*
people answered, Thou art possessed: Who seeketh to kill
21 thee? *Jesus replied,* I have performed one action which sur-
Lev 12, 3. 22 priseth you all. Moses instituted circumcision among you,
(not that it is from Moses, but from the patriarchs,) and ye
Gen 17, 10. 23 circumcise on the Sabbath.* If, on the Sabbath,* a child
receive circumcision, that the law of Moses may not be vio-
lated; are ye incensed against me, because I have, on the
Sabbath,* cured a man whose whole body was disabled?
Deut. 1, 16. 24 Judge not from personal regards, but judge according to
justice.
25 *Then some inhabitants of Jerusalem said,* Is not this he
26 whom they seek to kill? Lo! he speaketh boldly, and they say
nothing to him. Do the rulers indeed acknowledge that this
27 is the Messiah? But we know whence this man is; whereas,
when the Messiah shall come, nobody will know whence he
28 is. *Jesus, who was then teaching in the temple, cried,* Do ye

* Saturday.

know both who and whence I am? I came not of myself:
29 But he is true who sent me, whom ye know not. As for me,
I know him, because I came from him, and am commissioned
30 by him. *Then they sought to apprehend him, but none laid*
31 *hands on him; for his hour was not yet come. Many of the*
people, however, believed on him, and said, When the Messiah
shall come, will he do more miracles than this man doth?
32 *When the Pharisees heard that the people muttered such*
things concerning him, they and the chief priests dispatched
33 *officers to seize him. Jesus therefore said,* Yet a little while
34 I remain with you; then I go to him who sent me. Ye shall ch. 13, 33.
seek me, but shall not find me, nor be able to get thither
35 where I shall be. *The Jews said among themselves,* Whither
will he go that we shall not find him? Will he go to the
36 dispersed among the Greeks, and teach the Greeks? What
meaneth he by saying, 'Ye shall seek me, but shall not find
me, nor be able to get thither where I shall be?'
37 *On the last and greatest day of the festival, Jesus stood and* Lev. 23, 36.
cried, saying, If any man thirst, let him come unto me
38 and drink. He who believeth on me, as Scripture saith, Isa. 44, 3. Joel 2, 28.
shall prove a cistern whence rivers of living water shall flow. Acts 2, 16.
39 *This he spake of the Spirit, which they who believed on him*
were to receive; for the Spirit was not yet [*given*], *because*
40 *Jesus was not yet glorified. Many of the people, having heard*
what was spoken, said, This is certainly the Prophet. *Some*
41 *said,* This is the Messiah. *Others,* Doth the Messiah come
42 from Galilee? Doth not Scripture say, that the Messiah will
be of the posterity of David, and come from Bethlehem, the
43 village whence David was? *Thus the people were divided* Mic. 5, 2. Matt. 2, 5.
concerning him; and some of them would have seized him, but
nobody laid hands upon him.
45 *Then the officers returned to the chief priests and Pharisees,*
46 *who asked them,* Wherefore have ye not brought him? *The*
47 *officers answered,* Never man spake like this man. *The*
48 *Pharisees replied,* Are ye also seduced? Hath any of the
49 rulers, or of the Pharisees, believed on him? But this popu-
50 lace which knoweth not the law is accursed. *Nicodemus, one* ch 7, 2.
of themselves, (he who came to Jesus by night,) said to them, Deut. 17, 8. & 19, 15.
51 Doth our law permit us to condemn a man without hearing
52 him, and knowing what he hath done? *They answered him,*
Art thou also a Galilean? Search, and thou wilt find, that
53 prophets arise not out of Galilee. [*Then every man went to*
VIII. *his house: but Jesus went to the Mount of Olives.*]
2 *EARLY in the morning he returned to the temple, and all*
the people having come to him, he sat down and taught them.
3 *Then the Scribes and the Pharisees brought to him a woman*
taken in adultery, and having placed her in the middle, said to
4 *him,* Rabbi, this woman was surprised in the act of adultery.

Lev. 20, 10. 5 Now Moses hath commanded in the law that such should be
6 stoned; but what sayest thou? *They said this to try him, that they might have matter for accusing him. But Jesus, having stooped down, was writing with his finger upon the*
7 *ground. As they continued asking him, he raised himself and*
Deut. 17, 7. *said to them,* Let him who is sinless among you, throw the
8 first stone at her. *Again, having stooped down, he wrote upon*
9 *the ground. They, hearing that, withdrew one after another, the eldest first, till Jesus was left alone, with the woman stand-*
10 *in the middle. Jesus, raising himself, and seeing none but the woman, said to her.* Woman, where are those thine ac-
11 cusers? Hath nobody passed sentence on thee? *She answered,* Nobody, Sir. *Jesus said unto her,* Neither do I pass sentence on thee. Go, and sin no more.]

ch. 1, 4. & 9, 5. 12 *AGAIN Jesus addressed the people, saying,* I am the light of the world: he who followeth me shall not walk in dark-
13 ness, but shall have the light of life. *The Pharisees therefore retorted,* Thou testifiest concerning thyself, thy testimony
14 is not to be regarded. *Jesus answered,* Though I testify concerning myself, my testimony ought to be regarded; be-
15 cause I know whence I came, and whither I go. As for you, ye know not whence I come, and whither I go. Ye
16 judge from passion, I judge nobody: and if I do, my judgment ought to be regarded; for I am not single, but concur
Deut. 17, 6. & 19, 15. 17 with the Father who sent me. It is a maxim in your law,
18 that the concurrent testimony of two is credible. Now I am one who testify concerning myself; the Father that sent me
19 is another who testifieth of me. *Then they asked him,* Where is thy Father? *Jesus answered,* Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.
20 *These things Jesus spake in the treasury, as he taught in the temple; and nobody seized him, his hour not being yet come.*
21 *Again Jesus said to them,* I am going away; ye will seek me, and shall die in your sin: whither I go, ye cannot come.
22 *Then said the Jews,* Will he kill himself, that he saith,
23 'Whither I go, ye cannot come?' *He said to them,* Ye are
24 from beneath; I am from above. Ye are of this world; I am not of this world: therefore I said, Ye shall die in your sins; for if ye believe not that I am he, ye shall die in your
25 sins. *They therefore asked him,* Who art thou? *Jesus an-*
26 *swered,* The same that I told you formerly. I have many things to say of you, and to reprove in you: but he who sent me is worthy of belief; and I do but publish to the world
27 what I have learnt from him. *They did not perceive that he*
28 *meant the Father. Jesus, therefore, said to them,* When ye shall have raised the Son of Man on high, then ye shall know what I am; and that I do nothing of myself, and say nothing which the Father hath not taught me. And he who sent me

29 is with me. The Father hath not left me alone, because I
30 always do what pleaseth him. *While he spake thus, many*
31 *believed on him. Jesus, therefore, said to those Jews who be-*
lieved him, If ye persist in my doctrine, ye are my disciples
32 indeed. And you shall know the truth; and the truth shall
make you free.
33 *Some made answer,* We are Abraham's offspring, and
were never enslaved to any man. How sayest thou, 'Ye
34 shall be made free?' *Jesus replied,* Verily, verily, I say unto
35 you, whosoever committeth sin is a slave to sin. Now the Rom. 6, 16. 2 Pet. 2, 19.
slave abideth not in the family perpetually; the son abideth
36 perpetually. If, therefore, the Son make you free, ye will
37 be free indeed. I know that ye are Abraham's offspring;
yet ye seek to kill me, because my doctrine hath no place in
38 you. I speak what I have seen with my Father; and ye do
39 what ye have learnt from your father. *They answered,*
Abraham is our father. *Jesus replied,* If ye were Abraham's
40 children, ye would act as Abraham acted. But now ye seek
to kill me, a man who hath told you the truth which I re-
41 ceived from God. Abraham acted not thus. Ye do the
deeds of your father. *They answered,* We were not born of
42 fornication. We have one Father, even God. *Jesus re-*
plied, If God were your Father, ye would love me; for I
proceeded, and am come from God. I came not of myself.
43 He sent me. Why do ye not understand my language? It 1 Jo. 3, 8.
44 is because ye cannot bear my doctrine. The devil is your
father, and the desires of your father ye will gratify: he
was a manslayer from the beginning; he swerved from the
truth, because there is no veracity in him. When he telleth
a lie, he speaketh suitably to his character; for he is a liar,
45 and the father of lying. As for me, because I speak the
46 truth, ye do not believe me. Which of you convicteth me
of falsehood? And if I speak truth, why do ye not believe
47 me? He who is of God regardeth God's words. Ye regard 1 Jo. 4, 6.
them not, because ye are not of God.
48 *The Jews then answered,* Have we not reason to say,
49 Thou art a Samaritan, and hast a demon? *Jesus replied,* I
have not a demon; but I honour my Father, and ye dishonour
50 me. As for me, I seek not to promote my own glory; ano-
ther seeketh it, who judgeth. Verily, verily, I say unto you,
51 Whoever keepeth my word, shall never see death. *The*
52 *Jews then said to him,* Now we are certain that thou hast a
demon: Abraham is dead, and the prophets; yet thou sayest,
53 'Whoever keepeth my word, shall never taste death.' Art
thou greater than our father Abraham, who is dead? The
54 prophets also are dead; whom thinkest thou thyself? *Jesus*
answered, If I commend myself, my commendation is nothing:
it is my Father, whom ye call your God, who commendeth

55 me. Nevertheless ye know him not; but I know him: and
if I should say I know him not, I should speak falsely like
56 you: but I know him, and keep his word. Abraham your
57 father longed to see my day, and he saw and rejoiced. *The
Jews replied,* Thou art not yet fifty years old, and thou hast
58 seen Abraham? *Jesus anwered,* Verily, verily, I say unto you,
59 Before Abraham was born, I am. *Then they took up stones
to cast at him; but Jesus concealed himself and went out of
the temple, passing through the midst of them.*

SECTION VII.—THE CURE OF THE MAN BORN BLIND.

IX. *AS Jesus passed along, he saw a man who had been born*
2 *blind. And his disciples asked him, saying,* Rabbi, who sinned,
3 this man or his parents, that he was born blind? *Jesus
answered,* Neither this man nor his parents sinned. It was
only that the works of God might be displayed upon him.
4 I must do the work of him who sent me, while it is day;
ch. 1, 9. 5 night cometh, when no man can work. While I am in the
6 world, I am the light of the world. *Having said this, he
spat upon the ground, and with the clay which he made with*
7 *the spittle, anointed the blind man's eyes, and said to him,* Go
wash thine eyes in the pool of Siloam,* *(which signifieth Sent.)
He went, therefore, and washed them, and returned seeing.*
8 *Then the neighbours, and they who had before seen him*
9 *blind, said,* Is not this he who sat and begged? *Some said,*
10 It is he; *others,* He is like him. *He said,* I am he. *They*
11 *asked him then,* How didst thou receive thy sight! *He an-
swered,* A man called Jesus made clay, and anointed mine
eyes, and said to me, 'Go to the pool of Siloam, and wash
thine eyes.' I went accordingly, and washed them, and saw.
12 *Then they asked him,* Where is he? *He answered,* I know
not.
13 *Then they brought him who had been blind to the Phari-*
14 *sees. (Now it was on a Sabbath that Jesus made the clay and*
15 *gave him his sight.) The Pharisees likewise, therefore, asked
him how he had received his sight? He answered,* He put
16 clay on mine eyes, and I washed them, and now see. *Upon
this some of the Pharisees said,* This man is not from God,
for he observeth not the Sabbath. *Others said,* How can
17 one that is a sinner perform such miracles? *And they were
divided among themselves. Again they asked the man who
had been blind,* What sayest thou of him for giving thee
sight? *He answered,* He is a prophet.
18 *But the Jews believed not that the man had been blind, and
had received his sight, until they called his parents, and asked*
19 *them,* Do ye say that this is your son who was born blind?

* In the Old Testament *Shiloah* and *Siloah.*

20 How then doth he now see? *His parents answered,* We know
that this is our son, and that he was born blind; but how
21 he now seeth we know not. He is of age, ask him; he will
22 answer for himself. *His parents spoke thus, because they
feared the Jews: for the Jews had already determined that whosoever acknowledged Jesus to be the Messiah should be expelled
23 the synagogue. For this reason his parents said, 'He is of
age, ask him.'*
24 *A second time, therefore, they called the man who had been
born blind, and said to him,* Give glory to God; we know that
25 this man is a sinner. *He replied,* Whether he be a sinner, I
know not; one thing I know, that I was blind, and now
26 see. *They said to him again,* What did he to thee? How
27 did he make thee see? *He answered,* I told you before, did
ye not hear? Why would ye hear it repeated? Will ye also
28 be his disciples? *Then they reviled him, and said,* Thou art
29 his disciple: as for us, we are disciples of Moses. We know
that God spake to Moses; as for this man, we know not
30 whence he is. *The man replied,* This is surprising, that ye
know not whence he is, although he hath given me sight.
31 We know that God heareth not sinners; but if any man Ps. 66, 18.
32 worship God, and obey him, that man he heareth. Never
was it heard before, that any man gave sight to one born
33 blind. If this man were not from God, he could do nothing.
34 *They replied,* Thou wast altogether born in sins, and dost thou
teach us? *And they cast him out.*
35 *Jesus heard that they had cast him out, and having met him,
36 said to him,* Dost thou believe on the Son of God? *He an-
37 swered,* Who is he, Sir, that I may believe on him? *Jesus
said to him,* Not only hast thou seen him, but it is he who
38 talketh with thee. *And he cried,* Master, I believe; *and threw
39 himself prostrate before him. And Jesus said,* For judgment
am I come into this world, that they who see not may see;
40 and they who see may become blind. *Some Pharisees who
were present, hearing this, said to him,* Are we also blind?
41 *Jesus answered,* If ye were blind, ye would not have sin; but
ye say, 'We see,' therefore your sin remaineth.

X. Verily, verily, I say unto you, He who entereth not by the
door into the sheep-fold, but climbeth over the fence, is a
2 thief and a robber. The shepherd always entereth by the
3 door. To him the door-keeper openeth, and the sheep obey
his voice. His own sheep he calleth by name, and leadeth out.
4 And having put out his sheep, he walketh before them, and
5 they follow him, because they know his voice. They will not
follow a stranger, but flee from him, because they know not
6 the voice of strangers. *Jesus addressed this similitude to them,
7 but they did not comprehend what he said. He therefore
added,* Verily, verily, I say unto you, I am the door of the

8 fold. All who have entered [in another manner] are thieves
9 and robbers, but the sheep obeyed them not. I am the door:
such as enter by me shall be safe; they shall go in and out,
10 and find pasture. The thief cometh only to steal, to slay,
and to destroy. I am come that they may have life, and more
than life.

Isa. 40, 11. Ezek. 34, 23. & 37, 24.

11 I am the good shepherd. The good shepherd giveth his
12 life for the sheep. The hireling, who is not the shepherd,
and to whom the sheep do not belong, when he seeth the
wolf coming, abandoneth the sheep and fleeth; and the wolf
13 teareth some, and disperseth the flock. The hireling fleeth,
14 because he is a hireling, and careth not for the sheep. I am

Matt. 11, 27. Lu. 10, 22.

15 the good shepherd. I both know my own, and am known
by them, (even as the Father knoweth me, and I know the
16 Father,) and I give my life for the sheep. I have other
sheep besides, which are not of this fold. Them I must also
bring; and they will obey my voice; and there shall be one

Isa. 53, 7.

17 flock, one shepherd. For this the Father loveth me, because
18 I give my life, to be afterwards resumed. No one forceth it

Acts 2, 24.

from me; but I give it of myself. I have power to give it,
and I have power to resume it. This commission I have received from my Father.

19 *Again there was a division among the Jews, occasioned by*
20 *this discourse. Many of them said,* He hath a demon and is
21 mad, why do ye hear him? *Others said,* These are not the
words of a demoniac: Can a demon give sight to the blind?

1 Mac. 4, 59.

22 *Once when they were celebrating the feast of the dedication,*
23 *at Jerusalem, it being winter; as Jesus walked in the temple*
in Solomon's portico, the Jews surrounding him, said to him,
24 How long wilt thou keep us in suspense? If thou be the
25 Messiah, tell us plainly. *Jesus answered,* I said to you, but
ye believed not, 'the works which I do in my Father's name
26 testify of me.' As for you, ye believe not, because ye are not
27 of my sheep. 'My sheep,' as I told you, 'obey my voice;'
28 I know them, and they follow me. Besides, I give them
eternal life; and they shall never perish, neither shall any
29 one wrest them out of my hands. My Father, who gave
them me, is greater than all; and none can wrest them out
30 of my Father's hand. I and the Father are one.
31 *Then the Jews again took up stones to stone him. Jesus*
32 *said to them,* Many good works I have shown you from my
33 Father; for which of these works do ye stone me? *The Jews*
answered, For a good work we do not stone thee; but for
blasphemy, because thou, being a man, makest thyself God.
34 *Jesus replied,* Is it not written in your law, "I said, Ye are

Ps. 82, 6.

35 gods?" If the law styled them gods to whom the word of
God was addressed, and if the language of Scripture is un-
36 exceptionable, do ye charge him with blasphemy whom the

Father hath consecrated his apostle to the world, for calling
37 himself his son? If I do not the works of my Father, believe
38 me not. But if I do, though ye believe not me, believe the
works, that ye may know and believe that the Father is in me,
and I am in him.
39 *Thereupon they attempted again to seize him; but he es-*
40 *caped out of their hands, and retired again towards the Jordan,*
41 *and abode in the place where John first baptized. And many*
resorted to him, who said, John indeed wrought no miracle;
42 but all that John spake of this man is true. *And many be-*
lieved on him there.

SECTION VIII.—LAZARUS RAISED FROM THE DEAD.

XI. *NOW one Lazarus of Bethany, the village of Mary and*
2 *her sister Martha, was sick. (It was that Mary who anointed* ch. 12, 3.
the Lord with balsam, and wiped his feet with her hair, whose
3 *brother Lazarus was sick.) The sisters therefore sent to tell*
4 *Jesus,* Master, lo, he whom thou lovest is sick. *Jesus hear-*
ing it, said, This sickness will not prove fatal, but conduce
to the glory of God, that the Son of God may be glorified
5 thereby. *Now Jesus loved Martha, and her sister, and La-*
6 *zarus. Having then heard that he was sick, Jesus staid two*
days in the place where he was.
7 *Afterwards he said to the disciples,* Let us return to Judea.
8 *The disciples answered,* Rabbi, but very lately the Jews would
9 have stoned thee, and wouldst thou return thither? *Jesus*
replied, Are there not twelve hours in the day? If any man
walk in the day, he stumbleth not, because he seeth the light of
10 this world: but if he walk in the night he stumbleth, because
11 there is no light. *Having spoken this, he added,* Our friend
12 Lazarus sleepeth, but I go to wake him. *Then said his dis-*
13 *ciples,* Master, if he sleep he will recover. *Jesus spake of his*
death; but they thought that he spoke of the repose of sleep.
14 *Then Jesus told them plainly,* Lazarus is dead. And on
15 your account I am glad that I was not there, that ye may
16 believe; but let us go to him. *Then Thomas,* that is Di-*
dymus, said to his fellow-disciples,* Let us also go, that we
may die with him.
17 *When Jesus came, he found that Lazarus had been already*
18 *four days in the tomb. Now, (Bethany being but about fifteen*
19 *furlongs† from Jerusalem,) many of the Jews came to Martha*
and Mary to comfort them on the death of their brother.
20 *Martha having heard that Jesus was coming, went and met*
21 *him; but Mary remained in the house. Then Martha said*
to Jesus, Master, if thou hadst been here, my brother had

* *Thomas* in Chaldee, and *Didymus* in Greek, both signify *twin.*
† Near two miles.

Lu. 14. 14. ch. 5, 29. & 6, 40.
22 not died. But I know that even now, whatsoever thou shalt
23 ask of God, God will give thee. *Jesus said to her,* Thy
24 brother shall rise again. *Martha replied,* I know that he
25 will rise again at the resurrection on the last day. *Jesus said to her,* I am the resurrection and the life. He who believeth
26 on me, though he were dead, shall live: and no man who liveth and believeth on me, shall ever die. Believest thou
27 this? *She answered,* Yes, Master, I believe that thou art the Messiah, the Son of God, he who cometh into the world.
28 *Having said this, she went and called Mary her sister, whis-*
29 *pering her,* The Teacher is come, and calleth for thee. *When*
30 *Mary heard this, she instantly rose and went to him. Now Jesus had not yet entered the village, but was in the place*
31 *where Martha met him. The Jews, then, who were condoling with Mary in the house, when they saw that she arose hastily, and went out, followed her, saying,* She is going to the tomb
32 to weep there. *Mary being come to the place where Jesus was, and seeing him, threw herself at his feet, saying,* Hadst
33 thou been here, Master, my brother had not died. *When Jesus saw her weeping, and the Jews weeping who came with her, he groaned deeply, and was troubled, and said,* Where
34 have ye laid him? *They answered and said,* Master, come
35 and see. *Jesus wept. The Jews therefore said,* Mark how
ch. 9, 1. 37 he loved him. *But some of them said,* Could not he who gave sight to the blind man, even have prevented this man's
38 death? *Jesus therefore again groaning came to the monument. It was a cave, the entrance whereof was shut up with a stone.*
39 *Jesus said,* Remove the stone. *Martha, the sister of the deceased, answered,* Sir, by this time the smell is offensive, for
40 this is the fourth day. *Jesus replied,* Said I not unto thee,
41 'If thou believe, thou shalt see the glory of God?'. *Then they removed the stone. And Jesus lifting up his eyes, said,*
42 Father, I thank thee that thou hast heard me. As for me, I know that thou hearest me always; but I speak for the people's sake who surround me, that they may believe that thou
43 hast sent me. *After these words, raising his voice, he cried,*
44 Lazarus, come forth. *And he who had been dead came forth, bound hand and foot with fillets, and his face wrapped in a handkerchief. Jesus said to them,* Unbind him, and let him
45 go. *Many therefore of the Jews who had come to Mary, and*
46 *seen what Jesus did, believed on him. But some of them repaired to the Pharisees, and told them what Jesus had done.*
47 *Whereupon the chief priests and the Pharisees assembled the Sanhedrim, and said,* What are we doing? for this man
48 worketh many miracles. If we let him go on thus, every body will believe on him, and the Romans will come and
ch. 18, 14. 49 destroy both our place and nation. *One of them, named*
50 *Caiaphas, who was high-priest that year, said to them,* Ye are

utterly at a loss, and do not consider, that it is better for us that one man die for the people, than that the whole nation
51 should be ruined. *This he spake, not of himself, but being high-priest that year, he prophesied that Jesus should die for*
52 *the nation; and not for that nation only, but that he should*
53 *assemble into one body the dispersed children of God. From that day, therefore, they concerted how they might destroy*
54 *him. For this reason Jesus appeared no longer publicly among the Jews, but retired to the country, near the desert, to a city called Ephraim, and continued there with his disciples.*
55 *Meantime the Jewish passover approached, and many went to Jerusalem from the country, before the passover, to purify*
56 *themselves. These inquired after Jesus, and said one to another, as they stood in the temple,* What think ye? Will he
57 not come to the festival? *Now the chief priests and the Pharisees had issued an order, that whosoever knew where he was should discover it, that they might apprehend him.*

XII. *SIX days before the passover Jesus came to Bethany, where Lazarus was, whom he had raised from the dead.* Matt. 26, 6. Mar. 14, 3. ch. 11, 2.
2 *There they made him a supper, and Martha served: but La-*
3 *zarus was one of those who were at table with him. Then Mary taking a pound of the balsam of spikenard, which was very valuable, anointed the feet of Jesus, and wiped them with her hair, so that the house was filled with the odour of the*
4 *balsam. Whereupon one of his disciples, Judas Iscariot, Si-*
5 *mon's son, who was to betray him, said,* Why was not this balsam sold for three hundred denarii,* which might have
6 been given to the poor? *This he said, not that he cared for the poor, but because he was a thief, and had the purse,*
7 *and carried what was put therein. Then Jesus said,* Let her alone. She hath reserved this to embalm me against the day
8 of my burial. For ye will always have the poor amongst you; but me ye will not always have.
9 *A great number of the Jews, knowing where he was, flocked thither, not on account of Jesus only, but likewise to see La-*
10 *zarus whom he had raised from the dead. The chief priests,*
11 *therefore, determined to kill Lazarus also; because he proved the occasion that many Jews forsook them, and believed on Jesus.*

SECTION IX.—THE ENTRY INTO JERUSALEM.

12 *ON the morrow a great multitude who were come to the festival, hearing that Jesus was on the road to Jerusalem, took* Matt 21, 6. Mar. 11, 7. Lu. 19, 35.
13 *branches of palm-trees, and went to meet him, crying* Hosanna,† blessed be Israel's King who cometh in the name of the
14 Lord.‡ *Now Jesus having found a young ass, was riding*
15 *thereon, agreeably to what is written, "Fear not, daughter of* Zech. 9, 9.

* About £9 sterling. † Save now I pray. ‡ *Jehovah.*

16 *Zion; behold thy king cometh, sitting on an ass's colt." These*
things the disciples did not understand at first; but after
Jesus was glorified, they remembered that thus it had been
written concerning him, and that thus they had done unto him.
17 *And the people who had been present, attested that he called*
18 *Lazarus out of the tomb, and raised him from the dead. It*
was the rumour that he had wrought this miracle, which made
19 *the people crowd to meet him. The Pharisees therefore said*
among themselves, Are ye not sensible that ye have no influence? Behold the world is gone after him.
20 *Now among those who came to worship at the festival, there*
21 *were some Greeks. These applied to Philip of Bethsaida in*
22 *Galilee, making this request,* Sir, we wish to see Jesus. *Philip*
went and told Andrew; then Andrew and Philip told Jesus.
23 *Jesus answered them, saying,* The time is come when the
24 Son of Man must be glorified. Verily, verily, I say unto
you, when a grain of wheat is thrown into the ground, unless
it die, it remaineth single; but if it die, it becometh very
Matt. 10, 39. & 26, 25. Mar. 8, 35. Lu. 9, 24. & 17, 33. 25 fruitful. He who loveth his life, shall lose it; and he who
hateth his life in this world, shall preserve it eternally in the
26 next. Would any man serve me, let him follow me; and
where I am, there shall my servant also be. If any man serve
me, my Father will reward him.
27 Now is my soul troubled, and what shall I say? [Shall I
say], 'Father, save me from this hour?' But I came on pur-
28 pose for this hour. Father, glorify thy name. *Then came*
a voice from heaven, which said, I have both glorified, and
29 will again glorify it. *The people present heard the sound, and*
said, It thundered: *others said,* An angel spake to him.
30 *Jesus said,* This voice came not for my sake, but for yours.
31 Now must this world be judged. Now must the prince of
32 this world be cast out. As for me, when I shall be lifted up
33 from the earth, I will draw all men to myself. *This he said*
Ps. 110, 4. Ez. 37, 25. 34 *alluding to the death which he was to suffer. The people an-*
swered, We have learnt from the law that the Messiah will
live for ever. How sayest thou then that the Son of Man
35 must be lifted up? Who is this, the Son of Man? *Jesus said*
to them, Yet a little while the light continueth with you;
walk, while ye have it, lest darkness overtake you: for he
that walketh in darkness knoweth not whither he goeth.
36 Confide in the light, while ye enjoy it, that ye may be sons
of light. *Having spoken these words, he withdrew himself*
privately from them.
37 *But though he had performed so many miracles before them,*
Isa. 53, 1. Rom. 10, 16. 38 *they believed not on him; so that the word of the prophet*
Isaiah was verified, "Lord, who hath believed our report?"
39 *and "To whom is the arm of the Lord* discovered?" For*

* *Jehovah.*

this reason they could not believe: Isaiah having said also,
40 *"He hath blinded their eyes, and blunted their understanding, that they might not see with their eyes, comprehend with their*
41 *understanding, and repent, that I might reclaim them." These things said Isaiah, when he saw his glory and spake concerning*
42 *him. Nevertheless there were several even of the magistrates who believed on him, but, for fear of the Pharisees, did not*
43 *avow it, lest they should be expelled the synagogue; for they preferred the approbation of men to the approbation of God.*

Isa. 6, 9. Matt. 13, 14. Mar. 4, 12. Lu. 8, 10. Acts 28, 26. Ro. 11, 8. ch. 5, 44.

44 *Then Jesus raising his voice, said,* He who believeth on me, it is not on me he believeth, but on him who sent me.
45 And he who beholdeth me, beholdeth him who sent me. I
46 am come a light into the world, that whosoever believeth on
47 me, may not remain in darkness. And if any man hear my words, but do not observe them; it is not I who condemn him; for I came, not to condemn the world, but to save the
48 world. He who despiseth me and rejecteth my instructions, hath what condemneth him. The doctrine which I have
49 taught will condemn him at the last day. For I have not said any thing from myself, but the Father, who sent me, hath commanded me what I should enjoin, and what I should
50 teach. And I know that his commandment is eternal life. Whatever therefore I say, I speak as the Father hath given me in charge.

ch. 1, 4. ch. 3, 17. Mar. 16, 16.

XIII. *Jesus having, before the feast of the passover, perceived that his time to remove out of this world to his Father was come, and having loved his own who were in the world, loved them to*
2 *the last. Now while they were at supper, (the devil having already put it into the heart of Judas Iscariot, Simon's son,*
3 *to betray him,) Jesus, though he knew that the Father had subjected every thing to him, and that he came from God, and*
4 *was returning to God, arose from supper, and laying aside his*
5 *mantle, girt himself about with a towel. Then he poured water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.*

Matt. 26. 2. Mar. 14, 1. Lu. 22, 1.

6 *When he came to Simon Peter, Peter said to him,* Master,
7 wouldst thou wash my feet? *Jesus answered,* At present thou dost not comprehend what I am doing, but thou shalt know
8 hereafter. *Peter replied,* Thou shalt never wash my feet. *Jesus answered,* Unless I wash thee, thou canst have no part
9 with me. *Simon Peter said to him,* Master, not my feet only,
10 but also my hands and my head. *Jesus replied,* He who hath been bathing, needeth only to wash his feet; the rest of his
11 body being clean. Ye are clean, but not all. *For he knew who would betray him; therefore he said, 'Ye are not all clean.'*
12 *After he had washed their feet, he put on his mantle, and replacing himself at the table, said to them,* Do ye understand

13 what I have been doing to you? Ye call me the Teacher and
14 the Master; and ye say right; for so I am. If I then, the
Master and the Teacher, have washed your feet, ye also
15 ought to wash one another's feet. For I have given you an
Matt. 10, 24. Lu. 6, 40. ch. 15, 20. 16 example that you should do as I have done unto you. Verily,
verily, I say unto you, the servant is not greater than his
master, nor the apostle greater than he who sendeth him.
17 Happy are ye who know these things, provided ye practise
them.
18 I speak not of you all. I know whom I have chosen;
but that Scripture must be fulfilled, "He that eateth at my
Ps. 41, 9. 19 table, has lifted his heel against me." I tell you this now
before it happen, that when it happeneth, ye may believe
Matt. 10, 40. Lu. 10, 16. 20 that I am the person. Verily, verily, I say unto you, He
that receiveth whomsoever I send, receiveth me; and he that
receiveth me, receiveth him who sent me.
21 *After uttering these words Jesus was troubled in spirit, and*
Matt. 26, 21. Mar. 14, 18. Lu. 22, 21. *declared, saying,* Verily, verily, I say unto you, that one of
22 you will betray me. *Then the disciples looked one upon*
23 *another, doubting of whom he spake. Now one of his disci-*
ples, one whom Jesus loved, was lying close to his breast:
24 *Simon Peter, therefore, beckoned to him to inquire whom he*
25 *meant. He then reclining on Jesus' bosom said to him,* Mas-
26 ter, who is it? *Jesus answered,* It is he to whom I shall give
this morsel, after I have dipped it. *And having dipped the*
27 *morsel, he gave it to Judas Iscariot, Simon's son. After re-*
ceiving the morsel, Satan entered into him. Then Jesus said
28 *to him,* What thou dost, do quickly. *But none at the table*
29 *knew why he gave this order. Some imagined, because Judas*
had the purse, that Jesus had signified to him to buy necessa-
30 *ries for the festival, or to give something to the poor. When*
Judas had taken the morsel, he immediately went out: and it
was night.
31 *When he was gone, Jesus said,* The Son of Man is now
32 glorified, and God is glorified by him. If God be glorified
by him, God also will glorify him by himself, and that with-
33 out delay. My children, I have now but a little time to be
ch. 7, 34. ch. 15, 12. 17. with you. Ye will seek me; and what I said to the Jews,
"Whither I go, ye cannot come," I say at present to you.
Eph. 5, 2. 34 A new commandment I give you, that ye love one another;
35 that as I have loved you, ye also love one another. By this
shall all men know that ye are my disciples, if ye have love
one to another.
36 *Simon Peter said to him,* Master, whither art thou going?
Jesus answered, Whither I am going thou canst not follow
37 me now, but afterwards thou shalt follow me. *Peter re-*
plied, Master, why cannot I follow thee presently? I will
38 lay down my life for thy sake. *Jesus answered him,* Wilt

thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow until thou hast disowned me thrice. Matt. 26, 34. Mar. 14, 30. Lu. 22, 33.

SECTION X.—CONSOLATION TO THE DISCIPLES.

XIV. LET not your heart be troubled; believe on God, and
2 believe on me. In my Father's house are many mansions.
If it were otherwise, I would have told you. I go to prepare
3 a place for you; and after I shall have gone and prepared a
place for you, I will return, and take you with me, that where
4 I am, there ye also may be. And whither I am going, ye
5 know, and the way ye know. *Thomas said to him,* Master,
we know not whither thou art going; how, then, can we
6 know the way? *Jesus answered,* I am the way, and the truth,
and the life: no man cometh unto the Father, but by me.
7 Had ye known me, ye would have known my Father also:
and henceforth ye know him, and have seen him.
8 *Philip said unto him,* Master, show us the Father, and it
9 sufficeth us. *Jesus replied,* Have I been with you so long,
and dost thou not yet know me, Philip? He that hath seen
me, hath seen the Father. How sayest thou then, "Show
10 us the Father?" Dost thou not believe that I am in the
Father, and the Father is in me? The words which I speak
to you proceed not from myself: as to the works, it is the
11 Father dwelling in me who doth them. Believe that I am
in the Father, and the Father is in me; if not on my testi-
12 mony, be convinced by the works themselves. Verily, verily,
I say unto you, He who believeth on me, shall himself do
such works as I do; nay, even greater than these he shall do;
13 because I go to my Father, and will do whatsoever ye shall
ask in my name. That the Father may be glorified in the
14 Son, whatsoever ye shall ask in my name, I will do. Matt. 7, 7. & 21, 22. Mar. 11, 23. ch. 16, 23.
15 If ye love me, keep my commandments; and I will entreat
the Father, and he will give you another Monitor to continue
17 with you for ever, even the Spirit of Truth, whom the world
cannot receive, because it neither seeth him, nor knoweth
him; but ye shall know him, because he will abide with you,
18 and be in you. I will not leave you orphans; I will return
19 unto you. Yet a little while, and the world shall see me no
more; but ye shall see me: because I shall live, ye also shall
20 live. On that day ye shall know that I am in my Father,
21 and ye are in me, and I am in you. He that hath my com-
mandments and keepeth them, he it is who loveth me; and
he who loveth me will be loved of my Father, and I will love
22 him, and discover myself unto him. *Judas (not Iscariot) said to him,* Master, wherefore wilt thou discover thyself to us,
23 and not unto the world? *Jesus answering, said unto him,*

If a man love me, he will observe my word; and my Father
24 will love him; and he will come to him and dwell with him.
He who loveth me not, disregardeth my words; yet the word
which ye hear is not mine, but the Father's who sent me.
25 I tell you these things while I remain with you. But the
Monitor, the Holy Spirit, whom the Father will send in my
name, he will teach you all things, and remind you of all
27 that I have told you. Peace I leave you, my peace I give
you; not as the world giveth, do I give unto you. Be not
28 disheartened: be not intimidated. Ye have heard me say,
'I go away and will return to you.' If ye loved me, ye
would rejoice that I go to the Father: because my Father
29 is greater than I. This I tell you now, before it happen, that
30 when it happeneth, ye may believe. I shall not henceforth
have much conversation with you; for the prince of the world
31 is coming, though he will find nothing in me: but this must
be, that the world may know that I love the Father, and do
whatsoever he commandeth me. Arise, let us go hence.

XV. I AM the true vine, and my Father is the vine-dresser.
2 Every barren branch in me he loppeth off; every fruitful
branch he cleaneth by pruning, to render it more fruitful.
ch. 13, 10. 3 As for you, ye are already clean through the instructions I
4 have given you. Abide in me, and I will abide in you: as
the branch cannot bear fruit of itself, unless it adhere to the
5 vine; no more can ye, unless ye adhere to me. I am the
vine; ye are the branches. He who abideth in me, and in
whom I abide, produceth much fruit; for severed from me
6 ye can do nothing. If any man adhere not to me, he is cast
forth like the withered branches which are gathered for fuel,
7 and burnt. If ye abide by me, and my words abide in you,
ye may ask what ye will, and it shall be granted you.
8 Herein is my Father glorified, that ye produce much fruit;
9 so shall ye be my disciples. As the Father loveth me, so
10 love I you: continue in my love. If ye keep my command-
ments, ye shall continue in my love; as I have kept my Fa-
11 ther's commandments, and continue in his love. I give you
these admonitions, that I may continue to have joy in you,
ch. 13, 34. Eph. 5, 2. 1 Th. 4, 9. 12 and that your joy may be complete: This is my command-
13 ment, that ye love one another, as I love you. Greater love
hath not any man than this, to lay down his life for his friends.
14 Ye are my friends, if ye do whatever I command you.
15 Henceforth I call not you servants; for the servant knoweth
not what his master will do: but I name you friends; for
whatever I have learnt from my Father, I impart unto you.
Mar. 3, 13. Lu. 6, 13. 16 It is not you who have chosen me; but it is I who have
chosen you, and ordained you to go and bear fruit, fruit
which will prove permanent, that the Father may give you
whatsoever ye shall ask in my name.

17 This I command you, that ye love one another. If the 1 Jo. 3, 11.
18 world hate you, consider that it hated me before it hated you. & 4, 7.
19 If ye were of the world, the world would love its own: but because ye are not of the world, I having selected you from the
20 world, the world hateth you. Remember what I said to you, 'The servant is not greater than his master.' If they have Matt. 10, 24. persecuted me, they will also persecute you; if they have Lu. 6, 40. ch. 13, 16.
21 observed my word, they will also observe yours. But all this treatment they will give you on my account, because
22 they know not him who sent me. If I had not come and spoken unto them, they had not had sin; but now they have
23 no excuse for their sin. He that hateth me, hateth my
24 Father also. If I had not done among them such works as none other ever did, they had not had sin; but now they have
25 seen them, and yet hated both me and my Father. Thus Ps. 35, 19. they verify that passage in their law, "They hated me with- Lu. 24, 49.
26 out cause." But when the Monitor is come, whom I will send you from the Father, the Spirit of Truth, who pro-
27 ceedeth from the Father, he will testify concerning me. And ye also will testify, because ye have been with me from the beginning.

XVI. These things I tell you, that ye may not be insnared.
2 They will expel you the synagogue; nay, the time is coming, when whosoever killeth you will think he offereth sacrifice
3 to God. And these things they will do, because they know
4 not the Father nor me. These things I now warn you of, that, when the time shall come, ye may remember that I mentioned them to you. I did not indeed mention them at
5 the beginning, because I was with you myself. And now that I go to him who sent me, none of you asketh me,
6 'Whither goest thou?' But because of those things which I have foretold you, ye are overwhelmed with grief.
7 Nevertheless I tell you the truth: it is for your good that I depart; for if I do not depart, the Monitor will not come
8 to you; but if I go away, I will send him to you. And when he is come, he will convince the world concerning sin, and
9 concerning righteousness, and concerning judgment: con-
10 cerning sin, because they believe not on me; concerning righteousness, because I go to my Father, and ye see me no
11 longer; concerning judgment, because the prince of this world is judged.
12 I have many things still to tell you, but ye cannot yet bear
13 them. But when the Spirit of Truth is come, he will conduct you into all the truth: for his words will not proceed from himself; but whatsoever he shall have heard, he will
14 speak, and show you things to come. He will glorify me; for he will receive of mine what he shall communicate to you.

15 Whatsoever is the Father's is mine; therefore I say that he will receive of mine to communicate to you.
16 Within a little while ye shall not see me; a little while
17 after, ye shall see me; because I go to the Father. *Some of his disciples said among themselves,* What meaneth he by this, "Within a little while ye shall not see me; a little while
18 after, ye shall see me; because I go to the Father?" What meaneth this little while of which he speaketh? We do not
19 comprehend it. *Jesus perceiving that they were desirous to ask him, said to them,* Do ye inquire amongst yourselves about this that I said, "Within a little while ye shall not see
20 me; a little while after ye shall see me?" Verily, verily, I say unto you, ye will weep and lament; but the world will rejoice: ye will be sorrowful; but your sorrow shall be turned
21 into joy. A woman in travail hath sorrow, because her hour is come; but when her son is born, she remembereth her anguish no longer, for joy that she hath brought a man into
22 the world. So ye at present are in grief; but I will visit you again, and your hearts shall be joyful, and none shall rob
23 you of your joy. On that day ye will put no questions to
ch. 14, 13. me. Verily, verily, I say unto you, whatsoever ye shall ask
24 the Father in my name, he will give you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be complete.
25 These things I have spoken to you in figures: the time approacheth when I shall no more discourse to you in figures,
26 but instruct you plainly concerning the Father. Then ye will ask in my name, and I say not that I will entreat the
27 Father for you; for the Father himself loveth you, because
28 ye love me, and believe that I came from God. From the presence of the Father I came into the world. Again I leave
29 the world, and return to the Father. *His disciples replied,* Now indeed thou speakest plainly, and without a figure.
30 Now we are convinced that thou knowest all things, and needest not that any should put questions to thee. By this
31 we believe that thou camest forth from God. *Jesus answered*
Matt. 26, 31. Mar. 14, 27. 32 *them,* Do ye now believe? Behold the time cometh, or rather is come, when ye shall disperse, every one to his own, and shall leave me alone: yet I am not alone, because the Father is
33 with me. These things I have spoken unto you, that in me ye may have peace. In the world ye shall have tribulation. But take courage; I have overcome the world.

XVII. *WHEN Jesus had ended this discourse, he said, lifting up his eyes to heaven,* Father, the hour is come; glorify thy
Matt. 28, 18. 2 Son, that thy Son also may glorify thee; that being endowed by thee with authority over all men, he may bestow eternal
3 life on all those whom thou hast given him. Now this is the life eternal, to know thee the only true God, and Jesus the

4 Messiah thy apostle. I have glorified thee upon the earth;
5 I have finished the work which thou gavest me to do. And now, Father, glorify thou me in thine own presence with that glory which I enjoyed with thee before the world was.
6 I have made known thy name to the men whom thou hast given me out of the world. They were thine; and thou
7 gavest them me; and they have kept thy word. Whatsoever thou hast given me, they now know to have come from thee; and that thou hast imparted unto me the doctrine
8 which I have imparted unto them. They have received it [as such,] knowing for certain, that I came forth from thee, ch. 16, 27.
9 and am commissioned by thee. It is for them that I pray. I pray not for the world, but for those whom thou hast given
10 me, because they are thine. And all mine are thine, and
11 thine mine, and I am glorified in them. I continue no longer in the world; but these continue in the world, and I come to thee. Holy Father, preserve them in thy name which
12 thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name: those whom thou hast given me I have preserved; none of them is lost, except the son of perdition, as the Scripture
13 foretold. But now that I am coming to thee, I speak these things in the world, that their joy in me may be complete.
14 I have delivered thy word to them, and the world hateth them, because they are not of the world, even as I am not of ch. 18, 9.
15 the world. I do not pray thee to remove them out of the
16 world, but to preserve them from evil. Of the world they are
17 not, as I am not of the world. Consecrate them by the
18 truth; thy word is the truth. As thou hast made me thy apostle to the world, I have made them my apostles to the
19 world. And I consecrate myself for them, that they may be consecrated through the truth.
20 Nor do I pray for these alone, but for those also who shall
21 believe on me through their teaching; that all may be one; that as thou Father art in me, and I am in thee, they also may be one in us, that the world may believe that thou hast
22 sent me, and that thou gavest me the glory which I have
23 given them; that they may be one as we are one; I in them, and thou in me, that their union may be perfected, and that the world may know that thou hast sent me, and that thou ch. 12, 26.
24 lovest them as thou lovest me. Father, I would that where I shall be, those whom thou hast given me may be with me, that they may behold my glory which thou gavest me, because thou lovedst me before the formation of the world.
25 Righteous Father, though the world knoweth not thee, I know thee; and these know that I have thy commission.
26 And to them I have communicated, and will communicate thy name, that I being in them, they may share in the love wherewith thou lovest me.

SECTION XI.—THE CRUCIFIXION.

XVIII. *WHEN Jesus had spoken these words, he passed with his disciples over the brook Kidron, where was a garden, into*
2 *which he entered and his disciples. Now Judas who betrayed him knew the place, because Jesus often resorted thither with*
Matt. 26, 47. Mar. 14, 43. Lu. 22, 47. 3 *his disciples. Then Judas, having gotten the cohort,* and officers from the chief priests and the Pharisees, came thither*
4 *with lanterns and torches, and arms. But Jesus, who knew all that was coming upon him, went forth and said to them,*
5 Whom seek ye? *They answered him,* Jesus the Nazarene. *Jesus replied,* I am he. *Now Judas who betrayed him was*
6 *with them. He had no sooner said to them, "I am he," than*
7 *they, going backwards, fell to the ground. He therefore asked them again,* Whom seek ye? *They said,* Jesus the Nazarene.
8 *Jesus answered,* I have told you that I am he. If, therefore,
h. 17, 12. 9 ye seek me, let these go away. *Thus was that which he had spoken verified, "Of those whom thou gavest me I have lost*
10 *none." Then Simon Peter, who had a sword, drew it, and*
11 *smote the high-priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus then said to Peter,* Put up the sword into the scabbard: shall I not drink the cup which the Father hath given me?
12 *Then the cohort* and their commander, and the Jewish officers, apprehended Jesus, and having bound him, brought him*
13 *first to Annas,† because he was father-in-law to Caiaphas who*
ch. 11, 50. 14 *was high-priest that year. Now it was Caiaphas who had said in council to the Jews, "It is expedient that one man die for the people."*
Matt. 26, 58. Mar. 14, 54. Lu. 22, 54. 15 *Meantime Simon Peter and another disciple followed Jesus. That disciple, being known to the high-priest, entered his court-*
16 *yard with Jesus. But Peter stood without at the door. Therefore the other disciple who was known to the high-priest went out and spoke to the portress, and brought in Peter.*
17 *Then this maid, the portress, said to Peter,* Art not thou also
18 one of this man's disciples? *He answered,* I am not. *Now the servants and the officers stood near a fire which they had made, because it was cold, and warmed themselves. And Peter was standing with them, and warming himself.*
19 *Then the high-priest interrogated Jesus concerning his dis-*
20 *ciples and his doctrine. Jesus answered,* I spake openly to the world; I always taught in the synagogues and in the temple, whither the Jews constantly resort, I said nothing
21 in secret. Why examinest thou me? Examine them who
22 heard me teach. They know what I said. *When he had spoken thus, one of the officers who attended gave him a blow,*

* A Roman troop of soldiers, containing about five hundred.
† Called by Josephus *Ananus*.

23 *and said,* Answerest thou thus the high-priest? *Jesus replied,*
If I have spoken amiss, show wherein it is amiss; if well, Matt. 26, 57.
24 why smitest thou me? *Now Annas had sent him bound to* Mar. 14, 53.
Caiaphas the high-priest.
25 *As Peter stood warming himself, they asked him,* Art not thou Matt. 26, 69.
also one of his disciples? *He denied it, and said,* I am not. Mar. 14, 67. Lu. 22, 55.
26 *One of the servants of the high-priest, a kinsman to him whose*
ear Peter had cut off, said, Did not I see thee in the garden
27 with him? *Peter denied again, and immediately the cock crew.*
28 *THEN they led Jesus from the house of Caiaphas to the* Matt. 27, 1.
pretorium: it was now morning; but the Jews entered not the* Mar. 15, 1. Lu. 23, 1.
pretorium, lest they should be defiled, and so not in a condi- Acts 10, 28. & 11, 3.
29 *tion to eat the passover. Pilate, therefore, went out to them,*
and said, Of what do ye accuse this man? *They answered,*
30 If he were not a criminal, we would not have delivered him
31 to thee. *Pilate therefore said,* Take him yourselves then,
and judge him according to your law. *The Jews replied,*
32 We are not permitted to put any man to death. *And thus* Matt. 20, 19.
what Jesus had spoken, signifying what death he should die,
was accomplished.
33 *Then Pilate returned to the pretorium, and having called* Matt. 27, 11.
34 *Jesus said to him,* Thou art the king of the Jews? *Jesus* Mar. 15, 2. Lu. 23, 3.
answered, Sayest thou this of thyself; or did others tell thee
35 so concerning me? *Pilate replied,* Am I a Jew? Thine own
nation, yea the chief priests, have delivered thee to me.
36 What hast thou done? *Jesus answered,* My kingdom is not
of this world. If my kingdom were of this world, my adherents would have fought to prevent my falling into the hands
37 of the Jews; but my kingdom is not hence. *Pilate thereupon said,* Thou art king then? *Jesus answered,* Thou sayest
that I am king. For this I was born; and for this I came
into the world, to give testimony to the truth. Whosoever
38 is of the truth, hearkeneth unto me. *Pilate asked him,* What
is truth? *and so saying, went out again to the Jews, and said*
to them, For my part, I find nothing culpable in this man.
39 But since it is customary that I release to you one at the Matt. 27, 15.
passover, will ye that I release to you the king of the Jews? Mar. 15, 6. Lu. 23, 17.
40 *Then they all cried, saying,* Not this man, but Barabbas. Acts 3, 14.
Now, Barabbas was a robber.
XIX. *Then Pilate caused him to be scourged. And the soldiers* Matt. 27, 27.
crowned him with a wreath of thorn which they had platted; Mar. 15, 15.
3 *and having thrown a purple mantle about him, said,* Hail,
4 king of the Jews! *and gave him blows on the face. Pilate,*
therefore, went out again and said to them, Lo, I bring him
forth to you, that ye may know that I find in him nothing
5 culpable. *Jesus then went forth wearing the crown of thorns*
and the purple mantle; and Pilate said to them, Behold the

* Procurator's palace, or hall of audience.

6 man! *When the chief priests and the officers saw him, they cried, saying,* Crucify, crucify him. *Pilate said to them,* Take him yourselves and crucify him; as for me, I find no fault in
7 him. *The Jews answered,* We have a law, and by that law he ought to die, because he assumed the title of Son of God.
8 *When Pilate heard this, he was the more afraid, and hav-*
9 *ing returned to the pretorium, said to Jesus,* Whence art thou?
10 *But Jesus gave him no answer. Then Pilate said to him,* Wilt thou not speak unto me? Knowest thou not that I have
11 power to crucify thee, and power to release thee? *Jesus replied,* Thou couldst have no power over me, unless it were given thee from above; wherefore he who delivered me unto
12 thee hath the greater sin. *Thenceforth Pilate sought to release him; but the Jews exclaimed,* If thou release this man thou art not Cæsar's friend. Whoever calleth himself king, opposeth Cæsar.
13 *Pilate, on hearing these words, ordered Jesus to be brought forth, and sat down on the tribunal in a place named the pave-*
14 *ment, in Hebrew Gabbatha.** *(Now it was the preparation† of the paschal Sabbath, about the sixth hour.)‡ And he said*
15 *to the Jews,* Behold your king! *But they cried out,* Away, away with him, crucify him! *Pilate said to them,* Shall I
16 crucify your king? *The chief priests answered,* We have no king but Cæsar. *He delivered him, therefore, to them to be crucified.*

Matt. 27. 33. Mar. 15, 22. Lu. 23, 33.

17 *Then they took Jesus and led him away. And he carrying his cross, went out to a place called the place of skulls,§ which*
18 *is in the Hebrew Golgotha, where they crucified him, and two others with him, one on each side and Jesus in the middle.*
19 *Pilate also wrote a title, and put it upon the cross. The words*
20 *were JESUS THE NAZARENE, THE KING OF THE JEWS. And many of the Jews read this title, (for the place where Jesus was crucified was nigh the city; and it*
21 *was written in Hebrew, Greek, and Latin:) whereupon the chief priests said to Pilate,* Write not "the king of the Jews,"
22 but "who calleth himself king of the Jews." *Pilate answered,* What I have written, I have written.

Matt. 27, 35. Mar. 15, 24. Lu. 23, 34.

23 *When the soldiers had nailed Jesus to the cross, they took his mantle, and divided it into four parts, one to every soldier: they also took the coat, which was seamless, woven from the*
24 *top throughout, and said among themselves,* Let us not tear it, but determine by lot whose it shall be; *thereby verifying the Scripture which saith, "They shared my mantle among them, and cast lots for my vesture." Thus therefore acted the soldiers.*

Ps. 22, 18.

25 *Now there stood near the cross of Jesus, his mother, and her sister Mary the wife of Cleophas, and Mary Magdalene.*
26 *Then Jesus observing his mother, and the disciple whom he*

* A raised place. † Friday. ‡ Twelve o'clock, noon. § Vul. *Calvary.*

loved standing by, said to his mother, Woman, behold thy son.
27 *Then he said to the disciple,* Behold thy mother. *And from that hour the disciple took her to his own home.*
28 *After this, Jesus knowing that all was now accomplished*
29 *that the Scripture might be fulfilled, said,* I thirst. *As there* Ps. 69, 21
was a vessel there full of vinegar, they filled a sponge with vinegar, and having fastened it to a twig of hyssop, held it to
30 *his mouth. When Jesus had received the vinegar, he said,* It is finished, *and, bowing his head, yielded up his spirit.*
31 *The Jews, therefore, lest the bodies should remain on the cross on the Sabbath,* for it was the preparation,† (and that Sabbath was a great day,) besought Pilate that their legs*
32 *might be broken, and the bodies might be removed. Accordingly, the soldiers came and broke the legs of the first and of*
33 *the other who were crucified with him. But when they came to Jesus, and found that he was already dead, they did not*
34 *break his legs. But one of the soldiers with a spear pierced*
35 *his side, whence blood and water immediately issued. He was an eye-witness who attesteth this, and his testimony deserveth credit: nay, he is conscious that he speaketh truth, that ye*
36 *may believe. For these things happened that the Scripture* Ex. 12, 46.
37 *might be verified, "None of his bones shall be broken." Again* Numb. 9, 12. Zech. 12, 10.
the Scripture saith elsewhere, "They shall look on him whom they have pierced."

SECTION XII.—THE RESURRECTION.

38 *AFTER this Joseph the Arimathean, who was a disciple* Matt. 27, 57. Mar. 15, 43.
of Jesus, but a concealed disciple for fear of the Jews, asked Lu. 23, 50.
permission of Pilate to take away the body of Jesus; which ch. 3, 1.
Pilate having granted, he went and took the body of Jesus.
39 *Nicodemus also, who had formerly repaired to Jesus by night, came and brought a mixture of myrrh and aloes, weighing*
40 *about a hundred pounds. These men took the body of Jesus, and wound it in linen rollers with the spices, which is the*
41 *Jewish manner of embalming. Now in the place where he was crucified there was a garden, and in the garden a new monu-*
42 *ment wherein no one had ever yet been laid. There they deposited Jesus on account of the Jewish preparation,† the monument being near.*
XX. *The first day of the week ‡ Mary Magdalene went early* Matt. 28, 1.
to the monument, while it was yet dark, and saw that the stone Mar. 16, 1. Lu. 24, 1.
2 *had been removed from the entrance. Then she came running to Simon Peter, and to that other disciple whom Jesus loved, and said to them,* They have taken the Master out of the monument, and we know not where they have laid him.
3 *Immediately Peter went out, and the other disciple, to go to*

* Saturday. † Friday. ‡ Sunday.

4 *the monument. And both ran together, but the other disciple*
5 *out-ran Peter, and came first to the monument; and stooping*
6 *down, he saw the linen rollers lying, but went not in. Then came Simon Peter, who followed him, and went into the mo-*
7 *nument, where he observed the rollers lying, and the handkerchief which had been wrapped about his head not laid beside*
8 *them, but folded up in a place by itself. Then the other disciple, who came first to the monument, entered also; and he*
9 *saw and believed [the report]: For as yet they did not understand from the Scriptures that he was to rise from the dead.*
10 *Then the disciples returned to their companions.*

Mar. 16, 9. 11 *But Mary stood without near the monument weeping. As*
12 *she wept, stooping down to look into the monument, she saw two angels in white, sitting where the body of Jesus had lain,*
13 *one at the head, the other at the feet, And they said to her,* Woman, why weepest thou? *She answered,* Because they have taken away my Master, and I know not where
14 they have laid him. *Having said this, she turned about and*
15 *saw Jesus standing, but knew not that it was Jesus. Jesus said to her,* Woman, why weepest thou? whom seekest thou? *She supposing him to be the gardener, answered,* Sir, if thou have conveyed him hence, tell me where thou hast laid him,
16 and I will take him away. *Jesus said to her,* Mary. *She*
17 *turning said to him,* Rabboni, *that is, Doctor. Jesus said to her,* Lay not hands on me, for I have not yet ascended to my Father; but go to my brethren, and say unto them, 'I ascend to my Father and your Father, my God and your
18 God.' *Mary Magdalene went and informed the disciples that she had seen the Master, and that he had spoken these things to her.*

Mar. 16, 14. Lu. 24, 36. 19 *In the evening of that day, the first of the week,* Jesus came where the disciples were convened, (the doors having been shut for fear of the Jews,) and stood in the midst, and said to*
20 *them,* Peace be unto you. *Having said this, he showed them his hands and his side. The disciples, therefore, rejoiced when*
21 *they saw it was their Master. Jesus said again to them,* Peace be unto you. As the Father hath sent me, so send I
22 you. *After these words he breathed on them, and said unto*
23 *them,* Receive the Holy Ghost. Whose sins soever ye remit, are remitted to them; and whose sins soever ye retain, are retained. Matt. 18, 18.

24 *Now Thomas, that is Didymus,† one of the twelve, was*
25 *not with them when Jesus came. The other disciples, therefore, said to him,* We have seen the Master. *But he answered,* Unless I see in his hands the print of the nails, and put my finger to the print of the nails, and my hands to his
26 side, I will not believe. *Eight days after, the disciples being*

* Sunday. † See ch. xi. 16.

again in the house, and Thomas with them, Jesus came, the doors having been shut, and stood in the midst and said, Peace
27 be unto you. *Then turning to Thomas,* Reach hither thy finger, *he said,* and look at my hands; reach also thy hand
28 and feel my side, and be not incredulous, but believe. *And Thomas answered and said unto him,* My Lord and my God.
29 *Jesus replied,* Because thou seest me, Thomas, thou believest; happy they who, having never seen, shall nevertheless believe.
30 *Many other miracles Jesus likewise performed in the presence* ch. 21, 25.
31 *of his disciples, which are not recorded in this book. But these are recorded that ye may believe that Jesus is the Messiah the Son of God, and that believing ye may have life through his name.*

XXI. *AFTERWARDS Jesus again appeared to the disciples at the Sea of Tiberias; and in this manner he appeared.*
2 *Simon Peter and Thomas, that is, Didymus,* Nathanael of Cana in Galilee, the sons of Zebedee, and two other disciples*
3 *of Jesus being together, Simon Peter said,* I go a-fishing. *They answered,* We will go with thee. *Immediately they went, and got aboard a bark, but that night caught nothing.*
4 *In the morning Jesus stood on the shore; the disciples, how-*
5 *ever, knew not that it was Jesus. Jesus said to them,* My lads,
6 have ye any victuals? *They answered,* No. Cast the net, *cried he,* on the right side of the bark, and ye will find. *They did so, but were not able to draw it, by reason of the*
7 *multitude of fishes. Then that disciple whom Jesus loved said to Peter,* It is the Master. *Simon Peter hearing that it was the Master, girt on his upper garment, (which he had laid*
8 *aside,) and threw himself into the sea. But the other disciples came in the boat, (for they were not farther from land than about two hundred cubits,) dragging the net with the fishes.*
9 *When they came ashore they saw a fire burning, and fish laid*
10 *thereon, and bread. Jesus said to them,* Bring of the fishes
11 which ye have now taken. *Simon Peter went back and drew the net to land, full of large fishes, a hundred and fifty-three; and the net was not rent, notwithstanding the number.*
12 *Jesus said to them,* Come and dine. *Meantime none of the disciples ventured to ask him,* Who art thou? *knowing it was*
13 *the Master. Jesus then drew near, and taking bread and fish,*
14 *distributed among them. This is the third time that Jesus appeared to his disciples after his resurrection.*
15 *When they had dined, Jesus said to Simon Peter,* Simon, son of Jonas, lovest thou me more than these? *He answered,* Yes, Lord, thou knowest that I love thee. *Jesus replied,*
16 Feed my lambs. *A second time he said,* Simon, son of Jonas, lovest thou me? *He answered,* Yes, Lord, thou knowest
17 that I love thee. *Jesus replied,* Tend my sheep. *A third*

* See ch. xi. 16.

time he said, Simon, son of Jonas, lovest thou me? *Peter, grieved at his asking this question the third time, answered,* Lord, thou knowest all things; thou knowest that I love
2 Pet. 1, 14. 18 thee. *Jesus replied,* Feed my sheep. Verily, verily, I say unto thee, in thy youth thou girtest thyself, and wentest whither thou wouldst; but in thine old age thou shalt stretch out thine hands, and another will gird thee, and carry thee
19 whither thou wouldst not. *This he spake, signifying by what death he should glorify God. After these words he said to him,* Follow me.

ch. 13, 23. 20 *And Peter turning about saw the disciple whom Jesus loved following, (the same who, leaning on his breast at the supper,*
21 *had asked who it was that would betray him.) Peter seeing him, said to Jesus,* And what, Lord, shall become of this
22 man? *Jesus answered,* If I will that he wait my return,
23 what is that to thee? follow thou me. *Hence arose the rumour among the brethren, that that disciple should not die; nevertheless Jesus said not that he should not die, but, "If I will that he wait my return, what is that to thee?"*

24 *It is this disciple who attesteth these things, and wrote this account; and we know that his testimony deserveth credit.*

ch. 20, 30. 25 *There were many other things also performed by Jesus, which, were they to be severally related, I imagine the world itself could not contain the volumes that would be written. Amen.*

NOTES

ON ST. JOHN'S GOSPEL.

CHAPTER I.

1. "In the beginning was the word," εν αρχῃ ην ὁ λογος. I have here followed the E. T. and the majority of modern versions. Vul. and Zu. "In principio erat verbum," Er. Be. and Cas. have, instead of 'verbum,' used the word 'sermo.' The Gr. word λογος is susceptible of several interpretations, the chief of which are these two, 'reason' and 'speech,'—*ratio* and *oratio.* The former is properly ὁ λογος ὁ ενδιαθετος, *ratio mente concepta;* the latter ὁ λογος ὁ προφορικος, *ratio enunciativa.* The latter acceptation is that which has been adopted by most interpreters. If the practice of preceding translators is ever entitled to implicit

regard from their successors, it is where the subject is of so abstruse a nature, as hardly to admit an exposition which is not liable to strong objections. For my part, the difference between *verbum* and *sermo* appears too inconsiderable, in a case of this kind, to induce one to leave the beaten track. Were I to desert it, (which I do not think there is here sufficient evidence to warrant,) I should prefer the word *reason*, as suggesting the inward principle or faculty, and not the external enunciation, which may be called *word* or *speech*. Things plausible may be advanced in support of either mode of interpreting. In favour of the common version, *word*, it may be urged, that there is here a manifest allusion to the account given of the creation in the first chapter of Genesis, where we learn, that "God in the beginning made all things by his word. God said—and it was so." In favour of the other interpretation, some have contended, that there is a reference in the expression to the doctrine of the Platonists; whilst others are no less positive, that the sacred author had in his eye the sentiments of Philo the Jew. Perhaps these two suppositions amount to the same thing in effect; at least it is more probable, that the Jewish theorist borrowed his notions on this subject from the Gr. philosopher, than that the evangelist should have recourse to an idolater. For my part, I entirely agree with those who think it most likely that the allusion here is to a portion of holy writ, and not to the reveries of either Philo or Plato. The passage of holy writ referred to is Prov. viii. throughout. What is here termed ὁ λογος is there ἡ σοφια. There is such a coincidence in the things attributed to each, as evidently shows that both were intended to indicate the same divine Personage. The passage in the Proverbs, I own, admits a more familiar explanation, as regarding the happy consequences of that mental quality which we may call true or heavenly wisdom. But it is suitable to the genius of Scripture prophecy to convey, under such allegorical language, the most important and sublime discoveries. Plausible arguments, therefore, (though not, perhaps, perfectly decisive,) might be urged for rendering λογος, in this passage, *reason*. But as the common rendering, which is also not without its plausibility, has had the concurrent testimony of translators, ancient as well as modern, and seems well adapted to the office of the Messiah as the oracle and interpreter of God, I thought it, upon the whole, better to retain it.

[2] "The word was God," Θεος ην ὁ λογος. The old English translation, authorized by Henry VIII. following the arrangement used in the original, says, "God was the word." In this manner, Lu. also in his Ger. translation renders it Gott war das Wort. Others maintain, (though perhaps the opinion has not been adopted by any translator,) that as the word Θεος is here without the article, the clause should be, in English, 'a God was the word.' But to this several answers may be given. 1st, It

may be argued, that though the article prefixed shows a noun to be definite, the bare want of the article is not sufficient evidence that the noun is used indefinitely. See verses 6, 12, 13, and 18, of this chapter; in all which, though the word Θεος has no article, there can be no doubt that it means God, in the strictest sense. 2dly, It is a known usage in the language to distinguish the subject in a sentence from what is predicated of it, by prefixing the article to the subject, and giving no article to the predicate. This is observed more carefully when the predicate happens, as in this passage, to be named first. Raphelius has given an excellent example of this from Herodotus, Νυξ ἡ ἡμερα εγενετο σφι μαχομενοισι, "The day was turned into night before they had done fighting." Here it is only by means of the article that we know this to be the meaning. Take from ἡμερα the article, and prefix it to νυξ, and the sense will be inverted; it will be then, 'the night was turned into day.'—An example of the same idiom we have from Xenophon's Hellen. in these words, Ὁ Θεος πολλακις χαιρει, τους μεν μικρους μεγαλους ποιων, τους δε μεγαλους μικρους. Here, though the subject is named before the predicate, it is much more clearly distinguished by the article than by the place, which has not the importance in the Gr. and La. languages that it has in ours. That the same use obtained in the idiom of the synagoue, may be evinced from several passages, particularly from Isa. v. 20, rendered by the Seventy, Ουαι οἱ λεγοντες το πονηρον καλον, και το καλον πονηρον, οἱ τιθεντες το σκοτος φως, και το φως σκοτος, οἱ τιθεντες το πικρον γλυκυ, και το γλυκυ πικρον. This is entirely similar to the example from Xenophon. In both, the same words have, and want, the article alternately, as they are made the subject or the predicate of the affirmations. I shall add two examples from the N. T. πνευμα ὁ Θεος, J. iv. 24, and παντα τα εμα σα εστιν, L. xv. 31.

3. "All things were made by it; and without it—." 4. "In it was life." E. T. "All things were made by him; and without him——In him was life." It is much more suitable to the figurative style here employed, to speak of *the word*, though denoting a person, as a thing, agreeably to the grammatical idiom, till a direct intimation is made of its personality. This intimation I consider as made, ver. 4. "In it was life." The way of rendering here adopted is, as far as I have had occasion to observe, agreeable to the practice of all translators, except the English. In the original, the word λογος, being in the masculine gender, did not admit a difference in the pronouns. In the Vul. the noun *verbum* is in the neuter gender. Accordingly, we have, in the second verse, "Hoc (*not* hic) erat in principio apud Deum." In most of the oblique cases both of *hic* and *ipse*, the masculine and the neuter are the same. In Italian, the name is *parola*, which is feminine. Accordingly the feminine pronoun is always used in referring to it. Thus Dio. "Essa era nel principio appo

Iddio. Ogni cosa è stata fatta per essa; e senza essa." The same thing may be observed of all the Fr. interpreters who translate from the Gr. As they render λογος by *parole*, a noun of the feminine gender, the pronoun which refers to it is always *elle*. In Ger. which in respect of structure resembles more our own language than either of the former does, the noun wort is neuter. Accordingly, in Luther's translation, the pronoun is dasselbige, which is also neuter, and corresponds to *itself* in Eng. As to English versions, it is acknowledged that all posterior to the common translation have in this implicitly followed it. But it deserves to be remarked, that every version which preceded it, as far as I have been able to discover, uniformly employed the neuter pronoun *it*. So it is in that called the Bishop's Bible, and in the G. E. Beside that this method is more agreeable to grammatical propriety, it evidently preserves the allusion better which there is in this passage to the account of the creation given by Moses, and suggests more strongly the analogy that subsists between the work of creation and that of redemption, in respect of the same almighty Agent by whom both were carried into execution; for "by him God also made the worlds." Heb. i. 2. Add to all this, that the antecedent to the pronoun *it* can only be *the word;* whereas the antecedent to *him* may be more naturally concluded to be *God*, the nearest noun; in which case the information given by the evangelist, ver. 3, amounts to no more than what Moses has given us in the beginning of Genesis, to wit, that God made all things; and what is affirmed in ver. 4, denotes no more than that God is not inanimate matter, the universe, fate, or nature, but a living being endowed with intelligence and power. I believe every candid and judicious reader will admit, that something more was intended by the evangelist. Nor is there any danger lest the terms should, by one who gives the smallest attention to the attributes here ascribed to *the word*, be too literally understood. Let it be observed further, that the method here taken is that which, in similar cases, is adopted by our translators. Thus it is the same divine personage who, in ver. 4 is called "the light of men;" to which nevertheless, the pronoun *it* is applied, ver. 5, without hurting our ears in the least.

[2] "Without it not a single creature was made," χωρις αυτου εγενετο ουδε εν ὁ γεγονεν. Some critics, by a different pointing, cut off the last two words, ὁ γεγονεν, from this sentence, as redundant, and prefix them to the following, making ver. 4 run thus: ὁ γεγονεν εν αυτῳ ζωη ην, "What was made in it was life." The Vul. is susceptible of the like difference in meaning, from the different ways of pointing, as the Gr. is. The same may be said of the Sy. and of some other translations both ancient and modern. In languages which do not admit this ambiguity, or in which translators have not chosen to retain it, the general incli-

nation appears to have been to the meaning here assigned. It is urged in favour of the other, that it is much in John's manner to begin sentences with the word or words which concluded the sentence immediately preceding. This is true, and we have some instances of it in this chapter; but it is also true, that it is much in the manner of this evangelist to employ repetitions and tautologies, for the sake of fixing the reader's attention on the sentiments, and rendering them plainer. Of this the present Gospel, nay this very chapter, affords examples. Thus, ver. 7, ηλθεν εις μαρτυριον, ἱνα μαρτυρησῃ: ver. 20, ὡμολογησε:—και ουκ ηρνησατο, και ὡμολογησεν. Admitting, therefore, that both interpretations were equally favoured by the genius of the tongue and the apostle's manner of writing, the common interpretation is preferable, because simpler and more perspicuous. The apparent repetition in this verse is supposed, not implausibly, to suggest, that not only the matter of the world was produced, but every individual being was formed, by the Word.

5. "The light shone in darkness, but the darkness admitted it not," το φως εν τῃ σκοτια φαινει· και ἡ σκοτια αυτο ου κατελαβεν. E. T. "The light shineth in darkness, and the darkness comprehended it not." Nothing is a more distinguishing particularity of this writer's style, than the confounding of the tenses. It is evident, from the connexion of these clauses, that the tense ought to be the same in both. And though it might admit some defence, that, in clauses connected as those in the text, the first should be expressed in the past, and the second in the present, the reverse is surely, on the principles of grammar, indefensible. I have employed the past time in both, as more suitable to the strain of the context. I think also it makes a clearer sense; inasmuch as the passage alludes to the reception which Jesus Christ, here called the light, met with whilst he abode upon the earth, and the mistakes of all his countrymen (the disciples themselves not excepted) in regard to his office and character.

9. "The true light was he who," Ην το φως το αληθινον ὁ. E. T. "That was the true light which." When this verse, in the original, is compared with the foregoing, it appears, upon the first glance, to be in direct contradiction to it: ver. 8, ουκ ην εκεινος το φως; ver. 9, ην το φως. As if we should say, in Eng. 'that man was not the light'—'He was the light.' But, on attending more closely, we find that, in ver. 8, εκεινος, referring to John the Baptist, is the subject of the proposition; whereas, in ver. 9, το φως is the subject. In this view, there is a perfect consistency between the two assertions, as they relate to different subjects. For the greater perspicuity, I have rendered what is affirmed of the true light, ver. 9, *he who coming*, not *that which coming*, though this is the more literal version. My reason is, because, in the following verses, this light is spoken of always as a person. Now the best place for introducing this change of man-

ner, is doubtless that wherein an explanation is purposely given of the phrase *το φως το αληθινον*. And that there is such a change of manner in the original, is manifest. Thus the pronoun referring to *φως*, ver. 5, is *αυτο*, in the neuter; but after the explanation given, ver. 9, we find in verses 10, 11, and 12, *αυτον* in the masculine.

2 "Who, coming into the world, enlighteneth every man," *ὁ φωτιζει παντα ανθρωπον ερχομενον εις τον κοσμον*. E. T. "Which lighteth every man that cometh into the world." Vul. "Quæ illuminat omnem hominem venientem in hunc mundum." I have observed (Diss. XII. Part i. sect. 22) that the word *ερχομενον*, in this place, is equivocal, as it may be understood to agree either with *φως* or with *ανθρωπον*. As the ambiguity could not well be preserved in Eng. I have preferred the former method of rendering. Most modern translators, Itn. Fr. and Ger. as well as ours, have, with the Vul. preferred the latter. The former way has been adopted by Cas. and Leo de Juda in La.; by L. Cl. and Beau. in Fr.; by the An. translator and Dod. in Eng. The reasons which determined my choice are the following:—1st, *Ὁ ερχομενος εις τον κοσμον* is a periphrasis by which the Messiah was at that time commonly denoted, [as chap. vi. 14, xviii. 37.] 2dly, He is in this Gospel once and again distinguished as "the light that cometh into the world." Thus, chap. iii. 19, "Now this is the condemnation, that the light (*το φως*) is come into the world:"—chap. xii. 46. "I am come a light into the world." 3dly, I do not find, on the other hand, that *ερχομενος εις τον κοσμον*, "who cometh into the world," is ever employed by the sacred writers as an addition to *πας ανθρωπος*, "every man." I am far from pretending that words, not absolutely necessary, are not sometimes used in Scripture to render the expression more forcible. But it must be allowed to have weight in the present case, that a phrase which never occurs in the application that suits the common version, is familiar in the application that suits the version given here. 4thly, The meaning conveyed in this version appears more consonant to fact than the other. To say that the Messiah, by coming into the world, lighteth every man, is, in my apprehension, no more than to say that he has, by his coming, rendered the spiritual light of his Gospel accessible to all, without distinction, who choose to be guided by it. The other, at least, seems to imply, that every individual has in fact been enlightened by him. Markland observes, (Bowyer's Conjectures,) that if *ερχομενον* agreed with *ανθρωπον*, it would have probably had the article, and been *τον ερχομενον*. But on this I do not lay any stress; for though the remark is founded in the Gr. idiom, such minute circumstances are not always minded by the evangelists.

11. "He came to his own home, and his own family did not receive him," *εις τα ιδια ηλθε, και οἱ ιδιοι αυτον ου παρελαβον*.

E. T. "He came unto his own, and his own received him not." The E. T. is right, as far as it goes, but not so explicit as the original. The distinction made by the author between *τα ιδια* and *οἱ ιδιοι* is overlooked by the interpreter. As by that distinction the country of Judea and the people of the Jews are more expressly marked, I have thought it worthy of being retained. For a similar phrase to *εις τα ιδια*, see L. ii. 49. N. Though *τα ιδια* commonly means *home*, this is not always to be understood strictly for *one's own house*. A man naturally considers his *country*, when he is at a distance from it, as his *home*, and his *countrymen* as those of his *family*. Diss. XII. Part iv. sect. 8.

12, 13. "Children of God, who derive their birth not from blood:" That is, children by a generation spiritual and divine, which has nothing in common with natural generation.

14. "The word became incarnate," *ὁ λογος σαρξ εγενετο*. E. T. "The word was made flesh." In the language of the synagogue the term *σαρξ* was so often employed to denote 'a human being,' that the evangelist's expression would not sound so harshly in the ears of those accustomed to that idiom, as the literal version of the words does in ours. Besides, *was made* does not entirely correspond to *εγενετο* as used here, being a translation rather of the La. *factum est* than of the Gr. I have, for these reasons, preferred the phrase 'became incarnate,' which, if it does not so much trace the letter of the original as the common rendering does, is closer to the sense, and sufficiently simple and intelligible. This expression, "The word became incarnate," has been thought by some, not implausibly, to have been pointed by the evangelist against the error of the *Docetæ*, who denied the human nature of Christ, supposing him to have been a man only in appearance; and the expression, "The word was God," ver. 1, to have been pointed against the error of the Ebionites, who denied his divine nature, affirming that he was no more than a man.

[2] "Sojourned," *εσκηνωσεν*. E. T. "Dwelt." Vul. Ar. Er. Zu. Cas. "Habitavit." Be. "Commoratus est." Most foreign versions follow the Vul. An. "Had his tabernacle." Dod. "Pitched his tabernacle." Wes. and Wy. "Tabernacled." The rest follow the common version. The primitive signification of the verb *σκηνοω*, from *σκηνη*, *tent* or *tabernacle*, is doubtless 'to pitch a tent,' or dwell in a tent. But words come insensibly to deviate from their first signification. This has evidently happened to the verb in question. As a tent, from its nature, must be a habitation of but short continuance, the verb formed from it would quickly come to signify to reside for a little time, more as a sojourner than as an inhabitant. This is well deduced by Phavorinus, *σκηνη, ἡ προσκαιρος κατοικια· σκηνοω, το προς καιρον οικησιν ποιουμαι*, which exactly suits the sense of *commoror*, 'I sojourn.' It must be owned also, (as may be evinced from unexceptionable authorities,) that the verb means sometimes simply *to dwell*, in

the largest sense, without any limitation from the nature or the duration of the dwelling. Thus the inhabitants of heaven are called (Rev. xii. 12, and xiii. 6.) *οἱ εν ουρανοις σκηνουντες*. Nay, which is still stronger, it is made use of to express God's abode with his people after the resurrection, which is always represented as eternal, Rev. xxi. 3. But we may be the less surprised at this when we consider, that *σκηνη* itself is used (L. xvi. 9,) for a permanent habitation, and joined with the epithet *αιωνιος*. See N. [3]. on that verse. We cannot therefore deny, that the manner wherein the word is rendered by the Vul. and the E. T. is entirely defensible. As the term, however, admits either interpretation: and as the word for *to dwell* commonly used in this Gospel, and even in this chapter, is different; and as, considering the shortness of our Lord's life, especially of his ministry, he may be said more properly to have *sojourned* than to have *dwelt* amongst us; I have preferred Be.'s interpretation.

15. I look upon this verse as a parenthesis, in which the testimony of John is anticipated, ver. 16, being in immediate connexion with ver. 14. It is for this reason I have not only enclosed ver. 15. in hooks, but introduced it by the words *it was*, which render the connexion closer. This will appear more evidently from what is to be remarked on ver. 16.

[2] "Is preferred to me," *εμπροσθεν μου γεγονεν*. Vul. "Ante me factus est." Er. and Zu. "Antecessit me." Cas. "Ante me fuit." Be. "Antepositus est mihi." Dio. "M'è antiposto." G. F. "Est préféré à moi." L. Cl. "Est plus que moi." Beau. "M'est préféré." Ger. Vor mir gewesen ist. E. T. Dod. Hey. Wes. Wy. Wor. "Is preferred before me." An. "Was before me." There are but two meanings in all the variety of expressions employed in translating this passage. Some make it express *priority* in time, others *pre-eminence* in dignity. With the former we should undoubtedly class the Vul. and yet most of those who have translated from it must be numbered among the latter. Thus the translators of P. R. and Sa. say, "A été préféré à moi." Si. "Est au-dessus de moi." But though the Vul. and the other Latin translators, Be. alone excepted, have adopted the first method; all the translators into modern languages I am acquainted with, Romish or Protestant, (except Lu. the An. and the Rh.) have followed Be. in preferring the second. Were I here translating the Vul. I should certainly say with the interpreters of Rheims, "was made before me," and should be ready to employ Si.'s language against himself, accusing him (with better reason than he has accused Be. and the P. R. interpreters) of giving for a version a mere comment, which ought to have been put in the margin. But, as I do not translate from the Vul. the case is different. Wh. indeed, a commentator of known and deserved reputation, thinks the proper import of *εμπροσθεν* to be 'before in time,' and renders the Gr. expression 'is before me.' "I find

no instance," says he "where εμπροσθεν μου γεγονεν signifies he was preferred before me, and therefore rather chose to retain the proper import of the words." Maldonat, another commentator justly celebrated for critical abilities and acuteness, is of an opinion directly opposite to Wh.'s. He affirms, that in Scripture εμπροσθεν never expresses priority of time: "Ut multi notaverunt, non dixit προ μου, sed εμπροσθεν μου; præpositio autem εμπροσθεν nusquam in sacris literis reperitur tempus significare." Be. appears to have thought so also when he said, "Ego istos libenter rogem, ut vel unum ex Novi Testamenti libris exemplum proferant in quo εμπροσθεν tempus declaret." Opinions so contrary cannot be both true; but both may be false, and I suspect are so. That εμπροσθεν in the New Testament is sometimes expressive of time, may be argued from these words of the Baptist, ch. iii. 28, "I am not the Messiah, but am sent before him," εμπροσθεν εκεινου. There is at the same time, it must be confessed, some relation to place here also. The word εμπροσθεν, in the most common acceptation, answers to the Latin *coram*, not seldom to *præ*, more rarely to *ante*. In the sense of preference or superiority it is doubtless employed by the Seventy, Gen. xlviii. 20. Εθηκεν τον Εφραϊμ εμπροσθεν του Μανασση, "He set Ephraim before Manasseh:" for though it may be said that Ephraim was the first named, it is only the preference implied as given to the younger brother which seems to have been regarded by their father Joseph. Chrysostom also, and other Greek expositors, interpret in the same manner the words in the passage under consideration. Add to this, that in those places of the Gospel, which are pretty numerous, where priority in time alone is referred to, the word is never εμπροσθεν, but either προ or πριν, with the genitive of the noun, or the infinitive of the verb. See in this Gospel (amongst other places) ch. i. 48, iv. 49, v. 7, viii. 58. Another argument in favour of this interpretation is, that priority in time appears to be marked by the succeeding clause πρωτος μου ην, to be considered immediately. Now, to give the same meaning to both clauses, is to represent the evangelist as recurring to a sophism which logicians call *idem per idem*, that is, proving a thing by itself, repeated with only some variety in the expression; insomuch that his reasoning would amount to no more than this, 'He was before me, because he was before me."

[3] "For he was before me," ὁτι πρωτος μου ην. Vul. Er. Zu. Be. "Quia prior me erat." Cas. "Quippe qui prior me sit." The Sy. (though in the former clause the expression may be thought ambiguous) is clearly to the same purpose with the aforesaid versions in this. In the same manner also Dio. Lu. and the Fr. translators, except Beau. who says, "Parce qu'il est plus grand que moi." With this agrees Hey. "For he is my superior." The other Eng. versions concur with the E. T. The word πρωτος is no doubt a superlative, and signifies not only first in time,

but often also first in dignity and rank. When it is used in this way, it is commonly followed, like other superlatives, by the genitive plural of that which is the subject of comparison; or, if the subject be expressed by a collective noun, by the genitive singular. Thus (Mr. xii. 29,) πρωτη πασων των εντολων is "the chief of all the commandments;" (Acts xxviii. 17,) τους ονταϛ των Ιουδαιων πρωτουϛ, "the chief of the Jews." In like manner (Mr. vi. 21,) οἱ πρωτοι της Γαλιλαιαϛ, and (L. xix. 47,) οἱ πρωτοι του λαου; for λαοϛ is a collective noun, so also is Γαλιλαια, the name of a country, when used by a trope for the inhabitants. But in the expression in question there is neither collective nor genitive plural; πρωτοϛ cannot therefore be rightly understood as a superlative. But is there any similar example in the sacred writers? There is one similar in this very Gospel, (xv. 18,) εμε πρωτον ὑμων μεμισηκεν, concerning the meaning of which, though the construction is unusual, there has hardly been, till very lately, a diversity of opinion amongst interpreters. These have generally agreed in rendering the passage "it hated me before it hated you." The sense which has been put on the word πρωτοϛ, and so strenuously defended by Dr. Lardner, shall be considered in the Note on that place. Till then I shall take it for granted, that what has hitherto been the commonest explanation of the term, is also the clearest. Now, by every principle of sound criticism, we ought to explain the doubtful by the clear, especially as both examples which are all the examples that Scripture affords us, are from the same pen; and as the passage thus explained yields a sense which is both just and apposite, there being at least an apparent reference to the information he had given us concerning the λογοϛ, 'the word,' in the beginning of the chapter.

16. "Of his fulness we all have received, even grace for his grace." Εκ του πληρωματοϛ αυτου ἡμειϛ παντεϛ ελαβομεν, και χαριν αντι χαριτοϛ. E. T. "Of his fulness have all we received, and grace for grace." The context shows that the possessive pronoun αυτου, *his*, refers to ὁ λογοϛ, *the word*, which he says became incarnate. But what is the import of the clause "grace for grace?" Is it that we receive grace, in return for the grace we give? So says L. Cl. availing himself of an ambiguity in the Greek word χαριϛ, which (like *grace* in Fr.) signifies not only a favour bestowed, but thanks returned; and maintaining that the sense is, that God gives more *grace* to those who are thankful for that formerly received; a position which, however just, it requires an extraordinary turn of imagination to discover in this passage. Is it, as Dod. Wes. and Wy. render it, "grace upon grace," that is, grace added to grace? I should not dislike this interpretation, if this meaning of the preposition αντι in Scripture were well supported. It always there denotes, if I mistake not, 'instead of,' 'answering to,' or 'in return for.' Is it a mere pleonasm? Does it mean (as Grotius would have it) "grace gratuitous?" I do

may be argued, that though the article prefixed shows a noun to be definite, the bare want of the article is not sufficient evidence that the noun is used indefinitely. See verses 6, 12, 13, and 18, of this chapter; in all which, though the word Θεος has no article, there can be no doubt that it means God, in the strictest sense. 2dly, It is a known usage in the language to distinguish the subject in a sentence from what is predicated of it, by prefixing the article to the subject, and giving no article to the predicate. This is observed more carefully when the predicate happens, as in this passage, to be named first. Raphelius has given an excellent example of this from Herodotus, Νυξ ἡ ἡμερα εγενετο σφι μαχομενοισι, "The day was turned into night before they had done fighting." Here it is only by means of the article that we know this to be the meaning. Take from ἡμερα the article, and prefix it to νυξ, and the sense will be inverted; it will be then, 'the night was turned into day.'—An example of the same idiom we have from Xenophon's Hellen. in these words, Ὁ Θεος πολλακις χαιρει, τους μεν μικρους μεγαλους ποιων, τους δε μεγαλους μικρους. Here, though the subject is named before the predicate, it is much more clearly distinguished by the article than by the place, which has not the importance in the Gr. and La. languages that it has in ours. That the same use obtained in the idiom of the synagoue, may be evinced from several passages, particularly from Isa. v. 20, rendered by the Seventy, Ουαι οἱ λεγοντες το πονηρον καλον, και το καλον πονηρον, οἱ τιθεντες το σκοτος φως, και το φως σκοτος, οἱ τιθεντες το πικρον γλυκυ, και το γλυκυ πικρον. This is entirely similar to the example from Xenophon. In both, the same words have, and want, the article alternately, as they are made the subject or the predicate of the affirmations. I shall add two examples from the N. T. πνευμα ὁ Θεος, J. iv. 24, and παντα τα εμα σα εστιν, L. xv. 31.

3. "All things were made by it; and without it—." 4. "In it was life." E. T. "All things were made by him; and without him——In him was life." It is much more suitable to the figurative style here employed, to speak of *the word*, though denoting a person, as a thing, agreeably to the grammatical idiom, till a direct intimation is made of its personality. This intimation I consider as made, ver. 4. "In it was life." The way of rendering here adopted is, as far as I have had occasion to observe, agreeable to the practice of all translators, except the English. In the original, the word λογος, being in the masculine gender, did not admit a difference in the pronouns. In the Vul. the noun *verbum* is in the neuter gender. Accordingly, we have, in the second verse, "Hoc (*not* hic) erat in principio apud Deum." In most of the oblique cases both of *hic* and *ipse*, the masculine and the neuter are the same. In Italian, the name is *parola*, which is feminine. Accordingly the feminine pronoun is always used in referring to it. Thus Dio. "Essa era nel principio appo

Iddio. Ogni cosa è stata fatta per essa; e senza essa." The same thing may be observed of all the Fr. interpreters who translate from the Gr. As they render λογος by *parole*, a noun of the feminine gender, the pronoun which refers to it is always *elle*. In Ger. which in respect of structure resembles more our own language than either of the former does, the noun wort is neuter. Accordingly, in Luther's translation, the pronoun is dasselbige, which is also neuter, and corresponds to *itself* in Eng. As to English versions, it is acknowledged that all posterior to the common translation have in this implicitly followed it. But it deserves to be remarked, that every version which preceded it, as far as I have been able to discover, uniformly employed the neuter pronoun *it*. So it is in that called the Bishop's Bible, and in the G. E. Beside that this method is more agreeable to grammatical propriety, it evidently preserves the allusion better which there is in this passage to the account of the creation given by Moses, and suggests more strongly the analogy that subsists between the work of creation and that of redemption, in respect of the same almighty Agent by whom both were carried into execution; for "by him God also made the worlds." Heb. i. 2. Add to all this, that the antecedent to the pronoun *it* can only be *the word;* whereas the antecedent to *him* may be more naturally concluded to be *God*, the nearest noun; in which case the information given by the evangelist, ver. 3, amounts to no more than what Moses has given us in the beginning of Genesis, to wit, that God made all things; and what is affirmed in ver. 4, denotes no more than that God is not inanimate matter, the universe, fate, or nature, but a living being endowed with intelligence and power. I believe every candid and judicious reader will admit, that something more was intended by the evangelist. Nor is there any danger lest the terms should, by one who gives the smallest attention to the attributes here ascribed to *the word*, be too literally understood. Let it be observed further, that the method here taken is that which, in similar cases, is adopted by our translators. Thus it is the same divine personage who, in ver. 4 is called "the light of men;" to which nevertheless, the pronoun *it* is applied, ver. 5, without hurting our ears in the least.

[3] "Without it not a single creature was made," χωρις αυτου εγενετο ουδε ἑν ὁ γεγονεν. Some critics, by a different pointing, cut off the last two words, ὁ γεγονεν, from this sentence, as redundant, and prefix them to the following, making ver. 4 run thus: ὁ γεγονεν εν αυτῳ ζωη ην, "What was made in it was life." The Vul. is susceptible of the like difference in meaning, from the different ways of pointing, as the Gr. is. The same may be said of the Sy. and of some other translations both ancient and modern. In languages which do not admit this ambiguity, or in which translators have not chosen to retain it, the general incli-

nation appears to have been to the meaning here assigned. It is urged in favour of the other, that it is much in John's manner to begin sentences with the word or words which concluded the sentence immediately preceding. This is true, and we have some instances of it in this chapter; but it is also true, that it is much in the manner of this evangelist to employ repetitions and tautologies, for the sake of fixing the reader's attention on the sentiments, and rendering them plainer. Of this the present Gospel, nay this very chapter, affords examples. Thus, ver. 7, ηλθεν εις μαρτυριον, ἱνα μαρτυρησῃ: ver. 20, ὡμολογησε:—και ουκ ηρνησατο, και ὡμολογησεν. Admitting, therefore, that both interpretations were equally favoured by the genius of the tongue and the apostle's manner of writing, the common interpretation is preferable, because simpler and more perspicuous. The apparent repetition in this verse is supposed, not implausibly, to suggest, that not only the matter of the world was produced, but every individual being was formed, by the Word.

5. "The light shone in darkness, but the darkness admitted it not," το φως εν τῃ σκοτια φαινει· και ἡ σκοτια αυτο ου κατελαβεν. E. T. "The light shineth in darkness, and the darkness comprehended it not." Nothing is a more distinguishing particularity of this writer's style, than the confounding of the tenses. It is evident, from the connexion of these clauses, that the tense ought to be the same in both. And though it might admit some defence, that, in clauses connected as those in the text, the first should be expressed in the past, and the second in the present, the reverse is surely, on the principles of grammar, indefensible. I have employed the past time in both, as more suitable to the strain of the context. I think also it makes a clearer sense; inasmuch as the passage alludes to the reception which Jesus Christ, here called the light, met with whilst he abode upon the earth, and the mistakes of all his countrymen (the disciples themselves not excepted) in regard to his office and character.

9. "The true light was he who," Hν το φως το αληθινον ὁ. E. T. "That was the true light which." When this verse, in the original, is compared with the foregoing, it appears, upon the first glance, to be in direct contradiction to it: ver. 8, ουκ ην εκεινος το φως; ver. 9, ην το φως. As if we should say, in Eng. 'that man was not the light'—'He was the light.' But, on attending more closely, we find that, in ver. 8, εκεινος, referring to John the Baptist, is the subject of the proposition; whereas, in ver. 9, το φως is the subject. In this view, there is a perfect consistency between the two assertions, as they relate to different subjects. For the greater perspicuity, I have rendered what is affirmed of the true light, ver. 9, *he who coming*, not *that which coming*, though this is the more literal version. My reason is, because, in the following verses, this light is spoken of always as a person. Now the best place for introducing this change of man-

ner, is doubtless that wherein an explanation is purposely given of the phrase *το φως το αληθινον*. And that there is such a change of manner in the original, is manifest. Thus the pronoun referring to *φως*, ver. 5, is *αυτο*, in the neuter; but after the explanation given, ver. 9, we find in verses 10, 11, and 12, *αυτον* in the masculine.

[2] "Who, coming into the world, enlighteneth every man," *ὁ φωτιζει παντα ανθρωπον ερχομενον εις τον κοσμον*. E. T. "Which lighteth every man that cometh into the world." Vul. "Quæ illuminat omnem hominem venientem in hunc mundum." I have observed (Diss. XII. Part i. sect. 22) that the word *ερχομενον*, in this place, is equivocal, as it may be understood to agree either with *φως* or with *ανθρωπον*. As the ambiguity could not well be preserved in Eng. I have preferred the former method of rendering. Most modern translators, Itn. Fr. and Ger. as well as ours, have, with the Vul. preferred the latter. The former way has been adopted by Cas. and Leo de Juda in La.; by L. Cl. and Beau. in Fr.; by the An. translator and Dod. in Eng. The reasons which determined my choice are the following:—1st, *Ὁ ερχομενος εις τον κοσμον* is a periphrasis by which the Messiah was at that time commonly denoted, [as chap. vi. 14, xviii. 37.] 2dly, He is in this Gospel once and again distinguished as "the light that cometh into the world." Thus, chap. iii. 19, "Now this is the condemnation, that the light (*το φως*) is come into the world:"—chap. xii. 46. "I am come a light into the world." 3dly, I do not find, on the other hand, that *ερχομενος εις τον κοσμον*, "who cometh into the world," is ever employed by the sacred writers as an addition to *πας ανθρωπος*, "every man." I am far from pretending that words, not absolutely necessary, are not sometimes used in Scripture to render the expression more forcible. But it must be allowed to have weight in the present case, that a phrase which never occurs in the application that suits the common version, is familiar in the application that suits the version given here. 4thly, The meaning conveyed in this version appears more consonant to fact than the other. To say that the Messiah, by coming into the world, lighteth every man, is, in my apprehension, no more than to say that he has, by his coming, rendered the spiritual light of his Gospel accessible to all, without distinction, who choose to be guided by it. The other, at least, seems to imply, that every individual has in fact been enlightened by him. Markland observes, (Bowyer's Conjectures,) that if *ερχομενον* agreed with *ανθρωπον*, it would have probably had the article, and been *τον ερχομενον*. But on this I do not lay any stress; for though the remark is founded in the Gr. idiom, such minute circumstances are not always minded by the evangelists.

11. "He came to his own home, and his own family did not receive him," *εις τα ιδια ηλθε, και οἱ ιδιοι αυτον ου παρελαβον*.

E. T. "He came unto his own, and his own received him not." The E. T. is right, as far as it goes, but not so explicit as the original. The distinction made by the author between *τα ιδια* and *οἱ ιδιοι* is overlooked by the interpreter. As by that distinction the country of Judea and the people of the Jews are more expressly marked, I have thought it worthy of being retained. For a similar phrase to *εις τα ιδια*, see L. ii. 49. N. Though *τα ιδια* commonly means *home*, this is not always to be understood strictly for *one's own house*. A man naturally considers his *country*, when he is at a distance from it, as his *home*, and his *countrymen* as those of his *family*. Diss. XII. Part iv. sect. 8.

12, 13. "Children of God, who derive their birth not from blood:" That is, children by a generation spiritual and divine, which has nothing in common with natural generation.

14. "The word became incarnate," *ὁ λογος σαρξ εγενετο*. E. T. "The word was made flesh." In the language of the synagogue the term *σαρξ* was so often employed to denote 'a human being,' that the evangelist's expression would not sound so harshly in the ears of those accustomed to that idiom, as the literal version of the words does in ours. Besides, *was made* does not entirely correspond to *εγενετο* as used here, being a translation rather of the La. *factum est* than of the Gr. I have, for these reasons, preferred the phrase 'became incarnate,' which, if it does not so much trace the letter of the original as the common rendering does, is closer to the sense, and sufficiently simple and intelligible. This expression, "The word became incarnate," has been thought by some, not implausibly, to have been pointed by the evangelist against the error of the *Docetæ*, who denied the human nature of Christ, supposing him to have been a man only in appearance; and the expression, "The word was God," ver. 1, to have been pointed against the error of the Ebionites, who denied his divine nature, affirming that he was no more than a man.

[2] "Sojourned," *εσκηνωσεν*. E. T. "Dwelt." Vul. Ar. Er. Zu. Cas. "Habitavit." Be. "Commoratus est." Most foreign versions follow the Vul. An. "Had his tabernacle." Dod. "Pitched his tabernacle." Wes. and Wy. "Tabernacled." The rest follow the common version. The primitive signification of the verb *σκηνοω*, from *σκηνη*, *tent* or *tabernacle*, is doubtless 'to pitch a tent,' or dwell in a tent. But words come insensibly to deviate from their first signification. This has evidently happened to the verb in question. As a tent, from its nature, must be a habitation of but short continuance, the verb formed from it would quickly come to signify to reside for a little time, more as a sojourner than as an inhabitant. This is well deduced by Phavorinus, *σκηνη, ἡ προσκαιρος κατοικια· σκηνοω, το προς καιρον οικησιν ποιουμαι*, which exactly suits the sense of *commoror*, 'I sojourn.' It must be owned also, (as may be evinced from unexceptionable authorities,) that the verb means sometimes simply *to dwell*, in

the largest sense, without any limitation from the nature or the duration of the dwelling. Thus the inhabitants of heaven are called (Rev. xii. 12, and xiii. 6.) οἱ εν ουρανοις σκηνουντες. Nay, which is still stronger, it is made use of to express God's abode with his people after the resurrection, which is always represented as eternal, Rev. xxi. 3. But we may be the less surprised at this when we consider, that σκηνη itself is used (L. xvi. 9,) for a permanent habitation, and joined with the epithet αιωνιος. See N. [3]. on that verse. We cannot therefore deny, that the manner wherein the word is rendered by the Vul. and the E. T. is entirely defensible. As the term, however, admits either interpretation: and as the word for *to dwell* commonly used in this Gospel, and even in this chapter, is different; and as, considering the shortness of our Lord's life, especially of his ministry, he may be said more properly to have *sojourned* than to have *dwelt* amongst us; I have preferred Be.'s interpretation.

15. I look upon this verse as a parenthesis, in which the testimony of John is anticipated, ver. 16, being in immediate connexion with ver. 14. It is for this reason I have not only enclosed ver. 15. in hooks, but introduced it by the words *it was*, which render the connexion closer. This will appear more evidently from what is to be remarked on ver. 16.

[2] "Is preferred to me," εμπροσθεν μου γεγονεν. Vul. "Ante me factus est." Er. and Zu. "Antecessit me." Cas. "Ante me fuit." Be. "Antepositus est mihi." Dio. "M'è antiposto." G. F. "Est préféré à moi." L. Cl. "Est plus que moi." Beau. "M'est préféré." Ger. Vor mir gewesen ist. E. T. Dod. Hey. Wes. Wy. Wor. "Is preferred before me." An. "Was before me." There are but two meanings in all the variety of expressions employed in translating this passage. Some make it express *priority* in time, others *pre-eminence* in dignity. With the former we should undoubtedly class the Vul. and yet most of those who have translated from it must be numbered among the latter. Thus the translators of P. R. and Sa. say, "A été préféré à moi." Si. "Est au-dessus de moi." But though the Vul. and the other Latin translators, Be. alone excepted, have adopted the first method; all the translators into modern languages I am acquainted with, Romish or Protestant, (except Lu. the An. and the Rh.) have followed Be. in preferring the second. Were I here translating the Vul. I should certainly say with the interpreters of Rheims, "was made before me," and should be ready to employ Si.'s language against himself, accusing him (with better reason than he has accused Be. and the P. R. interpreters) of giving for a version a mere comment, which ought to have been put in the margin. But, as I do not translate from the Vul. the case is different. Wh. indeed, a commentator of known and deserved reputation, thinks the proper import of εμπροσθεν to be 'before in time,' and renders the Gr. expression 'is before me.' "I find

no instance," says he "where εμπροσθεν μου γεγονεν signifies he was preferred before me, and therefore rather chose to retain the proper import of the words." Maldonat, another commentator justly celebrated for critical abilities and acuteness, is of an opinion directly opposite to Wh.'s. He affirms, that in Scripture εμπροσθεν never expresses priority of time: "Ut multi notaverunt, non dixit προ μου, sed εμπροσθεν μου; præpositio autem εμπροσθεν nusquam in sacris literis reperitur tempus significare." Be. appears to have thought so also when he said, "Ego istos libenter rogem, ut vel unum ex Novi Testamenti libris exemplum proferant in quo εμπροσθεν tempus declaret." Opinions so contrary cannot be both true; but both may be false, and I suspect are so. That εμπροσθεν in the New Testament is sometimes expressive of time, may be argued from these words of the Baptist, ch. iii. 28, "I am not the Messiah, but am sent before him," εμπροσθεν εκεινου. There is at the same time, it must be confessed, some relation to place here also. The word εμπροσθεν, in the most common acceptation, answers to the Latin *coram*, not seldom to *præ*, more rarely to *ante*. In the sense of preference or superiority it is doubtless employed by the Seventy, Gen. xlviii. 20. Εθηκεν τον Εφραϊμ εμπροσθεν του Μανασση, "He set Ephraim before Manasseh:" for though it may be said that Ephraim was the first named, it is only the preference implied as given to the younger brother which seems to have been regarded by their father Joseph. Chrysostom also, and other Greek expositors, interpret in the same manner the words in the passage under consideration. Add to this, that in those places of the Gospel, which are pretty numerous, where priority in time alone is referred to, the word is never εμπροσθεν, but either προ or πριν, with the genitive of the noun, or the infinitive of the verb. See in this Gospel (amongst other places) ch. i. 48, iv. 49, v. 7, viii. 58. Another argument in favour of this interpretation is, that priority in time appears to be marked by the succeeding clause πρωτος μου ην, to be considered immediately. Now, to give the same meaning to both clauses, is to represent the evangelist as recurring to a sophism which logicians call *idem per idem*, that is, proving a thing by itself, repeated with only some variety in the expression; insomuch that his reasoning would amount to no more than this, 'He was before me, because he was before me."

[3] "For he was before me," οτι πρωτος μου ην. Vul. Er. Zu. Be. "Quia prior me erat." Cas. "Quippe qui prior me sit." The Sy. (though in the former clause the expression may be thought ambiguous) is clearly to the same purpose with the aforesaid versions in this. In the same manner also Dio. Lu. and the Fr. translators, except Beau. who says, "Parce qu'il est plus grand que moi." With this agrees Hey. "For he is my superior." The other Eng. versions concur with the E. T. The word πρωτος is no doubt a superlative, and signifies not only first in time,

but often also first in dignity and rank. When it is used in this way, it is commonly followed, like other superlatives, by the genitive plural of that which is the subject of comparison; or, if the subject be expressed by a collective noun, by the genitive singular. Thus (Mr. xii. 29,) πρωτη πασων των εντολων is "the chief of all the commandments;" (Acts xxviii. 17,) τους οντας των Ιουδαιων πρωτους, "the chief of the Jews." In like manner (Mr. vi. 21,) οἱ πρωτοι της Γαλιλαιας, and (L. xix. 47,) οἱ πρωτοι του λαου; for λαος is a collective noun, so also is Γαλιλαια, the name of a country, when used by a trope for the inhabitants. But in the expression in question there is neither collective nor genitive plural; πρωτος cannot therefore be rightly understood as a superlative. But is there any similar example in the sacred writers? There is one similar in this very Gospel, (xv. 18,) εμε πρωτον ὑμων μεμισηκεν, concerning the meaning of which, though the construction is unusual, there has hardly been, till very lately, a diversity of opinion amongst interpreters. These have generally agreed in rendering the passage "it hated me before it hated you." The sense which has been put on the word πρωτος, and so strenuously defended by Dr. Lardner, shall be considered in the Note on that place. Till then I shall take it for granted, that what has hitherto been the commonest explanation of the term, is also the clearest. Now, by every principle of sound criticism, we ought to explain the doubtful by the clear, especially as both examples which are all the examples that Scripture affords us, are from the same pen; and as the passage thus explained yields a sense which is both just and apposite, there being at least an apparent reference to the information he had given us concerning the λογος, 'the word,' in the beginning of the chapter.

16. "Of his fulness we all have received, even grace for his grace." Εκ του πληρωματος αυτου ἡμεις παντες ελαβομεν, και χαριν αντι χαριτος. E. T. "Of his fulness have all we received, and grace for grace." The context shows that the possessive pronoun αυτου, *his*, refers to ὁ λογος, *the word*, which he says became incarnate. But what is the import of the clause "grace for grace?" Is it that we receive grace, in return for the grace we give? So says L. Cl. availing himself of an ambiguity in the Greek word χαρις, which (like *grace* in Fr.) signifies not only a favour bestowed, but thanks returned; and maintaining that the sense is, that God gives more *grace* to those who are thankful for that formerly received; a position which, however just, it requires an extraordinary turn of imagination to discover in this passage. Is it, as Dod. Wes. and Wy. render it, "grace upon grace," that is, grace added to grace? I should not dislike this interpretation, if this meaning of the preposition αντι in Scripture were well supported. It always there denotes, if I mistake not, 'instead of,' 'answering to,' or 'in return for.' Is it a mere pleonasm? Does it mean (as Grotius would have it) "grace gratuitous?" I do

not say that such pleonastic expressions are unexampled in sacred writ; but I do say, that this sense given to the idiom is unexampled. The word in such cases is δωρεαν, as Rom. iii. 4. Δικαιουμενοι δωρεαν τη αυτου χαριτι. If, instead of giving scope to fancy, we attend to the context and the construction of the words, we shall not need to wander so far in quest of the meaning. In ver. 14, we are informed, that "the word became incarnate, and sojourned amongst us, full of grace and truth." It is plain that the 15th verse, containing the Baptist's declaration, must be understood as a parenthesis. And it actually is understood so by all expositors; inasmuch as they make αυτου here refer to λογος in ver. 14. The evangelist, resuming the subject which (for the sake of inserting John's testimony) he had interrupted, tells us, that all we his disciples, particularly his apostles, have received of his *fulness*. But of what was he full? It had been said expressly, that he was *full of grace*. When, therefore, the historian brings this additional clause concerning *grace* in explanation of the former, (for on all hands the conjunction και is here admitted to be explanatory,) is it not manifestly his intention to inform us, that of every *grace* wherewith he was filled his disciples received a share? The pronoun αυτου, which occurs after πληρωματος, must be understood as repeated after χαριτος, the omission whereof in such cases is so common as scarcely to be considered as an ellipsis. I shall give a few similar examples out of many which might be produced. Mt. xii. 50, αυτος μου αδελφος, και αδελφη, και μητηρ εστι; where the pronoun μου is prefixed to the first noun, and left to be supplied by the sense before the other two: 1 Tim. vi. 1, ἱνα μη το ονομα του Θεου και η διδασκαλια βλασφημηται; where the sense requires the pronoun αυτου, or the repetition of του Θεου after διδασκαλια: and to give one example from this Gospel, ch. vi. 52, πως δυναται ούτος ἡμιν δουναι την σαρκα φαγειν; where, if we do not supply from the sense αυτου after σαρκα, we shall give a very different meaning to the question, and one perfectly unsuited to the context. But to return to the words under examination: when the immediate connexion between the 16th and the 14th verses is attended to, the meaning of the clause is equally obvious as that of any of the foregoing examples. "The Word incarnate," says the apostle, "resided amongst us, full of grace and truth; and of his fulness we all have received, even grace for his grace;" that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion, according to their measure. If there should remain a doubt whether this were the sense of the passage, the words immediately following seem calculated to remove it: "For the law was given by Moses, the grace and the truth came by Jesus Christ." Here the evangelist intimates that Jesus Christ was as truly the channel of divine grace to his disciples, as Moses had been of the knowledge of God's law to the Israelites. I am happy to find that in this criticism I concur with the learned Dr. Clarke.

17. "The grace and the truth," ἡ χαρις και ἡ αληθεια. E. T. "Grace and truth." The article in this place ought by no means to be omitted. These nouns are often used emphatically as names for the Gospel dispensation; and are here contrasted as such to ὁ νομος, 'the law,' the name given to the Mosaic economy. Ἡ χαρις, sometimes with and sometimes without an addition, is thus, if I mistake not, employed in these and other passages, which the reader may consult at his leisure: Acts xiii. 43, xx. 32; 2 Cor. vi. 1; Gal. ii. 21, v. 4; 2 Thess. i. 12; Tit. ii. 11; 1 Pet. v. 12; and ἡ αληθεια in the following; J. viii. 32, xvi. 13, xvii. 17; 2 Cor. iv. 2, xiii. 8; Gal. iii. 1, v. 7; Eph. iv. 21; 2 Thess. ii. 12; 1 Tim. iii. 15, iv. 3; 2 Tim. ii. 15, iii. 8, iv. 4; Tit. i. 14; Heb. x. 26; Ja. v. 19; 1 Pet. i. 22; 2 Pet. ii. 2; 1 J. ii. 21; 2 J. 2; 3 J. 8.

18. "That is in the bosom of the Father," ch. iii. 13. N.

19. "Now this is the testimony of John." Και αυτη εστιν ἡ μαρτυρια του Ιωαννου. A little attention to the words in the original will convince the judicious reader that there ought to be a full stop here, and that this ought to be read as a distinct sentence. The next sentence, which includes the rest of the 19th verse, and the whole of the 20th, derives both simplicity and perspicuity from this manner of dividing.

21. "Who then?" τι ουν; E. T. "What then?" Between the two questions, *What art thou?* and *Who art thou?* put on such an occasion as the present, by such men as the messengers of the Pharisees, to such a person as John, there is no imaginable difference in respect of meaning. Accordingly the same answer is equally adapted to either question. But there is in our language an essential difference in meaning between the words *What then?* and *Who then?* The former though it would be readily denominated a literal version, of the Gr. τι ουν, conveys to our mind a sense totally different: the latter with an inconsiderable difference in point of form, entirely coincides in import with the original expression; for in such cases, as was just now observed, *what* and *who* are equivalent. But in combining words into a phrase, the result is often different from what we should expect from the words of which the phrase is combined, considered severally. And this is one of the many reasons which render a literal version often a very unjust as well as obscure version. As to the point we are here concerned with, *what then?* has acquired an idiomatical acceptation which answers exactly to the Fr. *Qu'inferez vous de là?* 'What would you infer from that?' than which nothing could be more foreign to the purpose. I am surprised that all the later Eng. versions, except the An. who omits the question entirely, have here implicitly followed the E. T. The foreign translators have in general done justice to the sense.

[2] "Art thou Elijah? He said I am not." There is here an

apparent contradiction to the words of our Lord concerning John, Mt. xi. 14. "This is the Elijah that was to come." But Jesus, in the passage quoted, evidently refers to the words of Malachi, his purpose being to inform his disciples that John was Elijah in the meaning of that prophet, and that the prophet's prediction was accomplished in the Baptist, inasmuch as he came in the spirit and power of Elijah. But when the question was proposed to John, the laws of truth required that he should answer it according to the sense wherein the words were used by the proposers. He could not otherwise have been vindicated from the charge of equivocating. The intended purport of their question, he well knew, was, whether he acknowledged that he was individually the prophet Elijah returned from heaven to sojourn again upon the earth? For in this mannner they explained the prediction. To this he could not, without falsehood, answer in the affirmative.

3 "Art thou the prophet?" ὁ προφητης ει συ; E. T. "Art thou that prophet?" The latter expression is evidently unsuitable to our idiom, unless some prophet had been named in the preceding part of the conversation to whom the pronoun *that* could refer. In this our translators have too implicitly followed Be. who says, "Es tu propheta ille?" Not that I condemn Be. for this version. I think, on the contrary, that as the article was quite necessary here, and this was only way of supplying it in La. he did right. Accordingly Er. and Leo. de Juda had done the same before him. But there was no occasion for this method in Eng. which has articles. I own at the same time, that in the way wherein the question is expressed in the Vul. and in Cas. the most natural version would be, "Art thou a prophet?" which is quite a different version: nay, I am persuaded that if this had been the question, the Baptist's answer would not have been in the negative. Our Lord, we know, calls him (Mt. xi. 11,) "a prophet than whom there had not arisen a greater," under the Mosaic dispensation. Besides, the Gr. is quite explicit, and the article here perfectly well supported. It is also repeated with the word προφητης, ver. 25, and of the best authority, notwithstanding the dissent of Heinsius and Mill. Yet some translators, even from the Gr. have rendered the question indefinitely. Of this number are Lu. and Beau. among foreigners, and of Eng. translators the An. Dod. and Wor. To me it is evident, both from what is said here, and from other hints in the N. T. that there was at that time a general expectation in the people of some great prophet besides Elijah, who was soon to appear, and who was well known by the emphatical appellation *the prophet*, without any addition or description. In ch. vi. 40, 41, *the prophet* is distinguished from the Messiah, as he is here from Elijah.

23. "I am he whose voice proclaimeth in the wilderness," Εγω φωνη βοωντος εν τῃ ερημῳ. E. T. "I am the voice of one

crying in the wilderness." In such declarations the general purport is alone regarded by the speaker; the words ought not therefore to be grammatically interpreted. John instead of giving a description of his own character and office, refers those who questioned him, to the words of the prophet Isaiah, in which they would find it. What he here says of himself, is to be understood no otherwise than we understand what Mt. says of him, ch. iii. 3. Interpretations to be formed from the manifest scope, not from the syntactic structure of a sentence, are not unfrequent in Scripture: Thus, Rev. i. 12, Επεστρεψα βλεπειν την φωνην, literally, "I turned to see the voice."—The like may be observed in some of the parables, as Mt. xiii. 24, and 25. In one of these places the kingdom of heaven is, according to the scope of the passage, compared to a field; but, according to the letter, to the proprietor; in the others it is compared apparently to a merchant, but in fact to a pearl. Several other instances occur in the Gospels. As on such points the genius of modern languages is more fastidious than that of the ancient, it would savour more of the superstitious and servile spirit of the synagogue, or of the κακοζηλια of an Arias or an Aquila, than of the liberal spirit of our religion, to insist on a version of these passages scrupulously literal.

28. "Bethany." E. T. "Bethabara." In the common Gr. it is Βηθαβαρᾳ. But the MSS. which read Βηθανιᾳ are, both in number and in value, more than a counterpoise to those in which we find the vulgar reading. Add to these the Vul. the Sax. and both the Sy. versions, together with Nonnus' Gr. paraphrase of this Gospel, which is entitled to be put on the footing of an ancient translation. Also several ancient authors and some of the best editions read so. There is ground to think that the change of *Bethany* into *Bethabara* took its rise from a conjecture of Origen, who, because its situation mentioned here does not suit what is said of Bethany, where Lazarus and his sisters lived, changed it into Bethabara, the place mentioned Judg. vii. 24, where our translators have rendered it Beth-barah. But one thing is certain that in several instances the same name was given to different places; and this *Bethany* seems here to be expressly distinguished from another of the name, by the addition περαν του Ιορδανου, 'upon the Jordan.' It adds also to the probability of the reading here adopted, that *Bethany*, by its etymology, signifies a place or house close by a ferry.

33. "I should not have known him." This has been thought by some not perfectly consistent with what L. acquaints us concerning the connexion of their families, and particularly with what we are told Mt. iii. 14, where we find that John, when Jesus came to him to be baptized, modestly declined the office, and freely acknowledged the superiority of the latter. But there is no absurdity in supposing that this was in consequence of what

the Baptist knew concerning our Lord's personal character, his superior wisdom and sanctity. Nay, he might have known further, that he was a Prophet, and highly honoured of God, and yet not have known or even suspected that he was the Messiah, till the descent of the Holy Ghost at his baptism. All that is affirmed here is, that, till this evidence was given him, he did not know him to be the Messiah. The same solution of this difficulty is given, I find, by Mr. Palmer. See his letter prefixed to Priestley's Harmony.

42. "A name equivalent to Christ," ὁ εστι μεθερμηνευομενον ὁ Χριστος. E. T. "Which is being interpreted, the Christ." In all the best MSS. and editions, the article in Gr. before Χριστος is wanting. As the intention here is only to point out the coincidence of the two names, we must be sensible that it was not necessary.

43. "Cephas, which denoteth the same as Peter," Κηφας ὁ ἑρμηνευεται Πετρος. E. T. "Cephas, which is by interpretation a stone." I have put "which denoteth the same as Peter" in a different character, as the words of the historian, and not of our Lord. We ought to consider that this evangelist wrote his Gospel in a Grecian city of Asia Minor, and for this reason was the more careful to translate into Gr. the Heb, or Chal. names, given for a special purpose, whereof they were expressive. There was the greater reason for doing so in the two cases occurring in this and the preceding verse, as the Greek names were become familiar to the Asiatic converts, who were unacquainted with the oriental names. The sacred writer, had a twofold view in it; first, to explain the import of the name; secondly, to prevent his readers from mistaking the persons spoken of. They all knew who, as well as, what was meant by Χριστος; but not by the Heb. word *Messiah*. In like manner they knew who was called *Peter*, but might very readily mistake *Cephas* for some other person. When a significant name was given to a man or woman, it was customary to translate the name when he or she was spoken of in a different tongue. Thus *Thomas* was in Gr. *Didymus;* and *Tabitha* was *Dorcas*. Now it deserves our notice, that a translation from the Gr. can, for the most part, answer only one of the two purposes above-mentioned. The Gr. to those who cannot read it, is equally unintelligible with the Heb. To give the Gr. name, therefore, to the Eng. reader, is not to explain the Heb. For this reason, the interpreter ought to consider which of the two purposes suits best the scope of the place, and to be directed by this consideration in his version. The other purpose he may supply by means of the margin. To me it appears of more importance, in these instances,, to be ascertained of the sameness of the person denominated both *Messiah* and *Christ*, and also of him called *Cephas* and *Peter*, than to know that the two former words signify *anointed*, and the two

latter *rock*. I have therefore taken the method adopted by the Eng. translators as to the former, but not as to the latter. They have retained *Christ* in the version, and put *anointed* on the margin. The word *Petros* they have translated *a stone*. The same way ought certainly to have been followed in both. As far as I can judge of the scope of the passage, it is clearly the intention of the writer, on the first mention of some principal persons in his history, in order to prevent all mistakes that may in the sequel arise about them, to give their different names at once, with this intimation, that they are of the same import, and belong to the same person. Thus we have here, in one verse, all the names by which this apostle is distinguished—*Simon* son of *Jona*, *Cephas*, and *Peter*. Again, if the sacred penmen had more in view to acquaint us with the signification of the name, than to prevent our mistaking the person, he would probably have translated Cephas into Gr. πετρα, not Πετρος. The former is always used in the N. T. and in the Sep. for *a rock*, and never the latter. I acknowledge that πετρος, in Gr. authors, and πετρα, are synonymous; but in the use of the sacred writers, Πετρος is invariably, and πετρα never, a proper name. Nay, in the passage, Mt. xvi. 18, wherein the signification of the word is pointed out as the reason of assigning the name, the word is changed in the explanation given—συ ει Πετρος· και επι ταυτη τη πετρα. This would not have been done, if Πετρος had ever been used by them for *a rock*. Accordingly, in the Sy. version there is no change of the word; Cephas, or rather Kepha, serving equally for both. The change was evidently made in the Gr. for the sake of the gender; πετρα being feminine, was not a suitable name for a man. The word Πετρος, however, being preferred by the evangelist to πετρα, shows evidently that it was more his view to indicate the person than to explain the name. So the author of the Vul. understood it, who renders the words "quod interpretatur Petrus," not *petra*. Let it be observed further, that this apostle is never afterwards named by this evangelist *Cephas*, but always Peter. Now, in consequence of excluding that name out of this verse, the very purpose, as I imagine, of John's introducing the name into it is defeated; as, from this Gospel at least, the mere Eng. reader would not discover, when he hears afterwards of Peter, that it was the same person whom our Saviour, on this occasion, denominated Cephas. It must, therefore, be more eligible to preserve the names in the version, and give their import in the margin, than conversely; unless we will say, that it is of more consequence to know the etymology of the names, than to be secured against mistaking the persons to whom they are appropriated. I shall only add, that, by a strange felicity in some tongues, both purposes are answered in the translation as well as in the original. *Pierre*, in Fr. hits both senses exactly; and in La. and Itn. the affinity in the names is as great as between πετρος and πετρα in Gr.

51. "Thou believest," πιστευεις. E. T. "Believest thou?" The words are capable of being translated either way. I prefer the more simple method of rendering, which is by affirmation, when neither the form of the sentence, nor any expression of surprise or emotion, lead us to consider it as an interrogation.

52. "Hereafter," απ' αρτι. There is nothing answering to this in the Vul. Cop. Sax. and Arm. versions. The words are wanting in but one MS. of no great account.

CHAPTER II.

4. "Woman." That this compellation was not, in those days, accounted disrespectful, has been fully evinced by critics from the best authorities. We find in this Gospel (ch. xix. 26,) our Lord addressing his mother by this title on a very moving occasion, on which he showed her the most tender affection and regard.

"What hast thou to do with me?" Mt. viii. 29. N. It was no doubt our Lord's intention, in these words, gently to suggest that, in what concerned his office, earthly parents had no authority over him. In other things he had been subject to them. Some translators have been rather over-solicitous to accommodate the expression to modern forms of civility. The An. "Leave that affair to me; is not that my concern?" Hey. "What is there between me and you?" This, I suppose, has been thought a softer expression of the sense than that which is given in the E. T. It is certainly more obscure, and does not suit our idiom. But it is a literal version of the phrase by which the Fr. translators render our Lord's expression "Qu'y a-t-il entre vous et moi?" Wes. "What is it to me and thee?" This, at first sight, appears preferable to the rest, because the most literal version. But, as Bishop Pearce well observes, had that been the evangelist's meaning, he would have written τι προς εμε και σε; as in ch. xxi. 23, τι προς σε; "what is that to thee?" and, Mt. xxvii. 4, τι προς ἡμας; "what is that to us?" Let me add, that τι εμοι και σοι, as it is elliptic, is evidently a proverbial or idiomatic expression. Now, the meaning of such is always collected from the customary application of the words taken together, and not from combining the significations of the words taken severally. The common version suits the phrase in every place where it occurs—Wesley's does not; accordingly, in all other places, he renders it differently. Another reason against this manner is, because the sense conveyed by it is a worse sense, and not suitable to the spirit of our Lord's instructions. 'What is it to us that they want wine? That concerns them only; let them see to it.' This way of talking appears rather selfish, and does not savour of that tender sympathy which our religion so warmly recommends, whereby the interests and the concerns of others, their joys and their sorrows, are made our own.

6. "Baths," μετρητας. E. T. "Firkins." As to the impropriety of introducing into a version of Scripture the name of a vessel so modern as *firkin*, see Diss. VIII. Part i. sect. 9, &c. I have preferred here the Heb. measure *bath*, as the common standard used in reckoning the capacity of their vessels; especially as I find the Heb. word בת rendered μετρητης in the Sep. 2 Chron. iv. 5. I acknowledge at the same time that this evidence is not decisive; but I have not found any thing better, in support of a different opinion. The Seventy indeed have, in 1 Kings xviii. 32, rendered סאה *seah*, which was equal to one third of the *bath*, in the same manner; but, as the words *seah* and *ephah* were, with the Hebrews, peculiarly the names of dry measures, and never applied to liquids, we cannot have recourse to that passage for the interpretation of an expression relating solely to liquors. Some think, that as μετρητης was also the name of an Attic measure, the evangelist (most of whose readers were probably Greeks) must have referred to it as best known in that country. There are other suppositions made; but hardly any thing more than conjecture has been advanced in favour of any of them. It ought not to be dissembled, that, in most of the explanations which have been given of the passage, the quantity of liquor appears so great as to reflect an improbability on the interpretation. I shall only say, that the E. T. is more liable to this objection than the present version. The *firkin* contains nine gallons; the *bath* is commonly rated at seven and a half, some say but four and a-half; in which case the amount of the whole, as represented here, is but half of what the E. T. makes it. The quantity thus reduced will not perhaps be thought so enormous, when we consider, first, the length of time, commonly a week, spent in feasting on such occasions, (of which time, possibly, one half was not yet over,) and the great concourse of people which they were wont to assemble.

2 "For the Jewish rites of cleansing," κατα τον καθαρισμον των Ιουδαιων. E. T. "After the manner of the purifying of the Jews." This expression is rather obscure and indefinite. There can be no doubt that, in such cases as the present, κατα is equivalent to εις, and denotes the end or purpose. So the Sy. interpreter has understood it.

10. "When the guests have drunk largely," οταν μεθυσθωσι. Vul. "Cum inebriati fuerint." The Gr. word frequently in Scripture, and sometimes in other writings, denotes no more than *to drink freely*, but not to intoxication.

14. "Cattle," βοας. E. T. "Oxen." Βους in Gr. in like manner as *bos* in La. is the name of the species, and therefore of the common gender. It includes alike *bulls*, *cows*, and *oxen*. Thus, Gen. xli. 2, 3, the *kine* in Pharaoh's dream are termed βοες by the Seventy—επτα βοες καλαι—αλλαι επτα βοες αισχραι—and in the Vul. they are named *boves*; but no person who under-

stands English would call them *oxen*. And though a herd may sometimes be so denominated, because the *oxen* make the greater part, it could never with propriety be used of cattle amongst which there was not even a single *ox*. Let it be observed, that the merchandize which was carried on in the outermost court of the temple, a very unsuitable place without doubt, was under the pretext of being necessary for the accommodation of the worshippers, that they might be supplied with the victims requisite for the altar; and, where payments in money were necessary, that, in exchange for the foreign coin they may have brought from their respective places of abode, they might be furnished with such as the law and custom required. Now, by the law of Moses, no mutilated beast, and consequently no *ox*, could be offered in sacrifice to God. Yet all the English translators I have seen render βοας here 'oxen.' In like manner, all the Fr. translators I am acquainted with, except Beau. who says, 'des taureaux,' fall into the same mistake, rendering the word 'des bœufs.'

20. "Forty-and-six years was this temple in building," τεσσαρακοντα και ἑξ ετεσιν ῳκοδομηθη ὁ ναος οὑτος. Dod. Hey. and Wor. say *hath been*, instead of *was*, proceeding on the supposition, that those who made this reply alluded to the additional buildings which the temple had received, and which had been begun by Herod, and continued by those who succeeded him in the government of Judea, to the time then present. But let it be observed, that the Jews never did, nor do to this day, speak of more than two temples possessed by their fathers; the first built by Solomon, the second by Zerubbabel. The great additions made by Herod were considered as intended only for decorating and repairing the edifice, not for rebuilding it; for, in fact, Zerubbabel's temple had not then been destroyed. Nor need we, I think, puzzle ourselves to make out exactly the *forty-six years* spoken of. Those men were evidently in the humour of exaggerating, in order to represent to the people as absurd what they had immediately heard advanced by our Lord. In this disposition, we may believe, they would not hesitate to include the years in which the work was interrupted, among the years employed in building.

22. "That he had said this," ὁτι τουτο ελεγεν. In the common editions, αυτοις, *to them*, is added. But this word is wanting in a very great number of MSS. amongst which are several of the highest account. It is not in some of the best editions, nor in the following versions—the Vul. either of the Sy. Cop. Arm. Sax. Ger. Tigurine, old Belgic. It has not been admitted by the best critics, ancient or modern.

ε "They understood the Scripture and the word," επιστευσαν τῳ γραφῳ και τῳ λογῳ. E. T. "They believed the Scripture and the word." Πιστευειν, in the sacred writers, sometimes signifies,

not so much 'to believe,' as 'to apprehend' aright. In this sense it is once and again employed by this writer in particular. It is not insinuated here, that the disciples did not before this time *believe* the Scripture, or their Master's word; but that they did not, till now, *rightly apprehend* the meaning of either in relation to the subject. Another instance of this application of the verb πιστευω we have ch. iii. 12.

24. "Because he knew them all," Δια το αυτον γινωσκειν παντας. The Gr. expression is an apt example of ambiguous construction, for it is equally capable of being rendered 'because they all knew him.' Yet interpreters, if I mistake not, have been unanimous in rendering it in the former way. This unanimity is itself a presumption in favour of that way; but when to this is added the scope of the context, it is rendered indubitable. We can easily understand how a man's knowledge of some persons should hinder him from trusting them, but not how he should be hindered by their knowledge of him. Besides, the words in the following verse show, that it is solely of our Lord's penetration into the characters of men that the evangelist is speaking.

CHAPTER III.

3. "Unless a man be born again," εαν μη τις γεννηθη ανωθεν. Hey. "Unless a man be born from above." The word ανωθεν will no doubt admit either interpretation. But that the common version is here preferable, is evident from the answer given by Nicodemus, which shows that he understood it no otherwise than as a second birth. And let it be observed, that in the Cha. language spoken by our Lord, there is not the same ambiguity which we find here in the Gr. The word occurs in this sense Gal. iv. 9. The oldest versions concur in this interpretation. Vul. "Nisi quis renatus fuerit denuo." With this Cas. and Be. perfectly agree in sense. Er. indeed says, "Nisi quis natus fuerit e supernis." In this he is followed as usual by the translator of Zu. The Sy. is conformable to the Vul. So are also the Ger. the Itn. and all the Fr. versions, Romish and Protestant. All the Eng. translators also, except Hey. render the words in the same manner.

[2] "He cannot discern the reign of God," ου δυναται ιδειν την βασιλειαν του Θεου. E.T. "He cannot see the kingdom of God." The common explanation that is given of the word *see* in this passage is 'enjoy,' 'share in.' Accordingly it is considered as synonymous with 'enter,' ver. 5. Though I admit in a great measure the truth of this exposition, I do not think it comprehends the whole of what the words imply. It is true, that *to see* often denotes 'to enjoy,' or 'to suffer,' as suits the nature of the object seen. Thus, *to see death*, is used for 'to die;' *to see life*, for 'to live;' *to see good days*, for 'to enjoy good days;' and *to*

see corruption, for 'to suffer corruption.' But this sense of the word *seeing* is limited to a very few phrases, of which those now mentioned are the chief. I have not, however, found an example, setting this passage aside as questionable, of ιδειν βασιλειαν for 'enjoying a kingdom,' or partaking therein. Let it be observed further, that the form of the expression is not that used in threatening, which is always by the future, or by some periphrasis of like import. Thus, as in the same chapter, ver. 36, ουκ οψεται ζωην is denounced as a threat, the expression would probably have been here, had that been the scope, ουκ οψεται την βασιλειαν του Θεου: Whereas the verb δυναμαι, with the negative particle, denotes, I imagine, an unfitness or incapacity in regard to the action or enjoyment mentioned. I understand, therefore, the word ιδειν to imply here, what it often implies, 'to perceive,' 'to discern,' not by the bodily organ, but by the eye of the mind. *To see*, for to conceive, to understand, is a metaphor familiar to all classes of people, and to be found in every language. The import, therefore, in my apprehension, is this: 'The man who is not regenerated, or born again of water and spirit, is not in a capacity of perceiving the reign of God, though it were commenced. Though the kingdom of the saints on the earth were already established, the unregenerate would not discern it, because it is a spiritual, not a worldly kingdom, and capable of being no otherwise than spiritually discerned. And as the kingdom itself would remain unknown to him, he could not share in the blessings enjoyed by the subjects of it.' This last clause appears to be the import of that expression, ver. 5, "he cannot enter the kingdom of God." The two declarations, therefore, are not synonymous, but related; and the latter is consequent upon the former. The same sentiment occurs, 1 Cor. ii. 14. So far I agree with the common exposition, that *to see* means here 'to enjoy;' for a great part of the enjoyment of those born of the spirit consists, doubtless, in their spiritual discernment of things divine, or results from it. Let it be observed further, that the sense here given to the words, makes the connexion and pertinency of the whole discourse much clearer. It is represented as our Lord's answer to what Nicodemus had said to him. Now, though I acknowledge that the verb αποκρινεσθαι does not, in the N. T. always imply strictly what the verb 'to answer' implies with us, (it being frequently used, agreeably to the Heb. idiom, of one who begins a conversation,) yet, when it is preceded by the words of a different speaker, which, though not a question, seem to require some notice, we shall not often err in rendering it 'to answer.' Such a case is the present. Nicodemus had acquainted our Lord what in brief his faith was concerning him, and the foundation on which it was built. His faith was, that Jesus was a teacher whom God had specially commissioned, in other words a Prophet; and his reason for thinking so was, the

miracles which he performed. This, we may rest assured, from what he says, when evidently disposed to say the most he could, was the sum of his belief at that time concerning Jesus. No mention is made of the Messiah, or of his reign upon the earth. It is in reference to this defect in the words of Nicodemus, partly as it were to account for his silence on this article, and partly to point out to him the proper source of this knowledge, that our Lord answers by observing, that unless a man be enlightened by the spirit, or born anew, not to the light of this world, but to that of the heavenly, he cannot discern either the signs of the Messiah, or the nature of his government. For let it be observed, that Nicodemus, though more candid than any Jew of his rank at that time, and willing to weigh impartially the evidence of a divine mission, even in one who was detested by the ruling powers, was not altogether superior to those prejudices concerning the secular kingdom of the Messiah, which seem to have been universal among the Jews of that age. It is a very fine, and at the same time a very just observation of Cyril, that our Lord's reprehensions in this conversation, in some respects more severe than ordinary, are to be understood as directed, not so much against Nicodemus, as against the guides and instructors of the age, the class to which Nicodemus belonged. Augustine is of opinion, that it was necessary thus to humble the spiritual pride of the Pharisee, the conceited superiority to the vulgar in things sacred, which is the greatest obstruction to divine knowledge; that he might be prepared for receiving, with all humility, the illumination of the spirit.

5. "Unless a man be born of water and spirit," εαν μη τις γεννηθῃ εξ ὑδατος και πνευματος. Vul. "Nisi quis renatus fuerit ex aqua et spiritu sancto." For neither of these variations in the Vul. *renatus* for *natus*, and *sancto* added to *spiritu*, do we find any authority from MSS. or (if we except the Sax.) from versions.

[2] It may be proper to observe in passing, that though our Lord, in this account of regeneration, joins *water* and *spirit* together, he does not in contrasting it with natural generation, ver. 6, mention *the water* at all, but opposes simply *the spirit* to *the flesh*, as the original principles, if I may so express myself, of those different sorts of birth. Again, in what he says, ver. 8, of the manner wherein this change is effected, the regenerate are distinguished solely by the words "born of the spirit."

8. "The wind bloweth where it listeth, and thou hearest the sound thereof; but knowest not whence it cometh, or whither it goeth; so it is with every one who is born of the spirit." Το πνευμα οπου θελει πνει, και την φωνην αυτου ακουεις, αλλ' ουκ οιδας ποθεν ερχεται και που ὑπαγει· οὑτως εστι πας ὁ γεγεννημενος εκ του πνευματος. Vul. Er. Zu. "Spiritus, ubi vult, spirat, et vocem ejus audis, sed nescis unde veniat aut quo vadat: sic est omnis qui natus est ex spiritu." It is worthy of remark, that as, in the Gr. and in the

Vul. the same word, in this passage, signifies both *wind* and *spirit*, the illustration is expressed with more energy than it is possible to give it in those languages which do not admit the same ambiguity. The Sy. does admit it, and is an exact version of the words, in the full extent they have in the original. As, in most modern tongues, it is necessary to recur to different words for explaining the same term in the beginning of the verse and in the end, this gives a degree of obscurity, and an appearance of incoherency, to the version, which the original has not. The Fr. translators from the Vul. as Si. Sa. and P. R. have employed the word *l'esprit* in both places. "L'esprit souffle où il veut, et vous entendez bien sa voix." This sounds oddly in our ears. It would be still worse to render πνευμα, *wind*, in both places. But to preserve the similitude, and express the sense with sufficient perspicuity in a modern language, would require more of the manner of paraphrase than is thought sufferable in a translator. As this manner, however, is not offensive in a note, I shall give what appears to me the purport of verses 7 and 8: 'Nor is there,' as if he had said, 'any thing in this either absurd or unintelligible. The wind, which in Hebrew is expressed by the same word as spirit, shall serve for an example. It is invisible; we hear the noise it makes, but cannot discover what occasions its rise or its fall: It is known to us solely by its effects. Just so it is with this second birth. The spirit himself the great agent, is invisible; his manner of operating is beyond our discovery; but the reality of his operation is perceived by the effects produced on the disposition and life of the regenerate.'

10. "The teacher of Israel," ὁ διδασκαλος του Ισραηλ. E. T. "A master of Israel." The article here is remarkable; the more so, because there does not appear to be a single Gr. copy which omits it. As a member of the sanhedrim Nicodemus had a superintendency in what concerned religious instruction, and might, on that account, have been called "a teacher of Israel;" but it is probably to intimate to us a distinguished fame for abilities in this respect, that he is styled, by way of eminence, ὁ διδασκαλος. It appears so particular, that it ought not to be overlooked by the translator. Be. after Er. has properly distinguished it in La. which has not articles, by the pronoun, "magister ille Israelis." The only other version I know, wherein attention has been paid to the article in this place, is Diodati's, who says, "il dottore d'Israel." The reproof conveyed in this verse is thought to have an allusion to certain figures of speech, pretty similar to those used on this occasion by our Lord, and not unfrequent among the rabbis, who considered the baptism of proselytes as a new birth. To this sort of language, therefore, it might be thought extraordinary that Nicodemus should be so much a stranger. I think, however, that our Lord's censure rather relates to his being so entirely unacquainted with that

effusion of the Spirit which would take place under the Messiah, and which had been so clearly foretold by the Prophets.

12. "If ye understood not." Chap. ii. 22. [2] N.

13. "Whose abode is heaven," ὁ ων εν τῳ ουρανῳ. E. T. "Which is in heaven." Two MSS. of no name read εκ του ουρανου. But as this reading is supported by no ancient author or translator, it has no authority. The common reading is not unsuitable to the style of the writer. Ὁ ων εις τον κολπον του πατρος, chap. i. 18, is a similar expression. Both are intended to denote rather what is habitual and characteristic of the person, than what obtains at a particular instant. By the expression ὁ ων εις τον κολπον του πατρος is meant, not only, 'who is the special object of the Father's love,' but 'who is admitted to his most secret counsels.' By ὁ ων εν τῳ ουρανῳ is meant, 'whose abode, whose residence, whose home is there.' This is agreeable, in import, to the interpretation given by Nonnus:

——Ὁς αστεροεντι μελαθρῳ
Πατριον ουδας εχων, αιωνιος αιθερα ναιει.

14. "As Moses placed on high the serpent," καθως Μωσης ὑψωσε τον οφιν. E. T. "As Moses lifted up the serpent." Unless we knew the story referred to, which is related Numb. xxi. we should not rightly understand the meaning of the expression used in the E. T. *To lift up a serpent,* implies no more than to take it off the ground, and is consequently far from expressing the import of the Gr. word ὑψωσε.

20, 21. In these two concluding verses of this conversation, our Saviour glances, as it were in passing, at the impropriety of Nicodemus' conduct in coming to consult him in the silence of the night, as one conscious of doing what he ought to be ashamed of, not as one who acted in obedience to the call of duty. To this the attention of a conscientious man would be more strongly awakened, as the preferring of darkness to light is declared to be the ground of the condemnation of infidels.

21. "That it may be manifest that his actions are agreeable to God," ἱνα φανερωθῃ αυτου τα εργα, ὁτι εν Θεῳ εστιν ειργασμενα. E. T. "That his deeds may be made manifest, that they are wrought in God." Vul. "Ut manifestentur opera ejus quia in Deo sunt facta." Instead of *in Deo* Er. says, "per Deum," Zu. "cum Deo," and Cas. "divinitus." Be. has hit the sense better, rendering it "secundum Deum." Gro. justly observes, that in such cases εν is used for κατα, and gives for an example εν Κυριῳ, 1 Cor. vii. 39. In this Be. has been followed by Dio. who says, "secondo Iddio," the G. E. "according to God," and the G. F. "selon Dieu." In the same manner both L. Cl. and Beau. translate the words. I may also add Si., who, though not chargeable with partiality to Be. and though translating from the Vul. has here adopted the method of the Genevese interpreter, and rendered it "selon Dieu." I have expressed the same sense with as much plainness as our idiom will admit.

25. "John's disciples had a dispute with a Jew," εγενετο ζητησις εκ των μαθητων Ιωαννου μετα Ιουδαιων. E. T. "There arose a question between some of John's disciples and the Jews." There is no ellipsis here, εκ being used for απο. Though the common editions read Ιουδαιων, the greater number of MSS. amongst which are some of the most valuable, some ancient expositors also and critics, read Ιουδαιου in the singular. With this agree both the Sy. versions. To this reading also Nonnus, the Gr. versifier and paraphrast, who commonly keeps pretty close to the sense, has also given his sanction:

> Εφις δε τις αμφι καθαρμου
> Επλετο μυστιπολοισιν Ιωαννεο μαθητεις
> Ἑβραιου μετα φωτος.

Add to these some of our best modern critics, as Gro. Cocceius, Ham. Mill, and Wet.

[2] "About purification," περι καθαρισμου: that is, as appears from the sequel, about baptisms and other legal ablutions.

29. "The bridegroom is he who hath the bride," ὁ εχων την νυμφην, νυμφιος εστιν. E. T. "He that hath the bride is the bridegroom." As the manifest intention here is to point out the distinction between Jesus *the bridegroom* and John *his friend*, the arrangement I have given to the words is more suited to the Eng. idiom. The other way appears to us an inversion of the natural order, and is consequently less perspicuous.

32. "Yet his testimony is not received." This, compared with the clause, "He who receiveth his testimony," which immediately follows, is a strong evidence that the words of Scripture ought not to be more rigidly interpreted than the ordinary style of dialogue; wherein such hyperboles as *all* for *many*, and *none* for *few*, are quite familiar.

33. "Voucheth the veracity of God," εσφραγισεν ὁτι ὁ Θεος αληθης εστιν. E. T. "Hath set to his seal that God is true." As *sealing* was employed for vouching the authenticity of writs, *to seal* came, by a natural and easy transition, to signify 'to vouch,' 'to attest.' Our acceptance of God's message by his Son, through an unshaken faith, vouches, on our part, the faithfulness of God, and the truth of his promises.

34. "For he whom God hath commissioned, relateth God's own words." Ὁν γαρ απεστειλεν ὁ Θεος, τα ῥηματα του Θεου λαλει. There is the same kind of ambiguity here which was remarked in chap. ii. 24. The version may be, "God's own words relate whom God hath commissioned." Here also translators appear unanimous in preferring the former version, which is likewise more agreeable to the usual application of the terms. It is more natural to represent a person as speaking words, than words as speaking a person. It is, besides, favoured by the connexion. Wa. seems to have declared himself an exception to the unanimity in both cases, but without assigning a reason. See his New Translation.

CHAPTER IV.

1. "Jesus," ὁ Κυριος. E. T. "The Lord." But the Cam. and ten other MSS. read ὁ Ιησους. It is thus read also in the Vul. both the Sy. the Cop. the Arm. the Ara. and the Sax. versions. Chr. has read so, and it is also in some printed editions. As this difference in reading makes not the smallest change in the sense, but a change to the better in the composition of the sentence, I thought the above-mentioned authority sufficient for adopting it. The way in which the sentence runs in the E. T. would naturally lead the reader to think that one person is meant by *the Lord*, and another by *Jesus*. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made"—— Several of the authorities aforesaid drop Ιησους in the latter part of the verse. I am surprised that this has been overlooked by Wet.

5. "Near the heritage," πλησιον του χωριου. E. T. "Near to the parcel of ground." This application of the word *parcel* is very unusual. The word χωριον means an estate in land; and as the estate here spoken of was given by the patriarch to his son Joseph, to be possessed by him and his posterity, it is properly denominated *heritage*, agreeably to what we are told, Josh. xxi. 32. It is so rendered into Fr. by Beau. Sa. P. R. and Si.

9. "For the Jews have no friendly intercourse with the Samaritans," ου γαρ συγχρωνται Ιουδαιοι Σαμαρειταις. E. T. "For the Jews have no dealings with the Samaritans." That the word *dealings* implies too much to suit the sense of this passage, is manifest from the preceding verse, where we are told that the disciples were gone into the Samaritan city Sychar to buy food. The verb συγχραομαι is one of those called ἁπαξ λεγομενα: it does not occur in any other place of the N. T. or in the Sep. The Pharisees were in their traditions nice distinguishers. Buying and selling with Samaritans was permitted, because that was considered as an intercourse merely of interest or conveniency; borrowing and lending, much more asking or accepting any favour, was prohibited: because that was regarded as an intercourse of friendship, which they thought impious to maintain with those whom they looked upon as the enemies of God.

10. "The bounty of God," την δωρεαν του Θεου. E. T. "The gift of God." The word δωρεα means not only a particular gift, but that disposition of mind from which the gift arises, 'bounty,' 'liberality,' 'goodness.' In this sense it is sometimes used by the apostle Paul, as Eph. iii. 7; iv. 7. Most translators, not attending to this, have rendered these verses by tautologies and indefinite expressions, to the great hurt of perspicuity. The meaning of the word is, I imagine, the same in Heb. vi. 4. But the plainest example of this acceptation we have in the apocryphal book of Wisdom, ch. xvi. 25, where the care of Providence,

in supporting every living thing, is, in an address to God, called ἡ παντοτροφος σου δωρεα, literally in Eng. 'thy all-nourishing bounty.' This meaning appears also more pertinent and emphatical in the passage under consideration. A particular gift cannot be understood as referred to, when there is nothing in the context to suggest it. But there seems to be intended here a contrast between the munificence of God, which extends to those of all regions and denominations upon the earth, aud the contracted spirit of man, who is ingenious in devising pretexts for confining the divine liberality to as few objects as possible. To this train of sentiment the preceding words naturally lead. The woman had expressed her astonishment, that a Jew could ask even so small a favour as a draught of water from a Samaritan. Jesus tells her, that if she had considered more the bounty of the universal Parent, from which none are excluded by the distinction of Jew, Samaritan, or Heathen, than maxims founded in the malignity of man, and if she had known the character of him who talked with her, she might have asked successfully a gift infinitely more important.

[2] "Living water," ὑδωρ ζων. It may surprise an English reader, unacquainted with the oriental idiom, that this woman, who appears by the sequel to have totally misunderstood our Lord, did not ask what he meant by *living water*, but proceeded on the supposition that she understood him perfectly, and only did not conceive how, without some vessel for drawing and containing that water, he could provide her with it to drink. The truth is, the expression is ambiguous. In the most familiar acceptation, *living water* meant no more than running water. In this sense the water of springs and rivers would be denominated *living*, as that of cisterns and lakes would be called *dead*, because motionless. Thus, Gen. xxvi. 19, we are told that Isaac's servants digged in the valley, and found there a well of springing water. It is *living water* both in the Heb. and in the Gr. as marked on the margin of our Bibles. Thus also, Lev. xiv. 5, what is rendered *running water* in the Eng. Bible, is in both those languages *living water*. Nay, this use was not unknown to the Latins, as may be proved from Virgil and Ovid. In this passage, however, our Lord uses the expression in the more sublime sense for divine teaching, but was mistaken by the woman as using it in the popular acceptation.

11. "Thou hast no bucket," ουτε αντλημα εχεις. E. T. "Thou hast nothing to draw with." Αντλημα, from αντλεω, *haurio*, is *haustrum, situla, vas ad hauriendum;* which is the definition of a *bucket*. So Dod. also renders the word.

20. "This mountain," to wit, Gerizim, at the foot of which Sychar was built, and on which the Samaritans had formerly erected a temple, though not then remaining. For they pretended that this was the place where the patriarchs had offered

sacrifice, and which God himself had set apart as the only place consecrated for the performance of the most solemn and public ceremonies of their religion. In support of this their opinion, they quote some passages from the Pentateuch, (the only part of Scripture which they acknowledge,) particularly Deut. xxvii. 4, where, instead of Ebal, as it is in all the Jewish copies of the Heb. Scripture commonly received, the Samaritan copies of the same Scriptures read Gerizim,

22. "Ye worship what ye know not; we worship what we know," ὑμεις προσκυνειτε ὁ ουκ οιδατε· ἡμεις προσκυνουμεν ὁ οιδαμεν. E. T. "Ye worship ye know not what; we know what we worship." There is apparently no difference between these two versions, except that the first keeps closer to the arrangement of the Gr. But in effect this makes here a considerable difference. The same thought is conveyed in both; but in the former with the simplicity of the original, wherein great plainness is used, but nothing that savours of passion; whereas it is impossible to read the latter without perceiving much of the manner of a contemptuous reproach, and what would have therefore more befitted the mouth of a Pharisee than of our Lord. So much in language depends often on a very small circumstance. *What ye know not*, contrasted to *what we know*, implies in the Heb. idiom, not total ignorance, but inferior knowledge. Thus *love* and *hatred* are opposed, (see L. xiv. 26,) to denote merely greater or less love. Now, if the writings of the Prophets were of importance for conveying the knowledge of the perfections and will of God, the Samaritans, who rejected all those writings, (receiving only for canonical the five books of Moses,) must, on this head, have been more ignorant than the Jews, which is all that our Saviour's words imply.

"Salvation is from the Jews." The Saviour or the Messiah, must be of that nation, of the tribe of Judah, and posterity of David

25. "I know that the Messiah cometh; (that is, the Christ)." Οιδα ὁτι Μεσσιας ερχεται, ὁ λεγομενος Χριστος. E. T. "I know that Messias cometh, which is called Christ." In the manner wherein the last clause, "which is called Christ," is here expressed it appears to have been spoken by the woman; yet it is manifest that that could not have been the case. Our Lord and the woman spoke a dialect of the Chaldee at that time the language of the country, and in the N. T. called Hebrew, wherein *Messiah* was the proper term, and consequently needed not to be explained to either in Greek, which they were not speaking, and which was a foreign language to both. But it was very proper for the evangelist, who wrote in Greek, and in the midst of those who did not understand Chaldee, when introducing an oriental term, to explain it for the sake of his Gr. readers. Ch. i. 43. N.

27. "That he talked with a woman," ὁτι μετα γυναικος ελαλει.

E. T. "That he talked with the woman." The learned reader will observe, that γυναικος here has no article, and is consequently better rendered 'a woman.' We need not be surprised that it should be matter of wonder to the disciples that their Master was talking with a *woman;* for so great, at that time, was the pride of the learned in that nation, that they imagined that to have a dialogue with such, on any serious and important matter did but ill suit the dignity and gravity which ought to be uniformly maintained by a rabbi, or doctor of their law. Admit that the passages in proof of this, produced by Lightfoot from the Talmud and rabbinical writers, are unaccountable and stupid, as Dod. angrily calls them, they are sufficient evidence that such a sentiment, however unaccountable and stupid, prevailed among them. Now, it is the fact, the prevalence of the sentiment, and not its reasonableness, with which the interpreter is concerned. Further, that the disciples were not, in any thing, superior to the prejudices of the age, is manifest from the whole of their history. That the woman was a Samaritan, doubtless, made the thing more astonishing.

29. "Is this the Messiah?" μητι ουτος εστιν ὁ Χριστος; E. T. "Is not this the Christ?" See Mt. xii. 23. N. The reason given by Knatchbull for preferring the common version, is far from being decisive. Though the woman's opinion had been (as probably it was) that our Lord was the Messiah; still it was more becoming in her to put the question simply to the men of the city, "Is this the Messiah?" than in the other way, "Is not this the Messiah?" which plainly suggested her own opinion before she heard theirs. The internal evidence arising from the scope of the passage is, therefore, to say the least, as favourable to this interpretation as to the other: and the external evidence arising from use, which, in this case, ought to preponderate, is entirely in its favour.

42. "The Messiah," ὁ Χριστος. This is wanting in two or three MSS. and in the Vul. Cop. Arm. Ethiop. and Sax. versions.

44. "[But not to Nazareth.]" There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction γαρ, which introduces the verse, shows that it contains the reason of what had immediately preceded. As, however, in regard to the clause itself, we have nothing more than conjecture from the scope of the place and the known historical facts, I have inclosed in crotchets the words which I thought it necessary to supply.—By his *country*, πατρις, is commonly meant *Nazareth*, supposed to be his native city, and in fact the place of his early residence.

46. "Officer of the court." βασιλικος. E. T. "Nobleman." The Sy. and Ara. render it a 'servant,' or 'minister of the king;' that is, of Herod the tetrarch of Galilee, commonly in that country (whose language did not supply words corresponding to all

the distinctions made by the Greeks) styled *king*. The Vul. says *regulus;* but in the judgment of the best critics, the word then implied no more than *regius*, and denoted in general an eminent officer of the court. The Eng. word *nobleman* conveys the notion of hereditary rank and certain dignities, to which there was nothing in Palestine, or even in Syria, that corresponded. Yet all the late Eng. versions have in this implicitly followed the common translation; and it is remarkable, that not one of the foreign versions I have seen, has adopted a term answering to that Eng. word. Diss. VII. Part i. sect. 5, 6.

54. "This second miracle Jesus performed after returning from Judea to Galilee," *τουτο παλιν δευτερον σημειον εποιησεν ὁ Ἰησους, ελθων εκ της Ιουδαιας εις την Γαλιλαιαν.* E. T. "This is again the second miracle that Jesus did, when he was come out of Judea into Galilee." The words of the historian do not necessarily imply more than that this, which was the second of our Lord's miracles in that country, was performed after returning from Judea to Galilee; the first miracle being understood to be that of turning water into wine at the marriage in Cana. From the way in which it is expressed in the common version we should conclude, that both miracles were after the return to Galilee, which is not agreeable to the fact as related in the preceding part of this history. The word *παλιν*, whatever be the interpretation, must be placed indifferently. I arrange the words in this manner: *Τουτο δευτερον σημειον εποιησεν ὁ Ιησους, παλιν ελθων εκ της Ιουδαιας εις την Γαλιλαιαν.* It is agreeable to a rule of universal grammar, that, in construing a sentence, the adverbs be joined to the verbs or the participles. There are here but two of these, *εποιησεν* and *ελθων*. To join *παλιν* to the former would be absurd, because it would represent the same individual miracle as twice performed. It must, by consequence, be joined to the latter.

CHAPTER V.

2. "There is," *εστι*. The Sy. seems to have read *η*, as it is rendered in that version in the past. Cyril, Chr. and The. favour this reading; so does Nonnus. If tolerably supported, it would be accounted preferable, as this Gospel was written after the destruction of Jerusalem.

2 "Nigh the sheep-gate," *επι τῃ προβατικῃ*. E. T. "By the sheep-market." This clause is omitted in the Sy. and Sax. versions. The learned reader will observe, that there is nothing in the Gr. which answers to either *gate* or *market;* but the word used, being an adjective, requires some such addition to complete the sense. Now we have good evidence that one of the gates of Jerusalem was called the *sheep-gate*. See Neh. iii. 1. & 32. xii. 39; but we have no evidence that any place there was called *the sheep-market*. Be. renders the words "ad portam pecua-

riam;" Dio. "presso della porta delle pecore;" P. R. Beau. L. Cl. "près de la porte des brebis;" in Eng. the An. Hey. and Wes. "by the sheep-gate." The Vul. seems to have read differently. The preposition επι is omitted, and the words προβατικη κολυμβηθρα are read as adjective and substantive, in the nominative case, "est autem probatica piscina quæ cognominatur Hebraice Bethsaida." With this Cas. partly agrees and partly differs. He reads the preposition as in the Gr. and προβατικῃ κολυμβηθρᾳ as agreeing in the dative, "est autem Hierosolymis apud oviaricam piscinam ea quæ Hebraice Bethesda nuncupatur." The reading in the Vul. is quite unsupported, and therefore not worthy of regard. Cas. assigns two reasons for his interpretation. One is, that προβατικῃ would be without a substantive. Now it is a known idiom in Gr. to employ an adjective alone, when the substantive to be supplied is easily suggested by the import of the adjective, or by frequent use. Thus the names of most arts and sciences in Gr. are the feminines of adjectives whose meaning easily suggests the word understood. Μουσικη, for instance, ιατρικη, μαθηματικη, τεχνη being understood to each of the two former, and επιστημη to the last. The frequent conjunction of a particular substantive with a particular adjective produces the same effect. Now, if one of the gates of Jerusalem was ever called ἡ προβατικη πυλη, as we know from the O. T. that it was, nothing could be more natural in those who spoke Gr. than to drop πυλη as superfluous, and name it simply ἡ προβατικη. This would happen still more readily, if the adjective was in a manner appropriated to that single use. Now it is remarkable, that the adjective πρὸβατικος occurs no where in the N. T. but in this passage; and never in the Old but where mention is made of *the sheep-gate* of Jerusalem. Ἡμερα κυριακη occurs once in the N. T. and is properly rendered "the Lord's day," Rev. i. 10. The frequent appropriation of this distinction to the first day of the week, and the custom arising hence of conceiving ἡμερα as closely connected with κυριακη, brought people gradually to drop ἡμερα as unnecessary, being what the hearer's knowledge and habits would readily supply. In this manner κυριακη alone in Gr. and *dominica* in Lat. came to signify, 'the Lord's day.' Βασιλικος, in the former chapter, which signifies 'an officer of the court,' is properly an adjective in the masculine, answering to *regius* in La. and *royal* in Eng. To make the expression complete, we must supply ανθρωπος. In like manner Βασιλειον, (L. vii. 25,) the neuter gender of Βασιλειος, an adjective of the same signification, has come to denote 'a royal palace.' The word οικητηριον, or some other neuter of the same import, has been joined with it at first, but afterwards overlooked as useless. Take the following examples for a specimen from the Gospels: Mt. vi. 3, ἡ αριστερα, scilicet χειρ, "the left hand," x. 42, ποτηριον ψυχρου, scilicet ὑδατος, "a cup of cold water;" L. i. 39, εις την ορεινην, scilicet χωραν, into "the

hill country;" J. xx. 12, εν λευκοις, scilicet ἱματιοις, "in white garments." Castalio's other objection against the common rendering is, that it appropriates the name *Bethesda*, which signifies *the house of mercy*, improperly to *a pool* or bath, which cannot, in any sense, be denominated *a house*. I answer, first, that though *Beth*, the first part of the name *Bethesda*, denotes commonly *a house;* yet, when such terms are compounded with others in forming a proper name, they ought not to be so strictly interpreted. The place to which Jacob first gave the name *Bethel*, that is, "the house of God," Gen. xxviii. 10, &c. was evidently at the time a place in the open fields, where he had slept all night, with a stone for his pillow, and had the dream of the ladder. That there was then in the vicinity, or afterwards perhaps upon the spot, a city which was first called *Luz*, and probably after the division of the country by Joshua *Bethel*, in memory of what had there happened to the patriarch, is readily admitted. When *Beth* made part of the name of a city, there was a plain deviation from the primitive meaning of the word. Yet nothing was more common. *Bethlehem*, the city of David, denotes 'the house of bread.' What was called by the Greeks *Heliopolis*, the city of the sun, was in Heb. *Bethshemesh*, the house of the sun. I answer 2dly, That we ought not to confine the signification of κολυμβηθρα to the water collected, but ought to consider it as including the covered walks, and all that had been built for the accommodation of those who came thither. In this extent the word *bath* is familiarly used by ourselves. I have preferred the name *bath* to *pool*, as more suitable to the purpose to which this water was appropriated.

4. "Several MSS. to αγγελος add κυριου. Vul. "Angelus Domini," followed by the Arm. and Sax. versions.

16. "And sought to kill him," και εζητουν αυτον αποκτειναι. This clause is not in the Cam. and some other MSS. of note. It is wanting also in the Vul. Cop. Arm. and Sax. versions.

18. "By calling God peculiarly his Father, had equalled himself with God," πατερα ιδιον ελεγε τον Θεον, ισον ἑαυτον ποιων τῳ Θεῳ. Vul. "Patrem suum dicebat Deum, æqualem se faciens Deo." E. T. "Said also that God was his Father, making himself equal with God." On a little reflection it must be evident, that the sense is in both these versions imperfectly expressed. For how could those men say that Jesus, by calling God his father, made himself equal with God? There must, therefore, be here something peculiar and energetic in the word ιδιος. The expression in most familiar use would have been πατερα ἑαυτου. And, though I am far from saying that there are not many cases in which either expression may be used indifferently, there are some in which ιδιος is more emphatical, and others in which it would not be strictly proper. Be.'s explanation of the word is very just: "suum, ιδιον, id est sibi proprium ac peculiarem." In this view

the import of the words is, that God is father to him in a sense wherein he is father to no other. Let it be observed, however, that if the scope of the context did not necessarily lead to this conclusion, I should not infer so much from the mere application of the word ιδιος: for though this is strictly the import of the term, it is often, like many other words, employed with greater latitude. Perhaps, on a superficial view, I shall be thought in this to concur with a writer who, in support of a favourite hypothesis, has thus explained the precept, (1 Cor. vii. 2,) εκαστη τον ιδιον ανδρα εχετω, "Let every married woman have the man appropriated to her exclusively of all other men upon the earth." If instead of men he had said women, he would have hit the sense entirely, and suited the explanation here given of the word. As it stands, there is an indistinctness in the expression, which serves only to darken it. The exclusion of other *men* in this explanation, must satisfy every one, that the words *the man appropriated to her* are used, by what figure I know not, for *the man to whom she is appropriated;* for he is not at all *appropriated to her*, if he may have other wives; but she is manifestly *appropriated to him*, if she cannot have another husband. This strange confusion in the use of words is frequent with that writer. Thus, a little after, "The word ιδιος," he says, "seems to denote such an appropriation of the husband to the wife—(who would not expect it to follow, *as that he could not have, or go to any other woman?* but hear himself)—as that she could not have, or go to any other man." Now this shows merely the appropriation of the wife to the husband, but by no means the appropriation of the husband to the wife; Ιδιος is, by this account, made synonymous with μονος, so that ιδιος ανηρ means her only husband. By the same rule, in the parable of the compassionate Samaritan, who is said (L. x. 34,) to have set the wounded Jew επι το ιδιον κτηνος, we ought to render these words, not *on his own beast*, but 'on his only beast;' or to define it in this critic's own terms, the beast appropriated to him exclusively of all other beasts upon earth. And to give one other instance; where we have in the E. T. (L. vi. 41,) "but perceivest not the beam that is in thine own eye," the words εν τῳ ιδιῳ οφθαλμῳ ought to be rendered 'in thine only eye.' Let it be observed, that the term ιδιος is always conceived as denoting the person or thing appropriated, not the proprietary. In this view ιδιος is opposed to κοινος; so that in strictness I have no title to call any thing ιδιον which I enjoy in common with others. That this is agreeable to scriptural usage, we learn from Acts iv. 32, ουδε εἷς τι των ὑπαρχοντων αυτῳ ελεγεν ιδιον ειναι· αλλ' ην αυτοις ἁπαντα κοινα, "Neither said any of them, that aught of the things which he possessed was his own: but they had all things common." If so, no woman can call any man ιδιος ανηρ, her own, whom she has for a husband in common with other women; for such a man, in regard to his wives, is αυταις

πασαις κοινος, and consequently μηδεμιας αυτων ιδιος. To apply this to the controverted passage: the sense may be justly expressed by the periphrasis quoted from Be. "unaquæque habeat virum sibi proprium ac peculiarem;" in Eng. "Let every woman have the husband appropriated and peculiar to herself.' If the case had been reversed, and the apostle had said ἑκαστος την ιδιαν γυναικα εχετω και ἑκαστη τον ἑαυτης ανδρα, it might have been pleaded with some plausibility, that the woman was represented as the man's property, who has an exclusive right to her, whereas the man was mentioned merely as her husband. For my part, I acknowledge that in such general precepts the two phrases are commonly equivalent, that the marriage bond is reciprocal, and that if there has been here an intentional difference in applying those expressions, the apostle might have judged it necessary, from the circumstances of the times, to signify in a more explicit manner the appropriation of the husband to the wife, than that of the wife to the husband. From the corrupt customs that then prevailed among both Jews and Pagans, there must have been greater need to inculcate on Christian husbands than on Christian wives, that the marriage bond confined each of them to one, and that if the men challenged a property in their wives, it could be in no other sense admitted than in that wherein the women were entitled to challenge a property in their husbands. That author, therefore, has been exceedingly unlucky in urging the emphatical import of ιδιος in the precept above-mentioned; for it is manifest that the emphasis, if allowed, must subvert his whole theory. His only resource, therefore, is that of those who, though they have overlooked this blunder in his reasoning, have so learnedly criticised his work, and who affirm with truth that such expressions are often used indiscriminately. In this way he may obtain a neutrality from a quarter otherwise hostile. The author thinks it remarkable, and I own I think so too, that it is always in the N. T. ιδιος ανηρ, and never ιδια γυνη; nor can I give any account of a use so much in favour of the weaker sex, but what has been already suggested. There was no danger that any woman should think herself entitled to a plurality of husbands, a thing repugnant to the laws and customs of all nations; but there was great danger that there might be men who would claim a plurality of wives. This is the more worthy of notice in the writers of the N. T. as no such expression occurs so much as once in the version of the O. T. by the Seventy. It is there invariably ανηρ αυτης, or ἑαυτης, never ιδιος ανηρ: for, during that dispensation, it must be owned things stood on a different footing. Nor could the obligations which married persons were by positive law brought under, be said to have been perfectly reciprocal; for the wife could not then claim the same exclusive property in her husband as at present. But to return from what may be thought a digression, though of consequence for ascertaining the import

of the term, I have not rendered πατερα ιδιον, with most moderns, *his own father*, because the word *own* adds nothing to the import of the possessive *his;* it serves only to fix the attention on this circumstance. The adverb *peculiarly* seems much better adapted here to supply the defect.

20. "Which will astonish you," ἱνα ὑμεις θαυμαζητε. Mt. i. 22. [2] N.

22. "Having committed the power of judging entirely to the Son," αλλα την κρισιν πασαν δεδωκε τῳ υἱῳ. E.T. "But hath committed all judgment unto the Son." There are two Gr. words, κρισις and κριμα, which are commonly rendered *judgment*. They are not synonymous, though sometimes used indiscriminately. Κρισις expresses more properly the power and even act of judging, *judicatio;* κριμα the effect, *judicium*, the sentence pronounced, or even the punishment inflicted. Our Eng. word *judgment* is too indefinite to convey distinctly our Lord's meaning in this place. It is the version rather of κριμα than of κρισις. The Fr. translators, L. Cl. Beau. P. R. Sa. Si. render πασαν κρισιν, "tout pouvoir de juger."

27. "Because he is a son of man," ὁτι υἱος ανθρωπου εστιν. E. T. "Because he is the son of man." It is observed by Markland, (Bowyer's Conjectures,) that it is not here ὁ υἱος του ανθρωπου, the humble appellation by which our Lord commonly distinguished himself, but simply υἱος ανθρωπου, without any article; a common Hebraism, and still more common Syraism, for *a man*, a human being. This phrase occurs in the same sense, Dan. vii. 13, and Rev. i. 13, and ought to be so rendered; but it occurs nowhere in the Gospels except in this passage. None of the Eng. translations I have seen mark this distinction; but it has been attended to by some foreign translators. Dio. "Inquanto egli è figliuol d'huomo." G. F. "Entant qu'il est fils de l'homme." L. Cl. P. R. and Sa. say also "fils de l'homme," without the article. Diss. V. Part iv. sect. 13. It will perhaps be asked, But what is the meaning of the clause here, "because he is a son of man?" In my judgment, the import may be expressed in this manner, 'Because it suits the ends of divine wisdom, that the Judge, as well as Saviour of men, should himself be man.'

27, 28. "And hath given him even the judicial authority, because he is a son of man. Wonder not at this—Και εξουσιαν εδωκεν αυτῳ και κρισιν ποιειν, ὁτι υἱος ανθρωπου εστι. Μη θαυμαζετε τουτο. Four inconsiderable MSS. make a small difference in the pointing, which alters the sense. They make a full stop at ποιειν, and, removing the point at εστι, join the words ὁτι υἱος ανθρωπου εστι to μη θαυμαζετε τουτο, ver. 28. Differences merely in pointing are comparatively modern, as all the oldest and best MSS. have no points. Both the Sy. versions adopt this manner, and seem also to have read δε after ὁτι. But these can give no support to a reading which in itself is less natural than the common one.

31. "My testimony is not to be regarded," ἡ μαρτυρια μου ουκ εστιν αληθης. E. T. "My witness is not true." In every country where there are standing laws and a regular constitution, there is what is called a forensic or judicial use of certain words, which differs considerably from familiar use. I observed something of this kind in regard to δικαιος, (Mt. xxvii. 24. N.) which, in the style of the law, means 'not guilty of the crime charged.' The like holds of the word αληθης, which, when used in reference to the procedure in judicatories, denotes, not what is in itself true, but what is *proved*, or is supported by legal proof. Thus it is said, that a man's testimony of himself is not true. A man may certainly give a true testimony of himself; but in law it is not *evidence*, and is therefore held as *untrue*. This sense of the word αληθης often occurs in this Gospel. Now, as such peculiarities, in any tongue, have an awkward appearance when translated into another, I have thought it more eligible to convey the sense with as little circumlocution as possible. Hey. and Wes. say "valid;" but this term does not give the exact meaning.

35. "He was the lighted and shining lamp," εκεινος ην ὁ λυχνος ὁ καιομενος και φαινων. E. T. "He was a burning and a shining light." Not only our translators, but the much greater number of modern translators have entirely overlooked the article in this place. Yet the structure of the sentence, and the repetition of the article before the participle καιομενος, serve to draw our attention to it. It ought to be remembered, that John's ministry was of a peculiar character; that he was the single prophet in whom the old dispensation had its completion, and by whom the new was introduced; that therefore, until our Lord's ministry took place, John may justly be said to have been *the light* of that generation. Perhaps there is an allusion here to the expression in the Psalms, cxxxii. (or, as it is in the Gr. cxxxi.) 17, ἡτοιμασα τῳ χριστῳ μου λυχνον, and consequently an insinuation that this was *the lamp* which God had provided according to his promise. The only modern interpreters I know, who have added the article here, are Dio. in Itn. and Si. in Fr.

[2] "Lighted," καιομενος. E. T. "Burning." The verb καιειν signifies 'to light,' 'to kindle,' 'to burn.' When it is construed with λυχνος, λαμπας, or any other such term, it is properly 'to light,' and is, or may be, always so rendered. See Mt. v. 15; L. xii. 35. But some are of opinion, that the word *burning*, as coupled here with *shining*, is much more expressive; inasmuch as it superadds to knowledge an ardour, zeal, or good affection in the service of God; and are convinced, that the one epithet alludes to the attractive influence of John's example, and the other to the perspicuity of his instructions. To this most paraphrasts, as Clarke and Dod. seem to have attended. But I am not satisfied that in the original there is any allusion of this kind. A lamp is used, not for warming people, but for giving them light.

To me, in the word καιομενος there appears rather a suggestion of the divine illumination of the Baptist. The light which was kept always burning in the sanctuary, and which came originally from heaven, was, in the judgment of the rabbis, an emblem of the light of prophecy. To many of our Lord's hearers, therefore, the word καιομενος would not appear an insignificant epithet, but an apposite suggestion of the source whence John derived his doctrine.

37, 38. "Did ye never hear his voice, or see his form? Or have ye forgotten his declaration, that ye believe not him whom he hath commissioned?" Ουτε φωνην αυτου ακηκοατε πωποτε, ουτε ειδος αυτου ἑωρακατε. Και τον λογον αυτου ουκ εχετε μενοντα εν ὑμιν· ὁτι ὁν απεστειλεν εκεινος, τουτῳ ὑμεις ου πιστευετε. E. T. "Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." The reader will observe, that the two clauses which are rendered in the E. T. as declarations, are in this version translated as questions. The difference in the original is only in the pointing. That they ought to be so read, we need not, in my opinion, stronger evidence, than that they throw much light upon the whole passage, which, read in the common way, is both dark and ill connected. See an excellent note on this passage from Mr. Turner of Wakefield, (Priestley's Harmony, sect. xl.) Our Lord here refers them to the testimony given of him at his baptism, when the Holy Spirit descended on him in a visible form, and when God, with an audible voice, declared him to be his beloved son and our lawgiver, whom we ought to hear and obey. What has chiefly contributed to mislead interpreters in regard to the import of this sentence, is the resemblance which it bears to what is said chap. i. 18, Θεον ουδεις ἑωρακε πωποτε, "no one ever saw God;" and ch. vi. 46, ουχ ὁτι τον πατερα τις ἑωρακε, "not that any one hath seen the Father." There is, however, a difference in the expressions; for it is not said here ουτε τον πατερα, but ουτε ειδος αυτου ἑωρακατε. This, it may be thought, as it seems to ascribe a body to God, must be understood in the same way; for we are told, Deut. iv. 12, that when the Lord spake to the people out of the fire, they saw no *similitude*. Of this they are again reminded ver. 15. But the word in the Sep. is, in both places, not ειδος but ὁμοιωμα, which, in scriptural use, appears to denote a figure so distinct and permanent as that it may be represented in stone, wood, or metal. Now, though this is not to be attributed to God, the sacred writers do not scruple to call the visible symbol which God, on any occasion, employs for impressing men more strongly with a sense of his presence, ειδος αυτου, which (for want of a better term) I have rendered "his form." Thus the evangelist L. says, chap. iii. 22, in relating that signal transaction which is here alluded to, that the Holy Spirit descended upon Jesus, σωματικῳ ειδει, "in a bodily form." Thus

also the word ειδος is applied to the appearances which God made to men under the Mosaic dispensation. His appearance in fire upon Mount Sinai, is called by the Seventy, Ex. xxiv. 17, το ειδος της δοξης Κυριου; in our Bible, "the sight of the glory of the Lord;" more properly, 'the glorious form,' or 'appearance of the Lord.' In like manner, the word ειδος is applied to the symbol of the divine presence which the Israelites enjoyed in the wilderness, the *cloud* which covered the tabernacle in the daytime, and appeared as *fire* in the night, Numb. ix. 15, 16. And, to mention but one other instance, the display which he made to Moses, when he conversed with him face to face, is in the E. T. said to be "apparently," Numb. xii. 8; but in the Sep. εν ειδει, that is, 'in a form,' or 'visible figure.' Thus, in the language of Scripture, there is a manifest difference between *seeing* God, which no man ever did, he being in himself a pure spirit, and seeing *his form*, το ειδος αυτου, the appearance which at any time, in condescension to the weakness of his creatures, he pleases to assume. Another evidence, if necessary, might be brought to show that there was no intention here to express the invisibility of the divine nature; and is as follows: the clause which appears to have been so much misunderstood, is coupled with this other, ουτε φωνην αυτου ακηκοατε πωποτε. Can we imagine that the impossible would have been thus conjoined with what is commonly mentioned as a privilege often enjoyed by God's people, and to which their attention is required as a duty? For though we are expressly told that "no man ever saw God," it is nowhere said that no man ever heard his voice. Nay, in the very place above quoted, Deut. iv. 12, where we are informed that the people saw no "similitude," ὁμοιωμα, it is particularly mentioned that they heard "the voice." To conclude: there is the greater probability in the explanation which I have given of the words, as all the chief circumstances attending that memorable testimony at his baptism are exactly pointed out,—the miraculous voice from heaven, the descent of the Holy Spirit in a bodily form, and the declaration itself then given. Dr. Clarke seems to have had some apprehension of this meaning; for though in his paraphrase he explains the words in the usual way, he in a parenthesis takes notice of the two striking circumstances, the voice and the form at our Lord's baptism. That what is called *his word* or declaration, ver. 38, refers to the same thing, is evident; for otherwise it would coincide with the testimony of Scripture, which is not introduced till ver. 39.

39. "Ye search the Scriptures," ερευνατε τας γραφας. E. T. "Search the Scriptures." The words of the evangelist may be interpreted either way, or even as an interrogation,—'Do ye search?' The translator's only rule in such cases is the connexion. To me it is evident, that nothing suits this so well as the indicative. All agree, that ου θελετε ελθειν, which is coupled

to the former verb by the conjunction *και*, is an indicative. Yet this is hardly consistent with propriety, if *ερευνατε* be not. Besides, the whole reasoning is rendered weaker by the vulgar interpretation. It is entirely suitable to say, 'Ye search, because ye think thereby to obtain;'—Ye act thus, in conformity to a fixed opinion. But if the words be understood as a command, it is not a cogent argument. Search, because ye think, for men may be mistaken in their thoughts; but search, because ye can thereby obtain. In Sy. and La. the words have the same ambiguity as in Gr. In Fr. L. Cl. Beau. and P. R. render it as here by the indicative; and in Eng. the An. Dod. Hey. and Wor. It has been said, that the second person plural of the present of the indicative beginning a sentence, and not preceded by the pronoun, is to be understood as a question. If it be not a question, the verb must be read imperatively. In contradiction to this, many clear examples from Scripture have been produced by former expositors.

CHAPTER VI.

11. "To those who had lain down," *τοις μαθηταις· οἱ δε μαθηται τοις ανακειμενοις*. E. T. "To the disciples, and the disciples to them that were set down." The words *τοις μαθηταις· οἱ δε μαθηται* are wanting in a few MSS. of which the Al. is one. There is nothing answering to them in any of the following versions: the Vul. the two Sy. Go. Sax. Cop. Arm. Eth. and Ara. Nonnus omits them; so does Origen. I confess, that the principal reason for rejecting this clause is the almost unanimous testimony of ancient versions against it. Several interpolations of little consequence have arisen from the indiscreet zeal of transcribers, in supplying what they thought deficient in one Gospel, out of another. Of this, the present clause, taken from Mt. xiv. 19, appears to be an example.

22. In this and the two following verses is contained a sentence more involved than any other in this Gospel. Indeed, it is so unlike the composition of this evangelist, as to give ground to suspect that it has been injured in transcribing. This writer often indeed uses tautologies; but, except in this passage, they occasion no darkness or perplexity. The clause, *εκεινο εις ὁ ενεβησαν οἱ μαθηται αυτου*—E. T. "That wherein his disciples were entered"—is not in the Al. nor in some other MSS. There is no corresponding clause in the Vul. Go. Sax. Cop. Eth. and Ara. versions; nor in Nonnus. Ben. and Mill reject it. The Sy. has read the clause, but avoided the tautology by omitting the following clause in this verse to the same purpose—*αλλα μονοι οἱ μαθηται αυτου απηλθον*. I have adopted the reading of the Vul. as preferable upon the whole.

27. "For to him the Father, that is God, hath given his attestation," *τουτον γαρ ὁ πατηρ εσφραγισεν, ὁ Θεος*. E. T. "For him

hath God the Father sealed." By the manner in which ὁ Θεος, *God*, is introduced in the end of the sentence, it is manifestly done in explanation of ὁ πατηρ: accordingly the sentence is complete before that word is added. It was the more pertinent here to add it, as our Lord, in the preceding part of the sentence, is called "the Son of Man." It might therefore be supposed, that by the Father, who vouched him, is meant some human being. The addition, ὁ Θεος, 'that is God,' entirely precludes this mistake. *The father*, was a title from the earliest ages given to the Deity, to distinguish him as the universal parent or author of all things.

31. "He gave them bread of heaven to eat," αρτον εκ του ουρανου εδωκεν αυτοις φαγειν. E. T. "He gave them bread from heaven to eat." The words are capable of being translated either way. But *bread of heaven* appears to me an expression of greater energy than *bread from heaven*. Besides, it is more suitable to the passage in the Psalms referred to, where it is called "corn of heaven," and "angels' food."

32. "Moses did not give you the bread of heaven," ου Μωσης δεδωκεν ὑμιν τον αρτον εκ του ουρανου. E. T. "Moses gave you not that bread from heaven." Here, though the difference in expression is but small, the difference in meaning is considerable. The latter seems to point only to the place whence the manna came. The pronoun *that*, which is quite unwarranted, conduces much to this appearance. The former points to the true nature of that extraordinary food: Our Lord's declaration, as I imagine, imports, that it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a type, of that which hath descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is therefore, in the most sublime sense, *the bread of heaven*.

33. "That which descendeth from heaven," ὁ καταβαινων εκ του ουρανου. E. T. "He who cometh down from heaven." Let it be observed, that ὁ αρτος, to which this participle refers, is of the masculine gender, and by consequence susceptible of the interpretation I have given it. Let it be further observed, that this whole discourse is figurative, and that it appears from what follows, that our Lord meant not at once to lay aside the veil wherein he had wrapped the sentiments. The request made to him in the very next verse, "give us always this bread," shows that he was not yet understood as speaking of a person, which he must have been if his expression had been as explicit as that of the E. T. It is only in ver. 35, that he tells them plainly, that he is himself the bread of which he had been speaking. In this exposition I agree entirely with Dod. Hey. Wy. and Wor. and some of our best commentators.

39. "This is the will of him who sent me," τουτο εστι το θελημα

του πεμψαντος με πατρος. But the word *πατρος* is wanting in the Al. and several other MSS. It is not found in the Cop. and Ara. versions. The whole verse is wanting in the Go. Several of the fathers also appear not to have read the word *πατρος* in this place; it is wanting also in many La. MSS. As this verse is explanatory of the preceding, whereof a part is repeated, it suits the ordinary method of composition, not to mention *πατρος* in this place, as it does not occur in the words referred to. Mill and some other critics agree in rejecting it.

41. "I am the bread which descended from heaven," *εγω ειμι ὁ αρτος ὁ καταβας εκ του ουρανου*. Vul. "Ego sum panis vivus qui de cœlo descendi." The addition of *vivus* in this place has no support from MSS. or versions; no, not even the Sax. version.

45. "Every one who hath heard and learnt from the Father cometh unto me," *πας ουν ὁ ακουσας παρα του πατρος και μαθων ερχεται προς με*. E. T. "Every man, therefore, that hath heard and hath learned of the Father cometh unto me." Markland justly observes, that as the preceding words are "they shall be all taught of God," it would have been more consequential to subjoin, "every man, therefore, that cometh unto me, hath heard and learnt of the Father:" and there is no doubt that it is only in this way that the affirmation can be deduced, as a consequence, from what preceded. But in some MSS. of note the illative particle *ουν* is not found; nor is there any thing corresponding to it in the Vul. Cop. Go. and Sax. versions. Origen also omits it. Now the omission of this particle corrects entirely the incoherency. In a case of this kind, where the connexion is plainly injured by the particle, the reason above-mentioned is ground sufficient for excluding it; for it is plain, that transcribers have used more freedom with connexive particles than with the other parts of speech. And we may add, that those of this class, in supplying such helps, commonly do not consult the understanding so much as the ear.

51. "Is my flesh, which I will give for the life of the world," *ἡ σαρξ μου εστιν ἡν εγω δωσω ὑπερ της του κοσμου ζωης*. Vul. "Caro mea est pro mundi vita." The clause *ἡν εγω δωσω* is wanting in three noted MSS. and in the Eth. and Sax. versions, as well as in the Vul.

53. "Ye have not life in you," *ουκ εχετε ζωην εν ἑαυτοις*. E. T. "Ye have no life in you." The version I have given is closer, both to the letter and to the sense. *The life* spoken of is called, both before and after, *ζωη αιωνιος*. The adjective, though sometimes dropped, is always understood, whilst the subject of discourse continues to be the same. The import of our Lord's words is, therefore not that there was no living principle of any sort in those who rejected him, (though the expression, in the common translation, seems to imply as much,) but that they had nothing of the life about which he had been discoursing to them.

55. "For my flesh is truly meat, and my blood is truly drink," Ἡ γαρ σαρξ μου αληθως εστι βρωσις, και το αἱμα μου αληθως εστι ποσις. A few MSS. read αληθης in both places. With them agree the Cop. and second Sy versions. The literal translation of this reading is, 'for my flesh is the true meat, and my blood is the true drink.' The difference in meaning is not material, and if it were, there is not sufficient authority in this place for an alteration.

56. The Cam. MS. and one of Stephen's after αυτῳ, add, καθως εν εμοι ὁ πατηρ, κἀγω εν τῳ πατρι. Αμην αμην λεγω ὑμιν· εαν μη λαβητε το σωμα του υἱου του ανθρωπου, ὡς τον αρτον της ζωης, ουκ εχετε ζωην εν αυτῳ: "As the Father is in me, and I am in the Father. Verily, verily, I say unto you, unless ye receive the body of the son of man as the bread of life, ye have not life in him." That Dr. Mill should on so slight authority, even by his own account, (Proleg. 1268, &c.) favour an addition which, as Whitby observes, (Exam. Millii,) has the sanction of no ecclesiastical writer, no translation, no commentary, and is, besides, unsuitable to the style of the context, is truly amazing.

57. "As the Father liveth who sent me, and I live by the Father; even so, he who feedeth on me, shall live by me;" καθως απεστειλε με ὁ ζων πατηρ, κἀγω ζω δια τον πατερα· και ὁ τρωγων με, κἀκεινος ζησεται δι' εμε. E. T. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." In the oriental tongues the present participle supplies the present of the indicative. We have an example of it in the above passage; but the illustration conveyed in that manner is more clearly expressed in modern tongues, when rendered by the indicative. I have therefore taken this method here, which is approved by Gro. and followed by Cas. who says, "quemadmodum vivit pater qui me misit." Maldonat also explains it in the same manner. The clauses, καθως απεστειλε με ὁ ζων πατηρ, κἀγω ζω δια τον πατερα, make not a complete comparison, but only what I may call one moiety of a comparison, whereof what follows, και ὁ τρωγων με, κἀκεινος ζησεται δι' εμε, makes the other. A comparison of the same taste we have, ch. x. 14, 15. It must be owned that δια, with the accusative, commonly marks the final, not the efficient cause, answering to the La. *propter*, not to *per*. But it is confessed on all sides, that this does not always hold. The Vul. indeed, Er. and Zu. render it *propter;* Cas. and Be. *per*. But even the expounders of the Vul. and translators from it, consider the preposition *propter* here as equivalent to *per*. P. R. and Sa. render it in Fr. *par* not *pour*. Maldonat and Si. admit that *propter*, means here the same as *per*. The whole scope of the context is so manifestly favourable to this interpretation, and adverse to the other, as to leave no reasonable doubt.

69. "The Son of the living God," ὁ υἱος του Θεου του ζωντος. Vul. "Filius Dei." Του ζωντος is wanting in a few MSS. The

same defect is found in the Cop. Arm. and Sax. versions, as in the Vul. Nonnus also omits this epithet.

70. "A spy." Diss. VI. Part i. sect. 4, 5, 6.

CHAPTER VII.

8. "I go not yet," εγω ουπω αναβαινω. Vul. "Ego autem non ascendo." The Cam. and another MS. read ουκ for ουπω. The Cop. Sax. and Eth. versions read as the Vul.

12. "Much whispering," γογγυσμος πολυς. E. T. "Much murmuring." The word *murmuring* would, in this place, convey the notion of discontent, grumbling. This does not appear to be suggested by the original term. It expresses solely the secrecy and caution which the people found it convenient to use in speaking on this subject, being prompted, not by their resentments but by their fears. Γογγυσμος, in this, stands in opposition to παρρησια in the next verse.

15. "Whence cometh this man's learning?" πως ουτος γραμματα οιδε; An. "How came he acquainted with the Scriptures?" Some foreign translators also render the words in the same manner. It was, no doubt, our Lord's acquaintance with the Scriptures, and reasoning from them, which occasioned the remark. But there appears no reason for confining the word γραμματα to this signification. Indeed, the expression τα ιερα γραμματα occurs, 2 Tim. iii. 15, in this sense; but this is rather an argument against rendering it so here, where γραμματα has neither the epithet nor the article with which it is accompanied in that place. The article, for the sake of emphasis, invariably attends γραφη (which, without it, means no more than *a writing*) when it denotes 'the Scriptures.' We cannot then think, that so vague a term as γραμματα, without any mark of distinction, would be used for the same purpose. Further, γραμματα, for denoting *letters*, or *learning* in general, occurs elsewhere, both in the N. T. and in the ancient version of the Old. See Acts xxvi. 24; Is. xxix. 11, 12; where it may be observed, that επισταμαι γραμματα is used in a way entirely similar to the γραμματα οιδε of the passage under examination. Add to this, that if our Lord had understood by γραμματα 'the Scriptures,' he would not surely, ver. 16, have distinguished the doctrine learnt from them from the doctrine taught by the Father.

17. "Whosoever is minded to do his will," εαν τις θελη το θελημα αυτου ποιειν. E. T. "If any man will do his will." As the auxiliary *will* is often no more than a sign of the future, it expresses but weakly the import of the verb θελη. To say, with An. and Hey. "is inclined," or, with Wor. "If any man desire," is still worse; because these expressions always denote a disposition of mind which comes short of a purpose or resolution, and from which we can hardly promise any thing. Dod. says

"determined," which is very good. I prefer, with Pearce, the word "minded." Mt. xvi. 24. N. L. xiii. 31. N.

18. "Is a stranger to deceit," αδικια εν αυτῳ ουκ εστιν. In the use of the Seventy αδικειν often denotes 'to lie,' 'to prevaricate,' 'to deceive,' and αδικια, 'falsehood,' 'deceit,' which is evidently the most apposite meaning in this place, where it is contrasted to αληθης. In this way, Beau. and some other late interpreters have rendered the word.

21, 22. "I have performed one action which surpriseth you all. Moses instituted circumcision amongst you," ἑν εργον εποιησα και παντες θαυμαζετε. Δια τουτο Μωσης δεδωκεν ὑμιν την περιτομην. E.T. "I have done one work, and ye all marvel. Moses, therefore, gave unto you circumcision." I have, with The. who is followed by some of our best critics, joined δια τουτο to the end of verse 21. Nothing can be more incongruously connected than the words are in the Eng. and most other modern translations; where our Lord's performing a miracle is represented as the cause why Moses gave them circumcision. It is justly observed by Be. (though he has followed a different method in translating) that if δια τουτο be construed with θαυμαζετε, which makes an alteration only on the pointing, we have an example of the same construction and arrangement with the same verb, Mr. vi. 6, εθαυμαζε δια την απιστιαν αυτων, "he wondered at their unbelief." Different methods have been adopted by translators, which, in my judgment, are forced and unnatural. The method here followed, is that taken by Dod. Wes. Wy. and Wor.

22. "Circumcise on the Sabbath." The precept of circumcision required that every male child should be circumcised the eighth day from his birth. Gen. xvii. 10, &c. Lev. xii. 3. Though the eighth day happened to be the Sabbath, this ceremony was not deferred; and the law of circumcision vacated the law of the Sabbath.

23. "Because I have, on the Sabbath, cured a man whose whole body was disabled?" ὁτι ὁλον ἀνθρωπον ὑγιη εποιησα, εν σαββατῳ; E.T. "Because I have made a man every whit whole on the Sabbath day?" Dod. "That I have cured a man entirely on the Sabbath?" This does not differ in meaning from the E. T. which with most other versions denotes only the completeness of the cure. All that they say might have been said with propriety, if no more than a finger or a toe had been affected: whereas the words ὁλον ανθρωπον ὑγιη ποιειν plainly intimate, that it was not a single member only, but the whole body that was cured. Beau. seems to be the first modern interpreter who had fully expressed the sense: "De ce qu'un jour de sabbat, j'ai guéri un homme qui etoit incommodé dans tout son corps." Our Lord doubtless alludes to the cure wrought at Bethesda, on the man who had been eight-and-thirty years in distress. I have changed the word *diseased*, which was perhaps too strong, for *disabled*, which is more conformable to what we learn from ch. v. 5, &c.

24. "Judge not from personal regards," μη κρινετε κατ' οψιν. E. T. "Judge not according to the appearance." This phrase is ambiguous. It may mean either the external circumstances of the case, or the dignity of the parties concerned; but more readily conveys to our thoughts the former than the latter of these significations. Whereas οψις answers to the La. *facies*, and is equivalent to προσωπον, 'face,' or 'person.' It occurs only in two other places of the N.T. ch. xi. 44, and Rev. i. 16. In the one it is rendered *face;* in the other, *countenance.* It is often found in the Sep. in the same acceptation. There can be no question that this precept is of the same import with those which enjoin strict impartiality between the parties, or to have no respect of persons in judgment. The application of the precept is pretty obvious from the occasion of it. If they had been strictly impartial and equitable, they would have seen that they could not vindicate Moses for enjoining such a violation of the sabbatical rest as was occasioned by circumcising, whilst they condemned Jesus for his miraculous cures, which required less labour, and were not less evidently calculated for promoting a good end. Nay, they could not excuse themselves for the one practice, if Jesus was blamable for the other.

26. "That this is the Messiah," ὁτι ουτος εστιν αληθως ὁ Χριστος. E. T. "That this is the very Christ." The word αληθως is wanting in many MSS; amongst which are the Cam. and others of note. It is not in the Com. and some other early editions; nor has it been read by some of the primitive writers. There is no word answering to it in the Vul. Cop. Arm. Sax. and Ara. versions. The Sy. and the Eth. have each a word corresponding to it; but as they have none answering to the word αληθως in the former part of the verse, (for the authenticity of which there is so general a consent of MSS. fathers, and versions,) there is some ground to suspect a transposition. On the whole, considering also that the word is unnecessary, and in this place rather unsuitable to the ordinary style of the writer, I thought it better to omit it.

28. "Do ye know both who and whence I am?" Κἀμε οιδατε, και οιδατε ποθεν ειμι. E. T. "Ye both know me, and ye know whence I am." As the words are plainly capable of being read as an interrogation, it is, in every respect, most eligible to translate them so in this place. In the way they are commonly rendered, they contain a direct contradiction to what our Lord says, ch. viii. 14, 19. Nor does it satisfy, that both may be true in different senses, since these different senses do not appear from the context. Nay, in effect, he contradicts them in the same breath: inasmuch as he tells the people, that they know not him who sent him. When they said, "We know whence this man is," the same thing was evidently meant as when they said, ch. vi. 42, "Is not this Jesus the son of Joseph, whose father

and mother we know?" Now our Lord tells them plainly, that they do not know his father, and, consequently, cannot tell whence (that is, of what parentage) he is. Dod. Wes. Wy. render the words here interrogatively.

[2] "He is true who sent me," εστιν αληθινος ὁ πεμψας με. There is generally observed in the N. T. a distinction between αληθης and αληθινος, when applied to persons: the former answers to the La. *verax*, the latter to *verus*; the one means 'observant of truth,' the other 'genuine.' The words, therefore, are thought by Grotius, not improbably, to suggest, that *the genuine father of* Jesus, αληθινος αυτου πατηρ, was he who sent him; the other, whom they knew, was only νομιζομενος, *supposed* to be his father. Others think, that as *the true God*, in contradistinction to false gods of the nations, is sometimes in the sacred books called ὁ αληθινος Θεος, the epithet αληθινος is here employed to hint, to the attentive and intelligent hearers, that the Almighty Being who alone is eminently denominated TRUE, is he who sent him. In either case, it does not appear to have been our Saviour's intention to express himself in such a manner as to be equally intelligible to all. His own disciples he brought, by little and little, to the full knowledge of his doctrine. The spiritual, like the natural day, advances gradually. Now the translator ought, as much as he can, to adopt the views of his author.

32. "The chief priests," οἱ αρχιερεις. Vul. "Principes." In conformity to this version, two MSS. of little account read αρχοντες. The Sax. version follows the Vul.

33. "Jesus therefore said," ειπεν ουν αυτοις ὁ Ιησους. E. T. "Then said Jesus unto them." So great a number of MSS. editions, versions, fathers, and critics, reject αυτοις in this place, as leave no reasonable ground to think that it has originally belonged it. When we consider also the scope of the passage, we find it would be improper; for this discourse must certainly have been directed, not to the officers of the Pharisees, but to the people.

35. "Will he go to the dispersed Greeks?" μη εις την διασποραν των Ἑλληνων μελλει πορευεσθαι; Vul. "Numquid in dispersionem Gentium iturus est?" Be. "Num ad eos qui dispersi sunt inter Græcos profecturus est?" After him E.T. "Will he go unto the dispersed among the Gentiles?" It is a manifest stretch to render the dispersion of the Greeks, "those dispersed among the Greeks;" but if this were allowable, the very next clause, "and teach the Greeks?" excludes it, for it is to them surely he goes whom he intends to teach. That Ἑλληνες is ever used in the N.T. for Hellenist Jews, I have seen no evidence, and am therefore now satisfied that this is the only version which the words will bear.

38. "He who believeth on me, as Scripture saith, shall prove a cistern whence rivers of living water shall flow," ὁ πιστευων εις εμε, καθως ειπεν ἡ γραφη, ποταμοι εκ της κοιλιας αυτου ῥευσουσιν

ὑδατος ζωντος. E.T. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." As commentators have been at a loss to find the portion of Scripture here referred to, some have joined καθως ειπεν ἡ γραφη to the clause ὁ πιστευων εις εμε, which immediately precedes, and thus rendered the words, "He who believeth on me so as the Scripture hath commanded;" making the latter clause serve to qualify the former, that it may be understood that not every sort of believer is meant, but he whose belief is of such a particular kind. For my part, I do not find any insinuation in Scripture, that there are, or can be, different ways of believing. Belief may indeed have very different objects. But as to the act of the mind called *believing*, it is always mentioned in holy writ with the same simplicity that seeing, hearing, understanding, and remembering, are mentioned. Nor does there appear the least suspicion in the writer) that any one of these should be misunderstood by the reader more than any other. The above-mentioned is one of those criticisms which spring entirely from controversial theology; for, if there had not been previously different definitions of *faith* adopted by different parties of Christians, such a manner of interpreting the words had never been devised. Doubtless, therefore, καθως ειπεν ἡ γραφη is to be explained in the usual way, as referring to some scriptural promise or prediction, of which what is here told would prove the accomplishment. Houbigant thinks that the passage alluded to is in one of Balaam's prophecies, Num. xxiv. 7, which he translates in this manner: "De præcordiis ejus aquæ manabunt." He says some plausible things in support of his opinion, which it would be foreign to my purpose to examine here. I have had occasion formerly to observe, that by such phrases as καθως ειπεν ἡ γραφη, a particular passage of Scripture is not always referred to, but the scope of different passages is given.

39. "The spirit was not yet [given,]" ουπω γαρ ην πνευμα ἁγιον. E. T. "For the Holy Ghost was not yet given." Vul. "Nondum enim erat spiritus datus." Ἁγιον is wanting in several MSS. Origen, Cyril, Hesychius, and Nonnus, seem not to have read it. There is nothing corresponding to it in the Vul. Sy. Cop. Sax. and Arm. versions. It is rejected also by some of the best modern critics. Though there is no word for *given* in the common Gr. it is in the Vat. MS. the Vul. both the Sy. and the Sax. It seems neeessary, in order to complete the sense. The evidence in its favour would otherwise be insufficient.

43. "The people were divided," σχισμα εν τῳ οχλῳ εγενετο. Diss. X. Part iii. sect. 2.

48. "Of the Pharisees." Diss. IX. Part iv. sect 6.

52. "Search," ερευνησον. Vul. "Scrutari Scripturas." The only voucher for this variation is the Cam. MS. which adds τας γραφας. No version whatever favours it.

[2] "That prophets arise not out of Galilee," ὁτι προφητης εκ της

Γαλιλαιας ουκ εγηγερται. L. T. "For out of Galilee ariseth no prophet." A great number of MSS. read εγειρεται, and several versions; the Vul. both the Sy. the Goth. and the Sax. render the words in such a manner as though they had read so. Nonnus also says εγειρεται. But we cannot, from this, conclude with certainty that they read so; for a freedom no greater than the change of the tense in verbs must be sometimes taken, especially in translating a writer who uses the tenses with such peculiarity of idiom as this evangelist. It is enough here, that it appears to have been the general sense of interpreters that the verb was to be understood in the present. Indeed, most of the modern translators, and among the rest the Eng. have in this followed the ancient. It has not a little puzzled expositors to account for so general an assertion from the leading men of the nation, since it is highly probable that Jonah at least arose out of Galilee. On this article I observe, first, that our translators have rendered the expression more absolute than they were warranted by the Gr. It is there literally, 'A prophet ariseth not.' They say, "No prophet ariseth." There is a real difference here. The former, in common speech, denotes no more than that it is not usual; the latter, that it never happens. I have rendered it, in my opinion, more agreeably to the sense, and more suitably to our idiom, by the plural number. I observe, 2dly, That men, when their passions are inflamed, are not wont to be accurate in their expressions, or distinct in recollecting, on the sudden, things which make against them. This expression of the Pharisees, therefore, whom prejudice, pride, and envy, concurred in blinding, needs not appear so surprising to us. The expedient, to which Bishop Pearce and others have recurred, of prefixing the article to προφητης, without the authority of a single MSS. or of a quotation from any ancient author, is, of all resources, the worst. Here it would hurt, instead of mending, the reply. Admit that Jesus had been but a prophet, and not the Messiah, was there no crime, or was there no danger, in forming a plan to destroy him? By such a correction one would make them speak as if it were their opinion, that they might safely take the life of an innocent man, even though a prophet of God, if he was not the Messiah. The reason of their mentioning a prophet, was because our Lord, by pretending a divine commission, had classed himself among prophets, and therefore had given reason to infer that, if he was not a prophet, he was an impostor, and consequently merited the fate they intended for him. For the law, Deut. xviii. 20, had expressly declared, that the prophet who should presume to speak a word in the name of God, which he had not commanded him to speak, should die. Now they had, on their hypothesis, specious ground for making the remark, as it served to vindicate their designs against his life. But the whole of their argument is marred by making it "the prophet;" for our Lord was not

yet understood to have publicly and explicitly declared himself the Messiah.

53. "Then every man went."—See the Note immediately following.

CHAPTER VIII.

1—11. The first eleven verses of this, with the concluding verse of the former chapter, containing the story of the adulteress, are wanting in a great number of MSS. Origen, Chr. The. the Gr. *catena*, though containing no fewer than three-and-twenty authors, have not read these twelve verses. Euth. a commentator so late as the twelfth century, is the first who has explained them. At the same time he assures us in his Commentary, they are not to be found in the most correct copies. They were not in any good copy of either of the Sy. versions, printed or MS. till they were printed in the Eng. Polyglot from a MS. of Archbishop Usher. They are neither in the Go. nor in the Cop. They have been long read by the Greeks in their churches, are in most MSS. found with them at present; although in some of them they are marked with asterisks or daggers, to show that they are considered as spurious. If they be an interpolation, they are a very ancient one, having been found in some copies before Origen. Some have represented them as having been transcribed from the apocryphal Gospel according to the Hebrews: others have ascribed them to Papias, who flourished in the beginning of the second century. Many of the best critics and expositors of opposite sects have entertained strong suspicions of them. Such are Er. Olivetan, Cajetan, Bucer, Cal. Be. Gro. Ham. L. Cl. The words of Be. are remarkable; I shall therefore transcribe them:—"Ad me quidem quod attinet, non dissimulo mihi merito suspectum esse quod veteres illi tanto consensu vel rejecerunt, vel ignorarunt. Deinde quod narrat Jesum solum fuisse relictum cum muliere in templo, nescio quam sit probabile: nec satis cohæret cum eo quod mox, id est, versu duodecimo dicitur, eos rursum alloquutus; et quod scribit, Jesum digito scripsisse in terra, novum mihi et insolens videtur, nec possum conjicere quomodo possit, satis commode explicari. Tanta denique lectionis varietas facit ut de totius istius narrationis fide dubitem." To the expositors above-mentioned I might almost add the Jesuit Maldonat, considered in his critical capacity, though, as a true son of the church, he declares himself on the contrary side. For, after fairly deducing the evidences which are urged for the rejection of this story, he produces, as a counterbalance, the single authority of the Council of Trent, and appears to make a merit of sacrificing to it every thing that might be urged from reason on the opposite side. "Sed hæc omnia," meaning the evidences he had given of the spuriousness of the passage, "minus habent ponderis, quam una auctoritas ecclesiæ, quæ per concilium Tri-

dentinum, non solum libros omnes quos nunc habet in usu, sed singulas etiam ejus partes, tanquam canonicas approbavit." But in this implicit deference to authority Maldonat has not preserved an uniform consistency. See the note on ch. xxi. 22, 23. There are some strong internal presumptions, as well as external, against the authenticity of the passage, They who desire to enter further into the question, may consult Si.'s Crit. Hist. of the text of the N. T. ch. xiii. and Wet. on the place. Let them also read, for the sake of impartiality, Bishop Pearce's note C. on verse 11, and his other notes and remarks on the whole story; and if they think with him, that all, or the chief objections made by Wet. against the authenticity of the story, are fully answered, they will naturally adopt the Bishop's opinion.

6. "Was writing with his finger on the ground," *τῳ δακτυλῳ εγραφεν εις την γην.* E. T. "With his finger wrote on the ground as though he heard them not." This is one of the few instances in which our translators have deserted the common Gr. and even the La. in deference to the authority of MSS. a good number of which, and some of the early editions, after *γην* read *μη προσποιουμενος*; but this clause is not in any translation, that I have seen, of an earlier date than Dio.'s. Being, besides, quite unnecessary, I thought it better to follow the common editions, both Gr. and La.

9. "They hearing that withdrew," *οἱ δε, ακουσαντες και ὑπο της συνειδησεως ελεγχομενοι, εξηρχοντο.* E. T. "And they which heard it, being convicted by their own conscience, went out." The clause *και ὑπο της συνειδησεως ελεγχομενοι* is wanting in many MSS. some of the best editions, and in the Vul. Sy. Sax. and Eth. versions.

10. "And seeing none but the woman," *και μηδενα θεασαμενος πλην της γυναικος.* This clause is wanting in the Cam. and four other MSS. and also in the Vul. Sy. Sax. Cop. and Arm. versions. The sense, however, seems to require it.

2 "Hath nobody passed sentence on thee?" *ουδεις σε κατεκρινεν;* E. T. "Hath no man condemned thee?"

11. "Neither do I pass sentence on thee," *ουδε εγω σε κατακρινω.* E. T. "Neither do I condemn thee." The Eng. word *condemn* is used with so great latitude of signification for *blaming disapproving*, as well as *passing sentence against;* that I thought it better, in order to avoid occasion of mistaking, to use a periphrasis which exactly hits the meaning of the Gr. word in these two verses.

14. "My testimony ought to be regarded, because I know whence I came, and whither I go," *Αληθης εστιν ἡ μαρτυρια μου· ὁτι οιδα ποθεν ηλθον, και που ὑπαγω.* It has been suggested (Bowyer's Conjectures) that the conjunction *ὁτι* is not in this passage causal, but explanatory, and introduces the testimony meant, 'My record is true, that I know whence I came, and whither I am

going.' But though ὅτι is often employed for ushering in the subject, it does not suit the connexion to render it so here. Had these words, "I know whence I am," &c. been the testimony to which the Pharisees alluded in the preceding verse, where they said, "Thou testifiest concerning thyself," &c. I should admit the justness of the suggestion. But when we observe, that the testimony, ver. 12. "I am the light of the world," &c. which occasioned their retort, is quite different, we must be sensible, that to render the words in the way suggested, is to make our Lord's answer foreign from the purpose. It does the worse here, as this appears to be the first time that Jesus used these words "I know whence I came," &c. If so, they could not be the testimony to which the Pharisees alluded. How, then, does our Lord's argument run, on the common interpretation? In this manner; 'Though it holds in general, that a man's testimony of himself, unsupported by other evidence, is not to be regarded; it is, nevertheless, where other testimony cannot be had, always received, and has that regard to which the circumstances of the case appear to entitle it. My mission is a transaction between God and myself. I know whence I came, and whither I go; or all that relates to the nature and end of my mission, of which I am conscious. But this is what no other man is; I can, therefore, produce no human testimony but my own, a testimony which will not be disregarded by those who consider how strongly it is supported by the testimony of God.' (See ver. 16, 17, 18.)

15. "Ye judge from passion," ὑμεις κατα την σαρκα κρινετε. E. T. "Ye judge after the flesh." Σαρξ, in the language of the N. T. is frequently used to denote the inferior powers of the soul, the passions and appetites, and is, in this meaning, opposed to πνευμα, which denotes the superior faculties of reason and conscience. Thus, κατα σαρκα περιπατειν, is to act habitually under the influence of passion and appetite. Though, from the use of the common version, we are habituated to the phrase "after the flesh," to the much greater number it conveys no distinct meaning. It only suggests something which, in general, is bad. Diss. I. Part i. sect. 11. N. sect. 14. N.

20. "The treasury," Mr. xii. 41. N.

24. "Ye shall die in your sins;" that is, *impenitent, hardened.* It may also denote, that they should die suffering the punishment of their sins. In this explanation it conveys a prediction of the destruction of their city and state, in which it is not improbable that some of our Lord's hearers on this occasion afterwards perished.

25. "The same that I told you formerly," την αρχην ὁ, τι και λαλω ὑμιν. The E. T. is to the same purpose; "Even the same that I said unto you from the beginning:" την αρχην for κατα την αρχην, is entirely in the Gr. idiom for 'in the beginning,' 'for-

merly.' In this way it is used by the Seventy, Gen. xiii. 4, xliii. 18, 20; Dan. viii. 1: In this way it is explained by Nonnus:

Ὁ 'ττι περ ὑμιν
Εξ αρχης αοριζον.

In this way also it is rendered in the M. G. απο της αρχης. When we have such authority for the meaning of the word, (the best of all authorities for scriptural use,) I see no occasion for recourse to profane authors. Misled by these, Dod. unites the passage with the following words, ver. 26, πολλα εχω περι ὑμων λαλειν και κρινειν, into one sentence, thus rendering the whole, "Truly, because I am speaking to you, I have many things to say and judge concerning you;" in which it is not in my power to discover any meaning or coherence. 1st, We have no answer given to the question put; 2dly, We have things introduced as cause and effect, which seem but ill fitted to stand together in that relation. Could his speaking to them be the cause of his having many things to judge concerning them? Vul. "Principium qui et loquor vobis." For the *qui* there is no support from either Gr. MSS. or ancient versions. Nay, some ancient La. MSS. read *quod*.

27. "That he meant the Father," ὁτι τον πατερα αυτοις ελεγεν. Vul. "Quia patrem ejus dicebat Deum." The Cam. MS. adds τον Θεον, which, with the Sax. version, seem to be in this place the only testimonies in favour of the Vul.

28. "Then ye shall know what I am," τοτε γνωσεσθε ὁτι εγω ειμι. E. T. "Then shall ye know that I am he." With Gro. I understand the third word as thus divided, ὁ τι, which is the same as τι, *quid*, 'what.' In this way there is a direct reference to the question put, ver. 25, "Who art thou?" It has this advantage also, that it leaves no ellipsis to be supplied for completing the sense; and the connexion is both closer and clearer than in the common version. L. Cl. has taken this method in rendering the words into Fr. "Alors vous connoitrez ce que je suis." P. R. and Sa. though translating from the Vul. which says, "quia ego sum," go still nearer the terms of that question, and say "qui je suis," who I am. In Eng. the An. and Hey. follow L. Cl. as I also have done. In this way the full import of the words is given with sufficient clearness.

33. "Some made answer," απεκριθησαν αυτῳ. E.T. "They answered him." The whole scope of the place shows that it was not those believers to whom Jesus had addressed himself in the two preceding verses, who are here represented as answering: But such expressions as ελεγον, απεκριθησαν, are sometimes used indefinitely, and import only 'it was said,' 'it was answered.' What follows evinces that they were far from being believers who made this answer.

38. "Ye do what ye have learnt from your father," ὑμεις ουν ὁ ἑωρακατε παρα τῳ πατρι ὑμων ποιειτε. E.T. "Ye do that which ye

have seen with your father." But in a considerable number of MSS. some of them of note, for ἑωρακατε we read ηκουσατε. It was so read by Origen and Cyril. It is followed by the Eth. Cop. Go. and second Sy. versions. I agree with Bishop Pearce in thinking this reading preferable in point of propriety. It is for this reason, which is of the nature of internal evidence, that I have adopted the correction, otherwise not strongly supported.

39. "If ye were Abraham's children, ye would act as Abraham acted," ει τεκνα του Αβρααμ ητε, τα εργα του Αβρααμ εποιειτε αν. Vul. "Si filii Abrahæ estis, opera Abrahæ facite." To warrant this version the original should be Αβρααμ εστε, τα εργα του Αβρααμ ποιειτε. Yet there is no MS. which reads entirely in this manner.

43. "It is because ye cannot bear my doctrine," οτι ου δυνασθε ακουειν τον λογον τον εμον. E.T. "Even because ye cannot hear my word." The verb ακουειν denotes frequently in Scripture, and even in profane authors, not barely 'to hear,' but 'to hear patiently;' consequently *not to hear* often means *not to bear*. The Eng. verb *to hear* has sometimes, I acknowledge, the same meaning, but more rarely; and in consequence of the uncommonness, the literal version has somewhat of an ambiguous appearance, which the original has not. The An. Hey. and Wor. have all avoided the ambiguity, though not quite in the same manner.

44. "He was a manslayer," εκεινος ανθρωποκτονος ην. E. T. "He was a murderer." The common term for murderer in the N.T. is φονευς. I have here made choice of a less usual name, not from any disposition to trace etymologies, but because I think it is not without intention that the devil, a being not of earthly extraction, is rather called ανθρωποκτονος than φονευς, as marking, with greater precision, his ancient enmity to the human race. When the name *murderer* is applied to a rational being of a species different from ours, it naturally suggests that the being so denominated is a destroyer of others of his own species. As this is not meant here, the evangelist's term is peculiarly apposite. At the same time I am sensible that our word *manslaughter* means, in the language of the law, such killing as is indeed criminal, though not so atrocious as *murder;* but in common use it is not so limited. Hey. says, to the same purpose, "a slayer of men."

45. "Because I speak the truth, ye do not believe me," ὁτι την αληθειαν λεγω, ου πιστευετε μοι. Vul. "Si veritatem dico non creditis mihi." This version, one would almost think, must have arisen from a different reading, though there is none entirely conformable to it in the known MSS. and versions. It may indeed be thought an objection against the common reading, that there is something like exaggeration in the sentiment. How is it possible that a man's reason for not believing what is told him should be *that it is true?* That this should be his known or acknowledged reason, is certainly impossible. To think or per-

ceive a thing to be true, and to believe it, are expressions entirely synonymous. In this way explained, it would no doubt be a contradiction in terms. The truth of the matter may, nevertheless, be the real, though with regard to himself the unknown, cause of his unbelief. A man's mind may, by gross errors and inveterate prejudices, be so alienated from the simplicity of truth, that the silliest paradoxes, or wildest extravagancies in opinion, shall have a better chance of gaining his assent than truths almost self-evident. And this is all that, in strictness, is implied in the reproach.

46. "Which of you convicteth me?" *τις εξ ὑμων ελεγχει με*; E.T. "Which of you convinceth me?" The word *convinceth* is not the proper term in this place: It relates only to the opinion of the person himself about whom the question is. Our Lord here, in order to show that the unbelief of his hearers had no reasonable excuse, challenges them openly to *convict* him, if they can, in any instance, of a deviation from truth. The import of this is, Bring evidence of such a deviation, evince it to the world. A man may be convinced, that is not convicted. Nay, it is even possible that a man may be convicted, who is not convinced. I am astonished that Dod. has missed observing this distinction. He is almost the only modern translator into Eng. who has missed it.

[2] "Of falsehood," *περι ἁμαρτιας*. E. T. "Of sin." *Ἁμαρτια* not only signifies 'sin,' in the largest acceptation, but 'error,' 'falsehood,' 'a departure from truth.' Its being contrasted here to *αληθεια*, fixes it to this sense. It immediately follows, "And if I speak truth, why do ye not believe me?"

51. "Shall never see death," *θανατον ου μη θεωρησῃ εις τον αιωνα*. Hey. "Shall not die for ever." This is at least a very unusual expression. If *not for ever* do not here mean *never*, it would not be easy, from the known laws of the language, to assign its precise meaning. But the sense, say they, is, 'He shall not perish eternally;' 'he shall not suffer eternal death.' I admit that this is the meaning which our Lord had to the expression which he then used. But this meaning is as clearly conveyed in the E. T. as in the Greek original. Now, if we could make the expression clearer in Eng. than it is in Gr. we ought not, in the present case, to do it; because we cannot do it without hurting the scope of the writer in recording this dialogue, which shows the manner wherein our Lord, whilst he taught his faithful followers, was misunderstood by his enemies. The probability, nay even the possibility, of some of their mistakes, will be destroyed, if his expressions be totally divested of their darkness, or even ambiguity. Our Lord spoke, doubtless, of eternal death, when he said *θανατον ου μη θεωρησῃ*; but it is certain that he was understood by most of his hearers as speaking of natural death; the words then ought to be susceptible of this interpretation. He perceived their mistake, but did not think proper to

make any change on his language. The only equivocal word here is θανατος, 'death.' Εις τον αιωνα, with a negative particle, when the sense is not confined by the verb, has invariably the same meaning, which is 'never.' See Mt. xxi. 19; Mr. iii. 29; J. iv. 14, x. 28, xiii. 8; 1 Cor. viii. 13. I said, when the sense is not confined by the verb, because when the verb implies duration, the meaning of the phrase is different; for it then denotes 'not always,' 'not perpetually.' We have an example in this chapter, ver. 35, ὁ δε δουλος ου μενει εν τῃ οικιᾳ εις τον αιωνα, "Now the slave abideth not in the family perpetually." These two, *never*, and *not perpetually*, are the only acceptations in Scripture I have discovered of the phrase. Now it cannot be the latter of these that has been meant by Hey.; and if the former, he has not been happy in the choice of an expression, ch. ix. 32. N.

55. "Speak falsely." Diss. III. sect. 24.

56. "Longed to see my day," ηγαλλιασατο ἱνα ιδῃ την ἡμεραν την εμην. E. T. "Rejoiced to see my day." The words ἱνα ιδῃ, immediately following ηγαλλιασατο, show that it cannot mean here *rejoiced*, but 'desired earnestly,' 'wished,' 'longed.' It is so rendered by the Sy. מסוה. Nonnus, to the same purpose,

Ἡμαρ εμον πολυευκτον ιδειν ηγαλλετο θυμῳ.

The Vul. Er. and Zu. say "exultavit;" but both Cas. and Be. "gestivit." L. Cl. Beau. and almost all the late Eng. interpreters, nay, and even the most eminent Fr. translators from the Vul. as P. R. Sa. and Si., follow in this the interpretation of Be. and Cas.

[2] "He saw." His faith was equivalent to seeing.

57. "And thou hast seen Abraham?" Και Αβρααμ ἑωρακας; E. T. "And hast thou seen Abraham?" The form I have given to the interrogation, which is still retained, is more expressive of the derisive manner in which the question seems to have been put. Mt. xxvii. 11, with the N.

58. "Before Abraham was born, I am," πριν Αβρααμ γενεσθαι, εγω ειμι. E. T. "Before Abraham was, I am." I have followed here the version of Er. which is close both to the sense and to the letter: "Antequam Abraham nasceretur, ego sum." Dio. renders the words in the same way in Italian: "Avanti che Abraam fosse nato, io sono." Dod. Hey. and Wy. translate in Eng. in the same manner. Εγω ειμι may indeed be rendered 'I was.' The present for the imperfect, or even for the preterperfect, is no unusual figure with this writer. However, as an uninterrupted duration from the time spoken of to the time then present, seems to have been suggested, I thought it better to follow the common method.

59. The E. T. adds, "and so passed by." In the common Gr. we have και παρηγεν οὑτως. But these words are not in the Cam. MS. nor in some of the early editions. There is nothing

corresponding to them in the Sy. Vul. or Sax. versions. Cas. and Lu. have them not. Be. considers both this, and the clause immediately preceding, to wit, "passing through the midst of them," which is also wanting in the Vul. Arm. and Sax. versions, as mere interpolations. He has, nevertheless, retained them in his translation. They are rejected by Gro. and Mill. It may be said that one of these clauses at least, (if not both) adds nothing to the sense: they have much the appearance of having been copied from other Gospels.

CHAPTER IX.

2. "Who sinned; this man, or his parents, that he was born blind?" Diss. VI. Part ii. sect. 19.

7. "Wash thine eyes in the pool of Siloam," *νιψαι εις την κολυμβηθραν του Σιλωαμ*. E. T. "Wash in the pool of Siloam." There are two words which occur in the N. T. in the sense of *washing* or *bathing;* yet they are not synonymous, though we have not terms which correspond so exactly as to mark the distinction between them. The words are *νιπτειν* and *λουειν*. The former, *νιπτειν*, or rather *νιπτεσθαι*, (for the middle voice is more used,) denotes to wash or bathe a part only of the body; the latter, *λουειν* is to wash or bathe the whole body. This difference if I mistake not, is uniformly observed in the N. T. Thus, Mt. vi. 17, *το προσωπον σου νιψαι* xv. 2, *ου νιπτονται τας χειρας αυτων*. And in this Gospel the distinction is expressly marked, ch. xiii. 10, *ὁ λελουμενος ου χρειαν εχει η τους ποδας νιψασθαι*, where the participle *λελουμενος* is used of him whose whole body is washed; and the verb *νιψασθαι* is joined with *τους ποδας*. That the verb *λουειν* is commonly used in the manner mentioned, see Acts ix. 37, Heb. x. 23; 2 Pet. ii. 22; Rev. i. 5. In all which, whether the words be used literally or metaphorically, the complete cleansing of the body or person is meant. There is only one passage about which there can be any doubt. It is in Acts xvi. 33, where the jailor, upon his conversion by Paul and Silas, prisoners committed to his custody, is said in the E. T. to have washed their stripes. The verb is *ελουσεν*. But let it be observed, that this is not an accurate version of the Gr. phrase *ελουσεν απο των πληγων*, which, in my opinion, implies bathing the whole body, for the sake both of cleaning their wounds and administering some relief to their persons. The accusative of the active verb *ελουσεν* is evidently *τα σωματα* understood. The full expression is *ελουσε τα σωματα αυτων απο των πληγων*. The same distinction between the words is well observed in the Sep. The word *wash*, in Eng. when used as a neuter verb without a regimen, is commonly, if not always, understood to relate to the whole body. The word *νιψαι* shows, on the contrary, that the sacred author meant only a part. That the part meant is *the eyes*, is manifest from the context. Not to

supply them, therefore, in Eng. is in effect to alter the sense. Nonnus, agreeably to this exposition, says νιπτε τεον ῥεθος. And when the man himself relates to the people, ver. 11, how he had been cured, Nonnus thus expresses this circumstance:

Νιψαμενος σκιερειο περιτρεχων ομματος ὑλην.

And afterwards, ver. 15, to the Pharisees he says, ὑδατι πηλον ενιψα. Mr. vii. 3, 4, N.

8. "They who had before seen him blind," οἱ θεωρουντες αυτον το προτερον ὁτι τυφλος ην. Vul. "Qui viderunt eum prius quia mendicus erat." Conformable to this are the Al. Cam. and several other MSS. which instead of τυφλος read προσαιτης. Most of the ancient versions agree in this with the Vul. It makes no material difference in the story.

9. "Others, He is like him," αλλοι δε, οτι ὁμοιος αυτῳ εστιν. Vul. "Alii autem, Nequaquam, sed similis est ei." In conformity to this, four MSS. instead of ὁτι read ουχι αλλ'. The Sy. and some other versions agree also with the Vul.

16. Σχισμα ην εν αυτοις. Diss. IX. Part iii. sect. 2.

17. "What sayest thou of me for giving thee sight?" Συ τι λεγεις περι αυτου, ὁτι ηνοιξε σου τους οφθαλμους; E. T. "What sayest thou of him, that he hath opened thine eyes?" Vul. "Tu quid dicis de illo qui aperuit oculos tuos?" It would appear that the La. translator has read ὁς for ὁτι. It suits the sense very well, but has no support from MSS. versions, or ancient authors. The common reading is unexceptionable; but the expression in the E. T. does not convey the meaning so distinctly as could be wished. The sense is well expressed by Ham. in his paraphrase; "What opinion of him hath this work of power and mercy to thee, wrought in thee?"

22. "Should be expelled the synagogue," αποσυναγωγος γενηται. This corresponds in their discipline to what we call 'excommunication.'

24. "Give glory to God," Δος δοξαν τῳ Θεῳ. This does not mean, as is commonly supposed, 'Give God the praise for thy cure.' The import is, 'Glorify God by confessing ingenuously the truth.' This expression shows that they believed, or affected to believe that he had told them lies, and that they wanted to extort a confession from him. It was the expression used by Joshua, ch. vii. 18, 19, to Achan, when he would induce him to confess his guilt in relation to the accursed thing. It was adopted afterwards by the judges, for adjuring those accused or suspected of crimes to acknowledge the truth as in the sight of God. What follows entirely suits this sense. Their speech is to this effect: 'You cannot impose upon us by this incredible story. We know that the man you speak of, who openly profanes the Sabbath, is a transgressor, and therefore can have no authority or commission from God; It will, therefore, be the wisest thing you can do to

confess the truth honestly, as thereby you will give glory to God.' It would appear from their tampering so much with this man, that they hoped by his means to detect some fraud or collusion, by the use of which our Lord had procured so extraordinary a fame for working miracles. But being disappointed in their expectations from him, they were so incensed that they resolved immediately to excommunicate him.

27. "Did ye not hear?" Και ουκ ηκουσατε; E. T. "And ye did not hear." Vul, "Et audistis." This translator has read και ηκουσατε; a reading which has no support from antiquity, except the Sax. version. I think the clause ought to be read as a question, a manner frequent in this Gospel. If it be rendered in the common way, it must mean, 'Ye did not mind what was told you.' If so, the verb ακουειν is used twice in the same verse in senses totally different. Such an interpretation as supposes this, unless when a paronomasia is evidently intended, ought to be avoided as much as possible.

32. "Never was it heard before," εκ του αιωνος ουκ ηκουσθη. Απ' αιωνος, or εκ του αιωνος, is a literal version frequently occuring in the Sep. of the Heb. word מעולם, in like manner as εις τον αιωνα, or ἑως του αιωνος is לעולם. The former strictly means 'from eternity,' the latter 'to eternity.' In this sense they are applied to God, Psal. xc. 2. But in popular language, the former often denotes no more than from the beginning of the world, or even from very early times; and εις τον αιωνα does not always mean 'to eternity,' in the strict sense of the word. That the use is nearly the same in Pagan writers, has been very well shown by Wet. The meaning of neither phrase, when accompanied with a negative, admits much variation. The one is *antehac nunquam*, 'never before;' the other, *nunquam dehinc*, 'never after.' In regard to the latter, an exception was taken notice of on ch. viii. 51. Such an interpretation as 'from the age,' which some have proposed conveys no meaning where no particular age has been spoken of. Nor is there any age of the world that appears to have been distinguished in Scripture as *the age*, by way of eminence. But a great deal of the reasoning used in criticism, especially scriptural criticism, is merely hypothetical.

34. "Thou wast altogether born in sins, and dost thou teach us?" This reproach proceeded from the same general principle from which the question of the disciples, ver. 2. arose.

CHAPTER X.

2. "The shepherd always entereth by the door," ὁ δε εισερχομενος δια της θυρας, ποιμην εστι των προβατων. E. T. "He that entereth in by the door is the shepherd of the sheep." This mode of speaking with us conveys the notion, that the shepherd is the only person who enters by the door; yet the owner, the door-

keeper, and the sheep themselves, also enter the same way. The original expression is manifestly intended to denote the constant, not the peculiar use which the shepherd makes of the door, as opposed to the constant use of thieves and robbers to force their entrance, by breaking or climbing over the fence. The comparison is made, not to the folds used by the common people in remote parts of the country, but to those belonging to the rich in the neighbourhood of a populous city, where the walls and other fences need to be stronger, and the entrance more carefully kept, on account of the greater danger from thieves.

8. "All who have entered in another manner," παντες ὁσοι προ εμου ηλθον. E. T. "All that ever came before me. But there is a remarkable difference of reading on this passage. The words προ εμου, on which the meaning of the sentence entirely depends, are wanting in some of the most ancient, and in a very great number of other MSS. There is nothing corresponding to them in the Vul. which says simply, "Omnes quotquot venerunt." The first Sy. in like manner, has them not; the second Sy. has an expression answering to them; but it is marked as spurious with an asterisk. Neither the Go. nor the Sax. has them. They are wanting in the Com. and some other early editions. Most of the ancient expositors appear not to have read them. Some however have. Among these is Nonnus, who says, παντες ὁσοι παρος ηλθον. This is the state of the external evidence with regard to the words in question. And if it be found such as to leave the mind in suspense about their authenticity, the internal evidence against them does, in my opinion, turn the scale. When our Lord, in explaining his public character, uses a comparison introduced by the words *I am*, it is always his manner to suit what he next says of himself to that, whatever it be, he has chosen to be represented by. Of this we have several examples in this Gospel. Thus, when he says, ch. vi. 51, "I am the living bread which descended from heaven," it is immediately added, "Whoso eateth of this bread"— This perfectly suits the comparison adopted; for *bread* is baked to be *eaten*. Again, ch. xiv. 6, "I am the way, and the truth, and the life; no man cometh unto the Father but by me [who am *the way*.]" Again, ch. xv. 1, "I am the true vine, and my Father is the vine-dresser." It is added, "Every barren branch in me [the vine] he loppeth off." To come to the context, ver. 11, "I am the good shepherd;" it follows, "the good shepherd giveth his life for the sheep;" and lastly, ver. 9, "I am the door; such as enter by me [the door] shall be safe." Now to this manner, so uniformly observed, the words under examination cannot be reconciled. "I am the door, all that ever came before me," προ εμου, that is, before I *the door came*. But do we ever speak of *a door's coming* to any place? This is so far from illustrating the meaning, that it is inconsistent with any meaning, and therefore leads the mind

to devise some other image which may suit the words here used. Such, indeed, is that employed ver. 11, where our Lord calls himself "the shepherd." But by no rules of interpretation can we borrow light from a circumstance which had not yet been mentioned. Of this incoherence, Maldonat, though he explains the words differently, was entirely sensible: "Non videntur hæc enim," says he, "cum præcedenti versu satis apte conjungi. Si enim dixisset se pastorem esse, commode et apposite adderet alios non pastores sed fures et latrones fuisse; cum autem dixerit se esse ostium, non apparet qua ratione, qua consequentia addat alios fuisse latrones." But, besides this unsuitableness to the context, the meaning expressed by *ὅσοι προ εμου ηλθον* appears exceptionable. Who were those that came before him? Not Moses and the prophets, surely. For of these our Lord, far from calling them *thieves* and *robbers*, always speaks honourably. Yet to these we should otherwise most readily apply the expression especially when we consider that Jesus styles them to his disciples, "the prophets who were before you." 'The persons here meant,' say some, 'are those who, before his time, assumed the character of Messiah.' But who were these? It does not appear from any history, sacred or profane, that any person, before his time, ever assumed the character or title of Messiah. Afterwards, indeed, agreeably to our Lord's predictions, it was assumed by many. Theudas and Judas of Galilee cannot be meant. They were rather contemporaries. And though both were seditious leaders, and gave themselves out for extraordinary personages, we have no evidence that either of them pretended to be the Messiah. For all these reasons, I think *προ εμου* ought to be rejected as an interpolation. The external evidence, or what I may call the testimonies in its favour, are at least counterbalanced by those against it; and the internal evidence, arising from the sense of the expression and the scope of the passage, is all on the contrary side. I read therefore with the Sy. the Vul. and, I may add, the old Italic, of which the Sax. is esteemed by critics a literal translation, *παντες ὅσοι ηλθον*. I consider *ηλθον* as used here for *εισηλθον*, the simple for the compound used ver. 1, and the word *αλλαχοθεν* understood as supplied from that verse. It is not unusual, when there is occasion for repeating a sentiment which has been advanced a little before, to abridge the expression, on the supposition that what is wanting, the hearers will supply from memory. It will perhaps be objected to this explanation, that it makes this sentence a mere repetition of what is said in ver. 1. I own that the affirmation in ver. 1, is here repeated, but not merely so, as it is attended with a very important explanation. The import of the two verses, which will show exactly their relation, may be thus expressed; '1. They who enter the fold otherwise than by the door, are thieves and robbers. 7. I am the door. 8. Consequently they who enter

otherwise than by me, are thieves and robbers.' This makes the eighth verse, as it were, the conclusion of a syllogism, of which the first and the seventh are the premises. It is remarkable, that this has appeared to be the general import of the passage, even to those interpreters who seem either not to have known how it could be deduced, or have attempted a method absolutely indefensible. Dr. Clarke (see his paraphrase of ver. 8,) gives a sense to the words which coincides with that here given; but he does not inform us how he makes it out, or in what manner he read the original. Elsner has endeavoured to draw the same meaning from the reading in the common Gr.: but, in my judgment, without success. Ερχεσθαι προ θυρας for *to go past a door*, is, I suspect, utterly unexampled. Besides, who was ever accounted either thief or robber for *going past the door*, if he did not attempt to break into the enclosure? But it may be said, if the words προ εμου ought to be rejected, how shall we account for their introduction into so many copies? To this I can only reply, that the misapprehension of the sense in some early transcriber, may not improbably have led him to take this method of supplying the ellipsis. It is in this manner that the greatest freedoms which have been taken with the sacred text are to be accounted for. Upon the whole, our Lord, when he compares himself to a shepherd, speaks in the character of the great prophet or teacher of God's people; when he compares himself to the door of the sheep-fold, he signifies that it is by him, that is, by sharing in his grace, and partaking of his spirit, that the under-shepherds and teachers must be admitted into his fold, that is, into his church or kingdom, and participate in all the spiritual blessings belonging to its members. In this view, the words are directed chiefly against the Scribes and Pharisees, considered as teachers, whose doctrine was far from breathing the same spirit with his, and whose chief object was, not like that of the good shepherd, to feed and to protect the flock, but, like that of the robber or the wolf, to devour them. I shall only add, before I conclude this note, that the interpretation here given suits the words that follow as well as those that precede. Thus, '7. I am the door. 8. All who enter in another manner are thieves and robbers. 9. All who enter by me shall be safe.' How common was this method with our Lord, to enforce his sentiments by affirmations and negations thus connected!

14, 15. "I both know my own, and am known by them, (even as the Father knoweth me, and I know the Father;) and I give my life for the sheep." Ch. vi. 57. N. Diss. XII. Part iv. sect. 3.

16. "I have other sheep besides, which are not of this fold." This is spoken of the Gentiles, who were afterwards to be received into his church on the same footing with the Jews.

18. "No one forceth it from me," ουδεις αιρει αυτην απ' εμου.

E. T. "No man taketh it from me." This can hardly be said with propriety, since he suffered by the hands of others. The Eng. verb *take* does not express the full import of the Greek αιρω. In this place it is evidently our Lord's intention to inform his hearers, that his enemies could not by violence take his life, if he did not voluntarily put himself in their power.

22. "The feast of the dedication," τα εγκαινια. It might be rendered more literally, 'the feast of the renovation.' But the other name has obtained the sanction of use. This festival was instituted by Judas Maccabæus, 1 Mac. iv. 59, in memory of their pulling down the altar of burnt-offerings, which had been profaned by the Pagans, and building a new one, dedicated to the true God.

2 "It being winter." χειμων ην. This festival began on the twenty-fifth of the month *Casleu*, and was kept for eight days. It fell about the middle of our *December*.

25. "I said to you, but ye believed not, 'the works which I do in my Father's name, testify of me,'" ειπον ὑμιν και ου πιστευετε· τα εργα ἁ εγω ποιω εν τῳ ονοματι του πατρος μου, ταυτα μαρτυρει περι εμου. E. T. "I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me." The words are capable of being rendered either way; but there is this difference: rendered in the one way, they are conformable to fact, as appears from this very Gospel—"I said to you, the works which I do," &c. That he had said this, we learn from chap. v. 36. In the other way rendered, the words "I told you," can refer only to what they asked him to tell them, to wit, whether he were the Messiah or not. Now it does not appear from this, or from any other Gospel, that he had ever told them this in express terms, as they wanted him to do. It may be proper to observe, that the Vul. is here, in respect of the sense, agreeable to the version I have given; but, in respect of the expression, plainly points out a different reading: "Loquor vobis, et non creditis, opera quæ ego facio in nomine patris mei, hæc testimonium perhibent de me." In conformity to this, the Cam. MS. alone reads λαλω for ειπον.

26, 27. "Ye believe not, because ye are not of my sheep. My sheep, as I told you, obey my voice," ου πιστευετε· ου γαρ εστε εκ των προβατων των εμων, καθως ειπον ὑμιν. Τα προβατα τα εμα της φωνης μου ακουει. E. T. "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice." This case is similar to the former: καθως ειπον ὑμιν is joined by our translators to the preceding words; I join them to those which follow. My reason is the same as in the foregoing instance. The words which precede had not, as far as we are informed, been used expressly by our Lord; the subsequent words had. On the common Gr. there is no change made but in the pointing. Indeed the clause καθως ειπον ὑμιν, which has occasioned the

question, is wanting in several MSS. as well as in the Vul. Cop. Arm. and Sax. versions. To recur to the authority of later interpreters and critics, would, in so plain a case, be quite unnecessary.

20. "My Father, who gave them me, is greater than all," ὁ πατηρ μου ὁς δεδωκε μοι μειζων παντων εστι. Vul. "Pater meus, quod dedit mihi, majus omnibus est." There is nothing in the Gr. MSS. which can confer the least probability on this version of the La. interpreter. Two or three MSS. have ὁ for ὁς. The Al. reads μειζον for μειζων. The Cop. and Sax. versions agree with the Vul.

30. "I and the Father are one," εγω και ὁ πατηρ ἑν εσμεν. The word is not εἰς, *one person*, but ἑν, *one thing*, or the same thing. It might have been so rendered here; but the expression is too homely, in the opinion of some excellent critics, to suit the dignity of the subject. The greater part of foreign interpreters have thought otherwise. Vul. Er. Zu. Cas. Be. "Ego et pater unum sumus." Lu. Ich und der vater sind eins. Dio. "Io e il padre siamo una istessa cosa." L. Cl. "Mon père et moi sommes une seul chose." P. R. Si. and Sa. "Une même chose." What is distinguished in the original, we ought, if possible, to distinguish. Yet no Eng. translator known to me has in this chosen to desert the common translation.

34. "Is it not written in your law?" Here we find the book of Psalms, whence the passage quoted is taken, included under the name *law*, which is sometimes used for the whole Scriptures of the O. T.

35. "To whom the word of God was addressed," προς οὑς ὁ λογος του Θεου εγενετο. It has been observed justly, that the words may be rendered, 'against whom the word of God was pointed.' What gives countenance to this interpretation is, that God, in the place quoted, (Ps. lxxxii. 6,) is severely rebuking and threatening wicked judges and magistrates. On the whole, however, I prefer the version here given.

[3] "And if the language of Scripture is unexceptionable," και ου δυναται λυθηναι ἡ γραφη. E. T. "And the Scripture cannot be broken." I do not know a meaning which, by any of the received laws of interpretation, we can affix to this expression, "Scripture cannot be broken." Yet it is impossible for one who attends to our Lord's argument, as it runs in the original, to entertain a doubt about the clause which answers to it in the Gr. Our Lord defends what he had said from the charge of blasphemy, by showing its conformity to the style of Scripture in less urgent cases; insomuch that, if the propriety of Scripture language be admitted, the propriety of his must be admitted also. This is one of those instances, wherein, though it is very easy for the translator to discover the meaning, it is very difficult to express it in words which shall appear to correspond to those of his author. In such cases a little circumlocution has always been allowed.

36. "Whom the Father hath consecrated his apostle to the world," ὃν ὁ πατηρ ἡγιασε και απεστειλεν εις τον κοσμον. E. T. "Whom the Father hath sanctified and sent into the world." That ἁγιαζειν in Scripture often denotes 'to consecrate,' to set apart to any religious or important purpose, has been shown, Diss. VI. Part iv. sect. 9—13. It is evident, that it is only in this sense applicable here. There are two words which Jesus chiefly uses for expressing his mission. One is πεμπω, the other αποστελλω; the former a more familiar, the latter a more solemn term. It is from the latter that the name *apostle* is derived. Our Lord, in my opinion, has often an allusion to this title, when it does not appear in the E. T., because both words are promiscuously rendered "send." And though here the word *send* does but feebly express the import of the original, (for it may be said of every man, that God hath *sent* him into the world;) I do not deny that in most cases both words are properly so rendered, and that the purport of the sentence is justly conveyed. In a few, however, where there seems to be an allusion to the title αποστολοι, by which he had distinguished the twelve, it may be allowable to change the term for the sake of preserving the allusion. Thus, ch. xvii. 18, when our Lord, in an address to God, represents the mission of his apostles by him as analogous to that which he had himself received from his heavenly Father, he uses these emphatical words: Καθως εμε απεστειλας εις τον κοσμον, κἀγω απεστειλα αυτους εις τον κοσμον. I have, for the sake of exhibiting the analogy with like energy, rendered the words in this manner: "As thou hast made me thy apostle to the world, I have made them my apostles to the world." Jesus is accordingly called, Heb. iii. 1, "the apostle and high-priest of our profession." He is the apostle of God; they were the apostles of Christ. Hence appears more strongly the propriety of what he said, L. x. 16, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Thus making them, in respect of their mission as teachers, stand in the same relation to him, in which he, as Heaven's interpreter, stood to God. In like manner, in the verse under examination, as the word ἡγιασε evidently means 'consecrated,' or set apart for a sacred office, ἡγιασὲ και απεστειλεν is, by a common idiom, used for ἡγιασε του αποστελλεσθαι; or, which is the same, ἡγιασεν ειναι αποστολον.

ᾳ "For calling himself his son, ὅτι ειπον, υἱος του Θεου ειμι. E. T. "Because I said, I am the Son of God." Let it be observed, that our Lord's word here is υἱος, not ὁ υἱος. It is not, therefore, so definite as the common version makes it. At the same time, the want of the article in Gr. (as I have elsewhere observed,) does not render the words so expressly indefinite as in our language the indefinite article would render them, if the expression were translated 'a son of God.' For the sake, therefore, of avoiding an

error on either side, I have chosen this oblique manner of expressing the sentiment. Mt. xxvii. 54. N.

39. "They attempted again," εζητουν παλιν. The Vul. has no word answering to παλιν, which is also admitted by the Cam. and a few other MSS.

CHAPTER XI.

4. "Will not prove fatal," ουκ εστι προς θανατον. E. T. "Is not unto death." That the former way of rendering gives the full import of the Gr. expression, as used here, cannot be questioned: it at the same time preserves the ambiguity.

10. "Because there is no light," ὁτι το φως ουκ εστιν εν αυτῳ. E. T. "Because there is no light in him." Knatchbull has very properly observed, that the pronoun αυτῳ here manifestly refers to the noun κοσμου in the end of the preceding verse; and should therefore be rendered 'in it.' Common sense, as well as the rules of construction, require this interpretation. His stumbling in the night is occasioned by the want of that which prevents his stumbling in the day. *In it*, however, is better omitted in Eng. where it would encumber rather than enlighten the expression, of itself sufficiently clear.

25. "I am the resurrection and the life;" that is, 'I am the author of the resurrection and of the life;' a very common trope in Scripture of the effect for the efficient. In this way, God is called *our salvation*, to denote *our Saviour;* and Jesus Christ is said, 1 Cor. i. 30, to be made of God unto us, *wisdom*, and *righteousness*, and *sanctification*, and *redemption;* that is, the source of these blessings.

27. "Thou art the Messiah, the Son of God, he who cometh into the world," συ ει ὁ Χριστος, ὁ υἱος του Θεου, ὁ εις τον κοσμον ερχομενος. E. T. "Thou art the Christ, the Son of God, which should come into the world." I have had occasion to take notice (in another place, Diss. V. Part iv. sect. 3—6, 14) of the three titles just now mentioned, as different denominations or descriptions by which the same great personage was distinguished. I have therefore kept them distinct. The two last are, as it were, compounded into one in the E. T. I have also observed, that the proper title is not *he who should come*, but *he who cometh*. It was very natural in Mary, when professing her faith in Jesus, in consequence of the question so publicly put to her, to mention all the principal titles appropriated to him in Scripture.

37. "Who gave sight to the blind man, ὁ ανοιξας τους οφθαλμους του τυφλου. Vul. "Qui aperuit oculos cæci nati." E. T. "Which opened the eyes of the blind." There is no Gr. MS. yet known which authorizes the addition of *nati*, nor any version but the Cop. The singular number, with the article, here employed by the evangelist, shows a manifest allusion to one individual. Οἱ τυφλοι is properly 'the blind,' which, when no substantive is added, is understood to be plural.

38. "Shut up with a stone," λιθος επεκειτο επ' αυτῳ. E. T. "A stone lay upon it." From the way in which the words are rendered in the Sy. version, and from a regard to a just remark of Si. that the preposition επι, in the Hellenistic idiom, does not always imply *upon* or *over*, I have been induced to render the expression in the manner above-mentioned; it being not improbable that, in this respect, the sepulchre was similar to our Lord's.

39. "For this is the fourth day," τεταρταιος γαρ εστι. E. T. "For he hath been dead four days." The expression is abrupt and elliptical; a manner extremely natural to those in grief, and therefore, where it is possible, worthy to be imitated by a translator.

41. "Then they removed the stone," ηραν ουν τον λιθον ου ην ὁ τεθνηκως κειμενος. The last clause, ὁν ην ὁ τεθνηκως κειμενος, is wanting altogether in the Vul. the Sy. the Sax. the Arm. the Eth. the Ara. and the Cop. versions, as well as in some noted MSS. The words ὁ τεθνηκως κειμενος are wanting in the Go. and the second Sy. versions, and in the Al. MS. which reads ου η after λιθον. Nonnus omits the clause entirely. It is rejected by Origen, Mill, and Bengelius; and plainly adds nothing to the sense.

45. The Vul. after *Mariam*, adds "et Martham," in which it is singular.

49. "Caiaphas, who was high-priest that year." L. iii. 2. N.

2 "Ye are utterly at a loss," ὑμεις ουκ οιδατε ουδεν. E. T. "Ye know nothing at all." It is manifest, from the whole scope of the passage, that it is not with the ignorance of the subject about which they were deliberating—the doctrine and miracles of our Lord, nor with the ignorance of the law for the punishment of offenders of all denominations, that Caiaphas here upbraids them. Accordingly we do not find, in what he says, any thing tending to give the smallest information on either of these heads. Yet something of this kind is what occurs as the meaning, on first reading the words in most translations. But what he upbraids them with here, is plainly the want of political wisdom. They were in perplexity; they knew not what to resolve upon, or what measure to adopt, in a case which, as he pretended, was extremely clear. It would appear, that some of the sanhedrim were sensible that Jesus had given them no just or legal handle, by any thing he had either done or taught, for taking away his life; and that, in their deliberations on the subject, something had been advanced which made the high-priest fear they would not enter with spirit and resolution into the business. He, therefore, seems here to concede to those who appeared to have scruples, that, though their putting Jesus to death could not be vindicated by strict law or justice, it might be vindicated from expediency and reason of state, or rather from the great law of necessity, the danger being no less than the destruction of their country, and

so imminent, that even the murder of an innocent man, admitting Jesus to be innocent, was not to be considered as an evil, but rather as a sacrifice every way proper for the safety of the nation. May we not reasonably conjecture, that such a manner of arguing must have arisen from objections made by Nicodemus, who, as we learn from ch. vii. 50, &c. was not afraid to object to them the illegality of their proceedings, or by Joseph of Arimathea, who was probably one of them, and concerning whom we have this honourable testimony, L. xxiii. 50, 51, that he did not concur in their resolutions.

56. "What think ye? Will he not come to the festival?" Τι δοκει ὑμιν, ὁτι ου μη ελθῃ εις την ἑορτην; E. T. "What think ye, that he will not come to the feast?" This looks as if they knew, or took for granted, that he would not come, and were inquiring only about the reason of his not coming. This is not the meaning of the evangelist, whose words, in the judgment of the best critics, make properly two questions, and ought to be pointed thus—Τι δοκει ὑμιν;—ὁτι ου μη ελθῃ εις την ἑορτην;

CHAPTER XII.

7. "Let her alone. She hath reserved this"——Αφες αυτην ——τετηρηκεν αυτο. Five MSS. read ἱνα τηρησῃ. The Vul. in conformity to this, "Sinite illam ut servet illud." With this agree also the Sax. Cop. and Eth. versions, and the paraphrase of Nonnus. But when the common reading makes a clear sense, which suits the context, the authorities just now mentioned are by no means a sufficient reason for changing.

[2] "To embalm me." Ch. xix. 40. N.

10. "Determined," εβουλευσαντο. E. T. "Consulted." I agree entirely with Gro. who observes, on this place, "βουλευεσθαι non est hic consultare, sed constituere, ut Act. v. 33, xv. 37; 2 Cor. i. 17." It is translated by Beau. "avoient resolu," which is literally rendered by the Eng. An. "had resolved." Indeed, such a design on the life of a man whom they do not seem to have charged with any guilt, might appear improbable; but the maxim of Caiaphas above explained, ch. xi. 49, [2] N. would serve, with judges disposed as those priests then were, to justify this murder also.

11. "Many Jews forsook them, and believed on Jesus," πολλοι ὑπηγον των Ιουδαιων και επιστευον εις τον Ιησουν. E. T. "Many of the Jews went away, and believed on Jesus." This interpretation is rather feeble. The Eng. word *went*, and even the words *went away*, before the mention of something done, are often little more than expletives. Here the word ὑπηγον bears a very important sense, and denotes their ceasing to pay that regard to the teaching of the scribes which they had formerly done. This is univerally acknowledged to be the meaning of the verb in this passage.

Bishop Pearce, however, has gone too far in the opposite extreme from our translators, where he says "*withdrew themselves, i. e.* from the public service in the synagogues." The ideas formed from the practice of modern sectaries have led him, in this instance, into a mistake. No sect of the Jews withdrew from the synagogue. Jesus, far from withdrawing, or encouraging his disciples to withdraw, attended the service in the temple at Jerusalem, and in the synagogues whenever he happened to be. He promoted the same disposition in his disciples, by precept as well as by example, and particularly warned them against disregarding the ministry, on account of the vices of the minister; Mt. xxiii. 1, &c. The same conduct was observed by his apostles and disciples after him. He foretold them, that they would be expelled the synagogue, ch. xvi. 2, but never gave them permission to leave it whilst they were allowed by the Jewish rulers to attend it. The book of Acts shows that they did in fact attend the synagogue every Sabbath, where there was a synagogue to which they had access. Diss. IX. Part iv. sect. 6.

13. "Israel's King." Though we find in the common copies ὁ βασιλευς του Ισραηλ, the article ὁ is wanting in so great a number of MSS. and editions, as to give just ground for rejecting it. For which reason, though the difference is of little moment, I have made use of this expression, ch. x. 36. [2] N.

16. "After Jesus was glorified:" that is, after his resurrection and ascension.

17. "That he called Lazarus," ὁτι τον Λαζαρον εφωνησεν. Vul. "Quando Lazarum vocavit." So many MSS. read ὁτε for ὁτι, and so many versions are conformable to this reading, that it is hardly possible to decide between them. The sense is good and apposite either way. But in such cases it is better to let things remain as they are.

19. "Ye have no influence," ουκ ωφελειτε ουδεν. Vul. "Nihil proficimus," from the reading ωφελουμεν, which has hardly any support from MSS. or versions.

26. "If any man serve me, my Father will reward him," εαν τις εμοι διακονη, τιμησει αυτον ὁ πατηρ. E. T. "If any man serve me, him my Father will honour." The word τιμη, in Scripture, signifies not only *honour*, but *reward*, price, wages. The verb τιμαω admits the same latitude of signification. Beau. though he renders the word in his version in the common way, *le honorera*, says, in his note upon it, "autrement *le recompensera*." Nay, he adds in effect, that it ought to be thus rendered here, as it is opposed to *serving*: "Comme *honorer* est ici opposé à *servir*, il signifie proprement *recompenser*, ainsi qu'en plusieurs autres endroits de l'écriture."

27. "What shall I say? [Shall I say] Father, save me from this hour? But I came on purpose for this hour." Τι ειπω; πατερ σωσον με εκ της ὡρας ταυτης, αλλα δια τουτο ηλθον εις την ὡραν

ταυτην. E. T. "What shall I say? Father, save me from this hour: but for this cause came I unto this hour." I understand the question here as ending, not at ειπω, but at ταυτης, at which there should be a point of interrogation; or rather, that the words should be considered as two questions, in the manner done in this version. A similar example we have in the preceding chapter, ver. 56; for in both a part of the first question is understood as repeated. There τι δοκει ὑμιν; δοκει ὁτι ου μη ελθῃ——; here, τι ειπω; ειπω, πατερ σωσον με——; I do not approve, with Markland, (Bowyer's Conjectures,) that τι should be rendered *whether*, and the question made, "Whether shall I say, Father, save me? ——or, Father, glorify thy name?" If these could be supposed to occur to the mind at once, there could not be a moment's hesitation about the preference. It suits much better the distress of his soul, to suggest at first a petition for deliverance. But in this he is instantly checked by the reflection on the end of his coming. This determines him to cry out, "Father, glorify thy name." This is not put as a question: it is what his mind finally and fully acquiesces in.

28. "Thy name," σου τὸ ονομα. For το ονομα, four MSS. not of the highest account, read τον υἱον. Such also is the reading of the Cop. Eth. and Ara. versions. The second Sy. has it in the margin.

32. "All men," παντας. Vul. "Omnia." Agreeably to this the Go. and the Sax. versions translate. The Cam. and one other MS. read παντα.

34. "From the law;" that is, from the Scriptures. Chap. x. 34. N.

36. "He withdrew himself privately from them," απελθων εκρυβη απ' αυτων. E. T. "Departed, and did hide himself from them." This, in my apprehension, conveys a sense different from that of the original, which denotes simply that, in retiring, he took care not to be observed by them. The Sy. version is very close, and appears to me to imply no more. The Vul. which says, "abiit et abscondit se ab eis," seems to have misled most of the modern interpreters. Cas. has hit the meaning better: "Discessit et eis sese subduxit."

40. "Blunted their understanding," πεπωρωκεν αυτων την καρδιαν. Diss. IV. sect. 22, 23, 24.

42. "Several," πολλοι. E. T. "Many." The Gr. word is of greater latitude than the Eng. and answers more exactly to the Fr. *plusieurs*, which, by translators from that language, is sometimes rendered *many*, sometimes *several*, as suits best the subject. Here, as it is only the minority of those in the highest offices that are spoken of, a minority greatly outnumbered by the opposite party, they can hardly be supposed very numerous.

44, "He who believeth on me, it is not on me he believeth;" that is, "not only on me." The expression is similar to that in

Mr. ix. 37, "Whosoever shall receive me, receiveth not me—." Both are explained in the same manner.

47. "But do not observe them," και μη πιστευσῃ. A considerable number of MSS. amongst which are the Al. and the Cam. read φυλαξῃ; to which agree not only the Vul. which says "et non custodieret," but both the Sy. the Cop. Arm. Eth. Ara. and Sax. versions, together with the Paraphrase of Nonnus:

Και μη ασυλητοιο νοου σφρηγιδα φυλαξῃ.

49. "What I should enjoin, and what I should teach," τι ειπω και τι λαλησω. E. T. "What I should say, and what I should speak." These phrases convey to us no conceivable difference of meaning. If no difference of signification had been intended by the words of the original, the τι would not have been repeated before the second verb. The repetition evidently implies, that the subject of the one is not the subject of the other. Ειπειν frequently means *to command, to enjoin,* and λαλειν, *to teach,* to instruct by discourse. When these are thus conjoined, as things related but not synonymous, they serve to ascertain the meaning of each other; the former regarding the precepts of his religion, the latter its principles.

CHAPTER XIII.

2. "While they were at supper," δειπνου γενομενου. E. T. "Supper being ended." Vul. Er. Zu. "Cœna factâ." Be. "Peractâ." Cas. "Paratâ." The two first ways of rendering the words in La. express too much; the last, too little. That supper was *ended,* is inconsistent with what follows in the chapter; and if it was only *prepared,* it would not have been said, ver. 4, "he arose from supper." Maldonat's solution hardly requires refutation. He affirms, that our Lord that night ate three suppers with his disciples: the paschal supper, their ordinary supper, and the eucharistical supper; if this last might be called a supper. Hence, we find them still eating together, after we had been told that "supper was ended." In defence of the way wherein the words are rendered in the Vul. he argues thus:—the evangelist says, not δειπνου γινομενου, *cum cœna fieret,* using the present participle, but γενομενου, *cum cœna jam facta esset,* using the participle of the aorist. To this it sufficeth to reply, that the sacred writers use the participle γενομενου indiscriminately for both purposes, but much oftener to express the present, or rather the imperfect, than the past. Thus, when γενομενης is joined with πρωϊας, οψιας, ἡμερας, or any term denoting a precise portion of time, it invariably signifies that the period denoted by the noun was begun, not ended. Mr. says, vi. 2, γενομενου σαββατου ηρξατο εν τῃ συναγωγῃ διδασκειν. I should be glad to know of a single interpreter who renders these words

'When Sabbath was ended, he taught in the synagogue.' The words *sabbato facto*, in the Vul. denote no more here, in the judgment of all expositors, than 'when Sabbath was come.' Our Lord says, Matt. xiii. 21, γενομενης θλιψεως δια τον λογον, ευθυς σκανδαλιζεται. Is it whilst the persecution rages, or when it is over, that men are tempted by it to apostatize? I shall add but one other example from Mt. xxvi. 6, &c. Ιησου γενομενου εν Βηθανια εν οικια Σιμωνος προσηλθεν αυτω γυνη. κ. τ. ἑ. Was it after Jesus had been in Simon's house in Bethany that the woman anointed him with the precious balsam, or when he was there? The Vul. says expressly, "cum Jesus esset in domo Simonis." I should not have brought so many examples in so clear a case, were it not to demonstrate, what even critics can forget, how unsafe it is to depend on general rules, without recurring to use, wherever the recourse is practicable.

4. "Mantle," ἱματια. E. T. "Garments." Ἱματιον properly signifies 'the upper garment,' 'the mantle;' and ἱματια, 'garments,' or clothes in general; Diss. VIII. Part iii. sect. 1, 2, 3. Yet the plural is sometimes used for the singular, and means no more but *mantle*, as Mt. xxiv. 18, xxvi. 65, xxvii. 35; chap. xix. 23.

10. "He who hath been bathing, needeth only to wash his feet," ὁ λελουμενος ου χρειαν εχει η τους ποδας νιψασθαι. For the distinction between λουειν and νιπτεσθαι, see chap. ix. 7. N. This illustration is borrowed from the custom of the times; according to which, those who had been invited to a feast bathed themselves before they went; but as they walked commonly in sandals, (unless when on a journey,) and wore no stockings, it was usual to get their feet washed by the servants of the family before they laid themselves on the couches. Their feet, which would be soiled by walking, required cleaning, though the rest of their body did not. The great utility, and frequent need, of washing the feet in those countries, has occasioned its being so often mentioned in the N. T. as an evidence of humility, hospitality, and brotherly love.

13. "Ye call me The teacher, and The master," Υμεις φωνειτε με Ο διδασκαλος και Ο κυριος. E. T. "Ye call me master and lord." The article in Gr. prefixed to each appellation, and the nominative case employed where in common language it would have been the accusative, give great energy to the expression, and show that the words are applied to Jesus in a sense entirely peculiar. This is not at all expressed by the words, "ye call me master and lord," as though it had been φωνειτε με διδασκαλον και κυριον; for so common civility might have led them to call fifty others. But the titles here given can belong only to one. This remark extends equally to the following verse. For the import of the titles, see Diss. VII.

23. "Was lying close to his breast." Diss. VIII. Part iii. sect. 3—6.

33. "My children," τεκνια. E. T. "Little children." Diminutives answer a double purpose. They express either the *littleness*, or *fewness*, in respect of size or number, of that to which they are applied, or the *affection* of the speaker; Diss. XII. Part i. sect. 19. There can be no doubt, that it is for the last of these purposes that the diminutive is used here. In Gr. when the first is only or chiefly intended, the word answering to little children is παιδια, or παιδαρια, not τεκνια. With us, the possessive pronoun answers better the purpose of expressing tenderness, for we have few diminutives.

34. "A new commandment." In popular language, to which the manner of the sacred writers is very much adapted, that may be called a new law which revives an old law that had been in a manner abrogated by universal disuse. Our Lord, by this, warns his disciples against taking for their model any example of affection wherewith the age could furnish them; or, indeed, any example less than the love which he all along, but especially in his death, manifested for them.

CHAPTER XIV.

1. "Believe on God, and believe on me," πιστευετε εις τον Θεον, και εις εμε πιστευετε. E. T. "Ye believe in God, believe also in me." The Gr. expression is ambiguous, and capable of being rendered different ways. The Vul. which has had great influence on the translators in the West, has preferred the latter method, "creditis in Deum et in me credite;" and, in respect of the sense, is followed by Er. Zu. Cas. and Be. The Sy. has, on the contrary, preferred the former, which seems to be more generally adopted in the East. It was so understood also by Nonnus, who thus expresses the sense: Αλλα Θεῳ και εμοι πιστευσατε. This is the sense which the Gr. commentators also put upon the words: and in this way Luther interprets them. They are so rendered into Eng. by Dod. Wes. and Wor. The reasons of the preference I have given to this manner are the following:—1st, In a point which depends entirely on the Gr. idiom, great deference is due to the judgment of those whose native language was Gr. The consent of Gr. commentators, in a question of this kind, is therefore of great weight. 2dly, The two clauses are so similarly expressed and linked together by the copulative, that it is, I suspect, unprecedented to make the verb in one an indicative, and the same verb repeated in the other an imperative. The simple and natural way is, to render similarly what is similarly expressed; nor ought this rule ever to be departed from, unless something absurd or incongruous should follow from the observance of it. This is so far from being the case here, that I re-

mark, 3dly, That, by rendering both in the imperative, the sense is not only good, but apposite. How frequently, in the book of Psalms, are the people of God, in the time of affliction, exhorted to trust in the Lord? Such exhortations, therefore, are not understood to imply a total want of faith in those to whom they are given.

2. "I go to prepare a place for you," πορευομαι ἑτοιμασαι τοπον ὑμιν. Vul. "Quia vado parare vobis locum." The Al. Cam. and several other MSS. do in like manner introduce the clause with ὁτι. The Arm. version also agrees with the Vul. So does the Sax. Nonnus likewise uses this conjunction—ὁτι προκελευθος ὁδευσω. But the evidence in favour of the common reading greatly preponderates.

11. "Believe," πιστευετε μοι. Vul. "Non creditis." This interpretation has doubtless arisen from a different reading. For the negative particle there is no testimony in confirmation of the Vul. except the Sax. version. The Sy. has not read μοι, nor is it necessary to the sense. I have expressed the import of this pronoun in interpreting the next clause—ει δε μη, 'if not on my testimony.'

12, 13. "Nay, even greater than these he shall do, because I go to my Father, and will do whatsoever ye shall ask in my name," και μειζονα τουτων ποιησει· ὁτι εγω προς τον πατερα μου πορευομαι. και ὁ, τι αν αιτησητε εν τῳ ονοματι μου, τουτο ποιησω. E. T. "And greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do." This rendering is deficient both in perspicuity and in connexion. Yet, except in the pointing, I have made no change on the words of the evangelist. Our Lord's going to his Father, considered by itself, does not account for their doing greater works than he had done; but when that is considered along with what immediately follows, that he will then do for them whatever they shall ask, it accounts for it entirely. When the 12th verse is made, as in the Eng. translation, a separate sentence, there is little connexion, as well as light, in the whole passage. The propriety of reading the words in the manner I have done, has been justly observed by Gro. and others.

13, 14. "That the Father may be glorified in the Son, whatsoever ye shall ask in my name, I will do," ἱνα δοξασθῃ ὁ πατηρ εν τῳ υἱῳ. εαν τι αιτησητε εν τῳ ονοματι μου, εγω ποιησω. E. T. "That the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." The latter part of the 13th verse I have detached from the preceding sentence, and joined into one sentence with the 14th verse. This preserves better the simplicity of construction in the sacred writings, and accounts for the repetition in ver. 14, of what had been said immediately before almost in the same words.

44. "Whatsoever ye shall ask in my name, I will do," εαν τι

αιτησητε εν τῳ ονοματι μου, εγω ποιησω. Vul. "Si quid petieritis me in nomine meo, hoc faciam." The blunder in transcribing seems here pretty evident; yet it has the support of a few MSS. not of principal account, and of the Go. and Sax. versions.

16. "Monitor," παρακλητον. E. T. "Comforter." In the interpretation of this word, critics have been much divided. It is used by no other sacred writer; neither does it occur in the Sep. John uses it in four places of his Gospel, all in reference to the same person, and once in his First Epistle, as shall be observed immediately. The Sy. Vul. and some other ancient versions, retain the original term. Most modern interpreters have thought it better to translate it. Er. sometimes retains the word, and sometimes renders it "consolator;" so does also Leo de Juda. Cas. says "confirmator," Be. "advocatus." Under the first or last of these, all the translations into European tongues, with which I am acquainted, may be ranged. Lu. Dio. G. F. Beau. P. R. Sa. and all the late Eng. versions but one, follow Er. The An. follows Be. Si. though he does not render the word *avocat*, but *defenseur*, may be added; as he shows, in the notes, that he means by *defenseur* what other interpreters meant by *avocat;* and for the same reason L. Cl. who also renders the word *defenseur*. Ham. has well observed on the passage, that the word is susceptible of these three significations, *advocate*, *exhorter*, and *comforter*. If, instead of *exhorter*, he had said *monitor*, I should readily admit that these three terms comprehend all that is ever implied in the original word. But the word *exhorter* is of very limited import, barely denoting one who by argument incites another to perform something to which he is reluctant; for *exhortation* always presupposes some degree of *reluctance* in the person *exhorted*, without which it would be unnecessary. The term *monitor* includes what is most essential in the import of *exhorter*, as well as that of *remembrancer* and *instructor*, and comes nearer in extent than any one word in our language to the original term. I own that the word in classical authors more commonly answers to the La. *advocatus*. But the Eng. word *advocate* is more confined, and means one who, in the absence of his client, is instructed to plead his cause before his judge, and to defend him against his accuser. In this sense our Lord is called παρακλητος, 1 J. ii. 1, which is in the E. T. properly rendered *advocate*. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." We have one who, in our absence, appears for us, and defends our cause, before our judge. The notion of an *advocate* brings along with it the notion of a *judge* who is to pass sentence, and of a *client* who is to be defended. But if any regard is due to the scope of the place, the word *advocate* is very improperly introduced in the passage under examination, where there is nothing that suggests the idea of judge, cause, or party. *The advocate* exercises

his office in presence of *the judge*. Whether *the client* be there or not, is of no consequence, as he is represented by his *advocate*. Now this παρακλητος, who, we are told ver. 26, is "The Holy Spirit," was to be sent to the disciples of Jesus, to remain with them for ever. If the word here then denote *advocate*, and if the Holy Spirit be that *advocate*, are the disciples, to whom he is sent, *the judges?* If not, who is *the judge?* what is the cause to be pleaded? and who are the parties? This interpretation introduces nothing but confusion and darkness. The only plêa in its favour, which has any thing specious in it, is, that by the wisdom and eloquence with which the Spirit endowed the apostles and first Christian preachers, he powerfully defended the cause of Christ before the world: but as those first teachers themselves were made the instruments or immediate agents of the victory obtained to the Christian cause over the infidelity of both Jews and Pagans, the Holy Spirit was to them much more properly a *monitor* or *prompter* than an *advocate*. He did not appear openly to the world, which, as our Lord says, ver. 17, "neither seeth him nor knoweth him;" but, by his secret instructions, they were qualified to plead with success the cause of Christianity. Let it be observed further, that our Lord says, that when he himself is gone, his Father will send them *another* παρακλητος, who will remain with them for ever. From this we learn, 1st, That our Lord himself, when he was with them, had discharged that office among them; and, 2dly, That it was to supply his place in the discharge of the same functions that the Holy Spirit was to be sent. Now when our Lord is said, since his ascension into heaven, to be our *advocate* and *intercessor* with the Father, we perceive the beauty and energy, as well as the propriety, of the representation. But we should never think of the title *advocate* for expressing the functions he discharged to his disciples when he sojourned among them upon the earth. We should readily say, that to them he acted the part of a tutor, a father, a monitor, a guide, a comforter; but nobody would say that he acted to them as an advocate. I have been the more particular here, for the sake of showing that it is not without reason that Be. has in this been so generally deserted, even by those Protestant interpreters who, on other occasions, have paid but too implicit deference to his judgment. Is *comforter* then the proper term? *Comforter*, I admit, is preferable. But this appellation is far from reaching the import of the original. Our Saviour, when there was occasion, as at this time in particular, acted the part of a *comforter* to his disciples. But this part is in its nature merely occasional, for a time of affliction; whereas that of *monitor*, *instructor*, or *guide*, is, to imperfect creatures like us, always needful and important. Were we, in one word, to express the part acted by our Lord to his followers, we should certainly adopt any of the three last expressions rather than the

first: Or, if we consider what is here ascribed to the Spirit as the part he is to act among the disciples, it will lead us to the same interpretation. "The Holy Spirit," says our Lord, ver. 26, "whom the Father will send in my name, he will teach you all things, and remind you of all that I have told you." Is not this to say, in other words, "He will be to you a faithful monitor?" Further, the conjugates of the word παρακλητος entirely suit this interpretation. The general import of παρακαλειν, in the active voice, is 'to admonish,' to exhort, to entreat, and παρακλησις, 'admonition,' exhortation. It is manifest, as has been justly remarked by Dr. Ham., that in some places the import of the noun has been unduly limited, by being rendered *comfort* or consolation; particularly that παρακλησις του αγιου πνευματος, Acts ix. 31, is much more properly rendered 'the admonition,' than 'the comfort of the Holy Spirit.' Diss. VIII. Part iii. sect. 8.

[2] It is perhaps hardly worth remarking, that the Mahometans pretend that the coming of their prophet is here predicted. The evangelist, say they, did not write παρακλητος *paracletos*, but περικλυτος, *periclytos*, that is, 'illustrious,' which is the import of the name *Mahomet* in Arabic. But whence had they this information? The Gospel of John was well known throughout the church for several centuries before the appearance of Mahomet; whereas the reading alleged by them had never before been heard of; nor has it been discovered ever since in any one MS. ancient translation, commentary, or ecclesiastical writing of any kind.

18. "I will not leave you orphans," ουκ αφησω υμας ορφανους. E. T. "I will not leave you comfortless." I cannot imagine what could have led our translators into the singularity of deserting the common road, where it is so patent; unless, by introducing *comfortless*, they have thought that they gave some support to their rendering the word παρακλητος, in the context, *comforter*.

19. "Because I shall live;" that is, return to life. A great part of this discourse must have been dark at the time it was spoken; but the event explained it afterwards.

22. "Wherefore wilt thou discover thyself to us?" τι γεγονεν οτι ημιν μελλεις εμφανιζειν σεαυτον. E. T. "How is it that thou wilt manifest thyself to us? The expression *How is it that*, is ambiguous, and may be an inquiry about the manner of his discovering himself to them. The words of the evangelist can be interpreted only as an inquiry into the reason of his discovering himself to them, and not to the world. This question arose from the remains of national prejudices in regard to the Messiah, to which the apostles themselves were not, till after the descent of the Spirit, (related in the 2d chapter of the Acts,) entirely superior. Our Lord's answer in the two following verses, though in all probability not perfectly understood by them at the time, assigns a reason for the distinction he would make between his

disciples and the world, but says nothing about the manner of discovering himself.

24. "Is not mine, but the Father's;" that is, (setting aside the idiom,) is not so much mine as the Father's. Mt. ix. 13; Mr. ix. 37.

28. "Ye would rejoice that I go to the Father," εχαρητε αν ὁτι ειπον, πορευομαι προς τον πατερα. E. T. "Ye would rejoice because I said, I go unto the Father." The word ειπον is not in the Al. MS. nor in the Cam. It is wanting also in several others. There is nothing which answers to it in either of the Sy. versions, or in the Vul. Goth. Sax. Cop. Arm. Eth. or Ara. Origen, Cyril, Chr. seem not to have read it. The same may be affirmed of Nonnus the paraphrast. Such a concurrence of all the most ancient and most eminent translations, supported by some of the best MSS. and Grecian critics, have induced me to join with Mill and Bengelius in rejecting it.

30. "The prince of the world," ὁ του κοσμου τουτου αρχων. E. T. "The prince of this world." There is such a powerful concurrence of MSS. both those of principal note and others, with both the Sy. versions, some of the most celebrated Gr. commentators, together with Nonnus, in rejecting the pronoun τουτου, that not only Mill, but Wet. who is much more scrupulous, is for excluding it.

2 "He will find nothing in me," εν εμοι ουκ εχει ουδεν. E. T. "Hath nothing in me." Though not so great as in either of the instances immediately preceding, there is considerable authority from MSS. versions, and ancient authors, for reading either εὑρισκει or εὑρησει instead of ουκ εχει. For this reason, and because it makes the expression clearer, I think, with Mill, it ought to be admitted.

CHAPTER XV.

2. "He cleaneth by pruning," καθαιρει. E. T. "He purgeth." Critics have observed a verbal allusion or paronomasia in this verse. To the barren branch the word αιρει is applied; to the fruitful, καθαιρει. It is not always possible in a version to preserve figures which depend entirely on the sound, or on the etymology of the words though sometimes they are not without emphasis. This verse and the following afford another, and more remarkable instance, of the same trope. As our Lord himself is here represented by the vine, his disciples are represented by the branches. The mention of the method which the dresser takes with the fruitful branches, in order to render them more fruitful, and which he expresses by the word καθαιρει, leads him to take notice of the state wherein the apostles, the principal branches, were at that time, Ηδη ὑμεις καθαροι εστε. It is hardly possible not to consider the καθαιρει applied to the branches as

giving occasion to this remark, which immediately follows it. Now, when the train of the thoughts arises in any degree from verbal allusions it is of some consequence to preserve them, where it can be easily effected, in a translation. It is for this reason that I have translated the word καθαιρει by a circumlocution, and said *cleaneth by pruning*. It is evident that καθαιρει, in this application, means *pruneth;* but to say in Eng. simply *pruneth*, would be to throw away the allusion, and make the thoughts appear more abrupt in the version than they do in the original; and to say *cleaneth*, without adding any explanation, would be obscure, or rather improper. The word used in the E. T. does not preserve the allusion, and is besides, in this application, antiquated. Nonnus appears to have been careful to preserve the trope; for though almost all the other words in the two verses are changed for the sake of the measure, he has retained καθαιρειν and καθαροι. Few translators appear to have attended to this allusion; yet whatever strengthens the association in the sentences, serves to make them both better understood, and longer remembered.

6. "Like the withered branches which are gathered for fuel, and burnt," ὡς το κλημα, και εξηρανθη, και συναγουσιν αυτα, και εις πυρ βαλλουσι, και καιεται. E. T. "As a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Through an excessive desire of tracing the letter, a plain sentiment is here rendered indistinctly and obscurely. Knatchbull's observation is just. In the idiom of the sacred writers, the copulative often supplies the place of a relative, *a branch, and is withered*, for *a branch which is withered*, or *a withered branch*. See Ruth i. 11. Many other examples might be brought from Scripture. The singular number is sometimes used collectively, as *branch* for *branches*. This may account for αυτα in the plural. Some MSS. indeed, and even some versions, read αυτο; but the difference does not affect the sense

8. "So shall ye be my disciples," και γενησεσθε μαθηται. The Cam. and some other MSS. have γενησθε for γενησεσθε. Agreeably to which, the Vul. says, "et efficiamini mei discipuli." With this also agree the Cop. and Sax. versions.

10. "Ye shall continue in my love," μενειτε εν τη αγαπη μου. Dod. and Wor. "Ye will continue in my love." The precept "continue in my love," in the preceding verse, which must determine the meaning of this declaration, is capable of being understood in two ways, as denoting either *continue to love me*, or *continue to be loved by me;* in other words, 'keep your place in my affection.' In my opinion the latter is the sense, and therefore I have retained the old manner *ye shall* in preference to *ye will*, as the former is frequently the sign of a promise, which I take the sentence to contain to this effect: 'If ye keep my commandments, ye shall continue the objects of my love.' For this

preference it is proper to assign my reasons: First, it is most natural to suppose, that when our Lord enjoined them to continue in a particular state, it would be in that state wherein he had signified that they then were. Now this state is manifestly that of being loved by him; of which mention is made in the words immediately preceding; "As the Father loveth me," says he, "so I love you; continue in my love." 'Ye possess my love at present, continue to possess it.' But here a doubt might arise in their minds, 'How shall we continue to possess it? or how shall we know that we continue to possess it?' To obviate all such exceptions he adds, "If ye keep my commandments, ye shall continue to possess my love; as I have kept my Father's commandments, and continue to possess his love." In the other way explained, besides that the connexion is loose, the passage is not so significant. 'If ye keep my commandments, ye will continue to love me.' Better, one would think, 'If ye continue to love me, ye will keep my commandments;" since that is regarded as the cause, this as the effect. Accordingly a good deal is said to this purpose afterwards.

11. "That I may continue to have joy in you," *ινα ἡ χαρα ἡ εμη εν ὑμιν μεινῃ*. E. T. "That my joy might remain in you." It is to be observed, that *εν ὑμιν* is placed betwixt *ἡ χαρα ἡ εμη*, and *μεινῃ*. I render it as immediately connected with the words preceding; our translators have rendered it as belonging to the word which follows. The former makes a clear and apposite sense; the latter is obscure, not to say mysterious.

16. "It is not you," *ουχ ὑμεις* Diss. XII. Part i. sect. 32.

[a] "That the Father may give you whatsoever ye shall ask in my name," *ἱνα ὁ, τι αν αιτησητε τον πατερα εν τῳ ονοματι μου, δῳ ὑμιν*. It is an obvious remark, that *δω* is equivocal, as it applies equally to the first person and to the third. Explained in the first person, it runs thus: 'that I may give you whatsoever ye shall ask the Father in my name.' Nonnus explains the words so in his Paraphrase; but the Vul. the Sy. and indeed the whole current of interpreters, have understood the verb as in the third person. This interpretation is also best suited to the scope of the place. I have therefore, with the other Eng. translators, adopted it here.

18. "It hated me before it hated you," *εμε πρωτον ὑμων μεμισηκεν*. Vul. "Me priorem vobis odio habuit." The other La. interpreters, if not in the same words, are to the same purpose. So are also the Sy. and other oriental translations. The M. G. and all the other versions I know, before the present century, express the same sense. Nonnus has so understood the words, who says *πρωτον εμε στυγεεσκε*. For, as he has not prefixed the article, and has suppressed the pronoun, his words cannot be otherwise rendered than *it hated me first*. Unless my memory fail me, I may affirm the same thing of ancient commentators as of interpreters. This uniformity of interpretation, where the subject is nowise abstruse,

is a strong presumption in its favour. Our Lord was not discussing any sublime question of theology, but giving plain admonitions to patience and constancy, which, it would be strange to imagine, had been so expressed by the evangelist as to be universally misunderstood by those expositors who spoke the same language, who lived, I may say, in the neighbourhood, not long after those events; and to be at last discovered in the eighteenth century, by those who, comparatively, are strangers both to the dialect and to the manners of the age and country. Yet Dr. Lardner, a very respectable name I acknowledge, is the first who has defended a different meaning—a meaning which had indeed been hinted, but not adopted, by Be. more than a century before. Lardner supposes πρωτον here to be neither adjective nor adverb, but a substantive, of which the proper interpretation is *prince* or *chief*. It is freely owned, that the sense which results from this rendering is both good and apposite, yet not more so than the common version. Nothing serves more strongly to fortify the soul with patience under affliction, than the remembrance of what those whom we esteem underwent before us. Πρωτος, as was formerly observed (chap. i. 15, [3]N.) is often used substantively for *chief*; that is, first, not in time, but in excellence, rank, or dignity. Some examples of this use were given. But it ought to be remembered, that πρωτος, in this application, when it has a regimen, preserves the construction of an adjective in the superlative degree. It is commonly preceded by the article, and is always followed, either by the genitive plural of the noun expressing the subject of comparison, or, if the noun be a collective, by the genitive singular. In like manner, the noun governed includes both the thing compared and the things to which it is compared. Thus, to say ὁ πρωτος εστιν ὑμων, 'he is the chief of you,' implies he is one of you: οἱ πρωτοι της Γαλιλαιας can be applied to none but Galileans, οἱ πρωτοι των Ιουδαιων to none but Jews. He who is called (Acts xxviii. 7,) ὁ πρωτος της νησου, must have been one of the islanders. If then, our Lord had said εμε τον πρωτον ἡμων μεμισηκεν, I should admit the interpretation to be plausible, as the construction is regular, and he himself is included in the ἡμων; but the words which the evangelist represents him as having used no more express this in Gr. than the words 'Jesus was the greatest of the apostles' would express in Eng. that he was no apostle, but the Lord and Master of the apostles. When Paul calls himself (1 Tim. i. 15.) πρωτος ἁμαρτωλων, "chief of sinners," is he not understood by every one as calling himself a sinner? "The chief of the Levites" (Num. iii. 32.) was certainly a Levite; and "the chief of the singers" (Neh. xii. 46.) was a singer. But are there no exceptions from this rule? I acknowledge that there is hardly a rule in grammar which is not, through negligence, sometimes transgressed, even by good writers: and if any think that such oversights are

to be deemed exceptions, I will not dispute about the word. Only, in regard to such exceptions, it will be admitted a good rule for the expounder, never to suppose a violation of syntax, when the words, construed in a different manner, appear regular, and yield an apposite meaning. This I take to be the case in the present instance. That there are examples of such inaccuracy in the use of superlatives, perhaps in all languages, can hardly be denied. Of this I take that quoted from 2 Mac. vii. 41, to be a flagrant example—εσχατη των υἱων ἡ μητηρ ετελευτησε, which is, literally, 'the mother died last of the sons.' This is of a piece with that of our poet:

> Adam the comeliest man of men since born
> His sons, the fairest of her daughters Eve.

For my part, I think it much better, in criticising, to acknowledge these to be slips in writing, than to account for them by such supposed enallages, and unnatural ellipses, as totally subvert the authority of syntax, and leave every thing in language vague and indeterminate. The ellipsis of a preposition suggested in the present case is merely hypothetical; for no examples are produced to show, either that πρωτος has the meaning ascribed to it, when accompanied with any of the prepositions εξ, προ, περι, or επι, supposed to have been dropped; or that it has the meaning without a preposition, when the supposed ellipsis takes place. Yet both of these, especially the latter, appear to be necessary for removing doubt. The only thing that looks like an example of the superlative πρωτος, with an exclusive regimen, is that expression, Mt. xxvi. 17, τῃ πρωτῃ των αζυμων, spoken of the day of the passover, which was the fourteenth of the month; though, in strictness, the fifteenth was the first of the days of unleavened bread. But for this Dr. Lardner himself has sufficiently accounted, by showing that these two successive festivals, though distinct in themselves, are often, in the Jewish idiom, confounded as one, and that both by the sacred writers and by the historian Josephus. Let it be further observed, that in none of the three places where the phrase in question occurs (ch. i. 15, 30, and here) is πρωτος accompanied with the article, which, for the most part, attends the superlative, especially when used for a title of distinction, and more especially still, when, as in this place, the article is necessary to remove ambiguity; for πρωτον without it is more properly an adverb, or adverbial preposition, than a noun. Add to all this, that πρωτος is not a title which we find anywhere else in the N. T. either assumed by our Lord or given to him. This title is indeed in one place (Mt. x. 2,) given to Peter as first of the apostles. Of the propriety of this application there can be no doubt. The attentive reader will observe, that the objections here offered against Lardner's interpretation of the clause under review, equally affect his interpretation of the clause πρωτος μου ην, ch. i. 15, 30.

20. "If they have observed my word, they will also observe yours," *ει τον λογον μου ετηρησαν, και τον ὑμετερον τηρησουσιν.* E. T. "If they have kept my saying, they will keep yours also." Several critics are of opinion, that the word *τηρειν* is used here in a bad sense, for to watch with an insidious design. But I do not find that the simple verb *τηρειν* ever occurs in this sense in Scripture, though the compound *παρατηρειν* is so used by both Mr. and L. It is also worthy of notice, that the phrase *τηρειν τον λογον* seems to be a favourite expression of the evangelist John, and is every-where else manifestly employed in a good sense: so that if this be an exception, it is the only one. What has been now remarked, makes much more in favour of the common translation, than what has been observed of the words immediately following in ver. 21, which imply that all the treatment mentioned had been bad, makes against it: for let it be observed, that the connexion is often founded, not on the form of the expression, but on what is suggested by it. Our Lord, by what he here says, recals to their memories the neglect and contempt with which his doctrine had been treated, and in allusion to which he says, "All this treatment," &c. I shall only add, that even admitting that there is some ambiguity in the Gr. verb *τηρειν*, it will not surely be thought greater than there is in the Eng. word *observe*, employed in this translation, and sometimes susceptible of an unfavourable meaning.

24. "But now they have seen them, and yet hate both me and my Father," *νυν δε και ἑωρακασι, και μεμισηκασι, και εμε και τον πατερα μου.* E. T. "But now they have both seen and hated both me and my Father." In order to give consistency to the argument which our Lord here uses, we are obliged to consider *αυτα* as understood after *ἑωρακασι*. All the foreign translations I have seen, whether from the Gr. or from the La. supply the pronoun in this place: without it, the words convey a different sense; a sense which is neither so apposite nor so intelligible.

25. "In their law." Ch. x. 34. N.

CHAPTER XVI.

2. "Nay the time is coming when," *αλλ' ερχεται ὡρα ἱνα.* E. T. "Yea the time cometh that—" Bishop Pearce would have us read *αλλ' ερχεται ὡρα* in a parenthesis, and connect *ἱνα* with the words which precede, because he thinks that to render *ἱνα when*, is scarcely to be justified. But he has not devised any correction, or taken any notice of ver. 32, of the same chapter, where the like phrase occurs, *ερχεται ὡρα και νυν εληλυθεν, ἱνα σκορπισθετε*, and where the *ἱνα*, to the conviction of all expositors, denotes *when*. This is a plain Hebraism; their casual conjunction כי *chi* being sometimes used in this sense; an idiom more frequent in J. than in any other penman of the N. T. We have another example

of it from him, if I mistake not, in his Third Epistle, ver. 4. And this, by the way, is a presumption of the authenticity of that epistle.

[2] "Will think he offereth sacrifice to God," δοξῃ λατρειαν προσφερειν τῳ Θεῳ. E. T. "Will think he doth God service." Our translators have here followed the Vul. which has "arbitretur obsequium se præstare Deo." Er. Zu. Cas. and Be. have done better in substituting *cultum* for *obsequium*. The La. word *obsequium*, and the Eng. word *service*, are too general: λατρεια is properly the public service of religion, and when joined, as in this place, with προσφερειν, can mean only *sacrifice*. It is so rendered in the Sy. version and the Go. Some adages of their rabbis regarding the assassination of the enemies of their religion, show how justly they are here represented by our Lord.

3. "These things they will do," ταυτα ποιησουσιν ὑμιν. E. T. "These things they will do unto you." But ὑμιν is wanting in many MSS. of principal note, as well as in others of less consideration, in the Com. edition, and in that of Ben. in the first Sy. version, the Go. the Sax. and the Ara.; also in some La. MSS. In the second Sy. version it is marked with an asterisk, as of doubtful authority at the best. It seems not to have been admitted by Chr. Cyril, The. or Cyprian. For these reasons I agree with Mill and Wet. in rejecting it.

9. "Concerning sin;" that is, *their sin*, in rejecting me, whereof the Spirit will give incontestible evidence in the miracles which he will enable my apostles to perform in my name, and the success with which he will crown their teaching.

10. "Concerning righteousness," that is, *my righteousness* or innocence, the justice of my cause, (Mt. xxvii. 24, N.) of which the same miraculous power, exerted for me by my disciples, will be an irrefragable proof, convincing all the impartial that I had the sanction of Heaven for what I did and taught, and that, in removing me hence, God hath taken me to himself.

11. "Concerning judgment;" that is, *divine judgment*, soon to be manifested in the punishment of an incredulous nation, and in defence of the truth.

13. "Into all the truth," εις πασαν την αληθειαν. E. T. "Into all truth." The article ought not here to have been omitted. It is not omniscience, surely, that was promised, but all necessary religious knowledge. Yet Mr. Wesley's is the only Eng. version I have seen which retains the article.

16. "Within a little while." Diss. XII. Part i. sect. 24.

25. "In figures," εν παροιμιαις. E. T. "In proverbs." Vul. "In proverbiis." Er. and Zu. "Per proverbia." Be. "Per similitudines." Cas. "Oratione figurata." Παροιμια is used by the Seventy in translating the Heb. משל *mashal*, which signifies not only a proverb, but whatever is expressed in figurative or poetical language, as their proverbs commonly were. Thus it is used ch. x. 6, for a similitude, rendered in the E. T. "a para-

ble." Here it is manifestly used in all the latitude implied in the expression employed by Castalio; that is, for figurative language, not intended to be understood by every body, and perhaps, for a time, not perfectly even by the apostles themselves.

30. "That any should put questions to thee," ἵνα τις σε ἐρωτᾷ. E. T. "That any man should ask thee." There are two Gr. verbs not synonymous used in this context, αιτειν and ερωταν, which are both rendered in the E. T. "ask." The former answers always to the Eng. word, when it means 'to beg,' to entreat; the latter generally, but not always, when it denotes 'to put a question.' As the Eng. verb *ask* had been used in the former sense in ver. 26, answering to αιτεω, I thought it better here to use a periphrasis, than to employ the same word for expressing the latter sense in rendering the verb ερωταω. Even the slightest appearance of ambiguity should be avoided in the translation, when there can be no doubt concerning the meaning of the original. The purport of the words, therefore, in this place is, 'Thou knowest us so perfectly, and what all our doubts and difficulties are, as renders it unnecessary to apply to thee by questions. Our intentions this way are anticipated by the instructions which thou art giving us from time to time.'

CHAPTER XVII.

2. "That he may bestow eternal life on all those whom thou hast given him," ἵνα παν ὁ δεδωκας αυτῳ, δωσῃ αυτοις ζωην αιωνιον. The words seem capable of being rendered, 'that he may give to them all that thou hast given to him, eternal life.' Though this rendering appear at first closer, the common version is in my opinion preferable. Παν ὁ, followed by the pronouns of the third person, in whatever case, number, or gender, is a Hebraism answering to כל אשר, which may be either singular or plural, and may relate either to persons or things. The pronoun connected as מנו לחם ascertains the import. Another example of this idiom we have ch. vi. 39, Ἵνα παν ὁ δεδωκε μοι, μη απολεσω εξ αυτου. A like idiom we find 1 Pet. ii. 24, οὑ τῳ μωλωπι αυτου ιαθητε. Though the Vul. which keeps close to the letter, "ut omne quod dedisti ei, det eis vitam æternam," seems to favour the second interpretation, Father Si. in translating the Vul. considers the Heb. idiom as here so incontrovertible, that, without assigning a reason in his notes, he renders it 'afin qu'il donne la vie éternelle à tous ceux que vous lui avez donnés;" precisely as if the La. had been *ut omnibus illis quos dedisti ei, det vitam æternam.* There would be no propriety in translating the phrase here differently from what it has been always translated ch. vi. 39.

[2] "Thy apostle," ch. x. 36. N.

3. "The Messiah." Diss. V. Part iv. sect. 7.

5. "Father, glorify thou me in thine own presence," δοξασον

με συ, πατερ, παρα σεαυτῳ. E.T. "O Father, glorify thou me with thine own self." This expression, though apparently more literal, is remarkably obscure. The force of the Gr. preposition *παρα* is not rightly expressed by the Eng. *with*, which, as applied here, is exceedingly vague and indeterminate.

11. "Preserve them in thy name," *τηρησον αυτους εν τῳ ονοματι σου.* E.T. "Keep through thine own name those." It must be acknowledged that there is some difficulty in the words *εν τῳ ονοματι σου*, which I have rendered literally "in thy name." *Name* is used in Scripture sometimes for *person*, Rev. iii. 4; sometimes for *fame*, Ps. lxxvi. 1; and sometimes when applied to God, for his *power*, or other perfections, Ps. xx. 1, 7. When mention is made of *making known God's name* to the heathen, we always understand it to mean, declaring to them his nature and attributes as the only true God. It is solely *to the heathen*, or those who before knew not God, that in the O. T. we find mention of revealing his name. But let it be observed, that they were Jews of whom our Lord spoke, ver. 6, when he said, "I have made known thy name to the men whom thou hast given me." The sequel shows that he meant the apostles, who, before they became his disciples, were the disciples of Moses. Now, by making known the name of God to those who enjoyed the old dispensation, is plainly suggested, that additional light was conveyed to them, which they could not have derived from it. By manifesting God's name to them, therefore, we must understand the communication of those truths which peculiarly characterize the new dispensation. And as every revelation which God gives tends further to illustrate the divine character, the instructions which our Lord gave to his disciples, relating to life and immortality, and the recovery of sinners through his mediation, may well be called revealing God, or (which in the Heb. idiom is the same) *the name of God* to them. When the connexion in this prayer is considered with any degree of attention, we must be sensible that the words, "the name of God," in ver. 6, 11, 12, and 26, denote the same thing. If, then, by "the name of God," ver. 6, and 26, be meant the great foundations of the Christian institution, the being preserved or kept in it, ver. 11, and 12, must mean their being enabled to continue in the faith and practice of that religion. Our translators, by rendering *εν τῳ ονοματι σου* differently in ver. 11, and 12, have darkened the expression, and led the generality of readers into mistakes. "Keep, through thine own name," can hardly be understood otherwise than as signifying, preserve by thy power. Similar expressions occur in the Psalms and other places. If ver. 11, were the only place in this prayer where mention is made of "the name of God," I should not deny that this interpretation would have some plausibility. But, as that is not the case, we cannot interpret *εν τῳ ονοματι σου* one way in ver. 11, and another way in

ver. 12, where it is similarly connected and construed. What is to be remarked in the subsequent Note, serves in some degree to confirm the interpretation now given. I know the Eng. word *name* hardly admits this latitude of acceptation. But it was observed, (Diss. XII. Part v. sect. 12,) that we are obliged sometimes, in order to avoid tiresome circumlocutions, to admit an application of particular terms which is not entirely warranted by use. When there is a difficulty, (for it is only of such cases I am speaking,) there is this advantage in tracing the words of the original, that the sense of the sacred writer is not arbitrarily confined by the opinions of the translator, but is left in the text, as nearly as possible in the same extent, to the judgment of the reader.

[2] "Which thou hast given me," ούς δεδωκας μοι. E.T. "Whom thou hast given me." But there is a great majority of MSS. and, among them, those of principal consideration, which reject the word ούς in this place. A few substitute ὁ in its room, but the much greater number have ᾧ. In either way, the meaning is the same with that given in this version. The relative in Gr. often takes the case of the antecedent, and not always, as in La. the case that is governed by the verb with which it is connected. For reading ᾧ, there is also the authority of the Com. both the Sy. translations, and the Ara. Of the fathers, there are Athanasius, Cyril, The. and Euth.; likewise many modern critics, amongst whom are Ham. Mill, and Wet. Add to this, that such a mistake as the change of ᾧ into ούς in this place, is easily accounted for: ούς δεδωκας μοι occurs in the very next verse. It is incident to transcribers, either through inadvertency in directing their eye, or through suspicion of mistake in the former copyer, to make the expressions of the author, which are nearly the same, entirely so. Besides, the meaning of ούς δεδωκας is more obvious than that of ᾧ δεδωκας, which might readily lead a transcriber to consider the latter as a mere blunder in copying. But if the word was originally ούς, it is not easily to be accounted for that it should have been so generally corrected into ᾧ, and the like correction on verses 6, and 12, not attempted. It may be observed in passing, that this reading does not a little confirm the sense I have given to the word *name*, through the whole of this passage. If by the *name* here be meant the gospel revelation, nothing can be more conformable to our Lord's whole discourse on this occasion: this revelation was given by the Father to his Son, to be by him communicated to the world.

[3] "That they may be one, as we are," ἵνα ωσιν ἕν, καθως ἡμεις. The word is here ἕν, 'one thing:' not εἷς, 'one person.' Ch. x. 30. N.

13. "That their joy in me may be complete," ἵνα εχωσι την χαραν την εμην πεπληρωμενην εν αυτοις. E. T. "That they might have my joy fulfilled in themselves." What meaning our transla-

tors affixed to these words, I cannot say; but the whole scope and connexion make it evident, that ἡ χαρα ἡ εμη denotes here, not the joy which I have, (the only sense which the words *my joy* will bear in Eng.,) but the joy whereof I am the object, the joy they will derive from me. Beau. seems to have been the first modern interpreter who rendered the words intelligibly, 'afin qu'ils goutent en moi une joie parfaite;' and the only one in Eng. the An.

17. "By the truth," εν τῃ αληθειᾳ σου. E. T. "Through thy truth." The pronoun is not in some principal MSS. nor in the Vul. the Go. and the Sax. versions. Cyril seems not to have read it; and Ben. and Mill reject it. It is very unnecessary here, as the explanation subjoined, "thy word is the truth," sufficiently appropriates it.

24. "Father, I would," πατερ, θελω. E. T. "Father, I will." Θελω expresses no more than a petition, a request. It was spoken by our Lord in prayer to his heavenly Father, to whom he was obedient even unto death. But the words *I will*, in Eng. when *will* is not the sign of the future, express rather a command. The La. *volo*, though not so uniformly as the Eng. *I will*, admits the same interpretation; and therefore Beza's manner here, who renders the word used by John *velim*, is much preferable to that of the Vul. Er. Zu. and Cas. who say *volo*. That the sense of the Gr. word is in the N. T. as I have represented it, the critical reader may soon satisfy himself, by consulting the following passages in the original: Mt. xii. 38, xxvi. 39; Mr. vi. 25, x. 35. In some of these, the verb is rendered *would* by our translators; it ought to have been rendered so in them all, as they all manifestly imply request, not command. In most of the late Eng. translations this impropriety is corrected. Dod. and Wes. have, indeed, retained the words *I will*; nay more, have made them the foundation of an argument (one in his Paraphrase, the other in his Notes,) that what follows *I will*, is not so properly a petition as a claim of right. But this argument is built on an Anglicism in their translations, for which the sacred author is not accountable. Augustine, in like manner, founding on a Latinism, argued from the word *volo* of the Itc. version as a proof of the equality of the Father and the Son. He is very well answered by Be. whose sentiments on this subject are beyond suspicion. See his Note on the place. The sons of Zebedee also use the word θελομεν, Mr. x. 35, in making a request to Jesus; but it would be doing great injustice to the two disciples to say, either that they claimed as their right what they then asked, or that they called themselves equal to their Lord and Master. Calvin, speaking of those who, in support of the trinity of persons in the Godhead, argued that Moses, in his account of the creation, joins *elohim* (a word signifying God,) in the plural number, to the verb *bara* (created) in the singular,

advises very properly, 'Monendi sunt lectores ut sibi a violentis ejusmodi glossis caveant,' (Comment in Gen. i. 1.) I shall conclude this note with the words of Cas. (Defensio, &c.): 'Ego veritatem velim veris argumentis defendi, non ita ridiculis, quibus deridenda propinetur adversariis."

CHAPTER XVIII.

1. "Over the brook Kidron," περαν του χειμαρρου των Κεδρων. E. T. "Over the brook Cedron." The Al. MS. alone reads του Κεδρων. The majority of modern critics agree with Jerom in thinking, that this, which suits the Vul. "trans torrentem Cedron," is the genuine reading: a remarkable instance wherein the internal evidence is more than a counterbalance to numerous testimonies, or strong external evidence, on the opposite side. *Kidron* is, in Heb. the name of a brook near Jerusalem, of which mention is several times made in the historical books of the O. T. The name when written in Gr. characters, coincides with the genitive plural of the appellative κεδρος, *a cedar*. The transcribers of the N. T. were (with very few, if any, exceptions) Greeks or Latins, who knew nothing of Heb. Such, finding the singular article του joined with the plural κεδρων, would naturally impute it to inadvertency, arising from hurry in transcribing. In consequence of this notion, του would readily be changed into των, by all who chose to have their copies clear from flagrant blunders. This so perfectly, and with so much natural probability, accounts for the change of του into των, both here and in some places of the Sep., as, in my judgment, greatly preponderates all the MSS. and versions in the opposite scale. Most interpreters, since Jerom's time, that is, since the introduction of the study of oriental literature into the West, have thought so likewise. It may be remarked, also, that this is one of the few passages in which the Eng. translators have preferred the reading of the Vul. though unsupported, to the almost universal reading of the Gr. the proper version of which is 'the brook of cedars.' My reason for saying *Kidron*, I have assigned above. Diss. XII. Part iii. sect. 6, &c.

11. "Put up the sword," Βαλε την μαχαιραν σου. E. T. "Put up thy sword." But the pronoun is wanting in most of the MSS. of principal account, and a great many others. It is neither in the Com. edition, nor in that of Ben. It is not in either Sy. Go. Cop. or Arm. versions. Nonnus, who says simply κολεῳ τε τιθει ξιφος, seems not to have read it. Mill. and Wet. reject it.

15. "And another disciple," και ὁ αλλος μαθητης. This is another instance wherein our translators have preferred the reading of the Vul. to that of the common Gr. The Vul. says, "et alius discipulus." The only authorities from MSS. for this read-

ing are the Al. the Cam. and another of less note; all which omit the article. Wet. mentions no versions which favour it, except the Vul. and the Go. It is surprising that he does not mention the Sy. which expresses exactly the sense of the Vul. in this manner, "and one of the other disciples." It was impossible in that language, which has no article, to show more explicitly that, in their original, the expression was indefinite. The Sax. version also says, "another." This renders it very probable that it was so in the Old Itc. Nonnus too expresses it indefinitely, *και νεος αλλος ἑταιρος*. On the whole, however, if it were not for that evidence which results from connexion, the scope of the place, and the ordinary laws of composition, I should not lay great stress on all that can be pleaded in its favour from positive testimony.

20. "Whither the Jews constantly resort," *οπου παντοθεν οἱ Ιουδαιοι συνερχονται*. E. T. "Whither the Jews always resort." This is the third example in this chapter (so many will not be found in all the rest of the Gospel) wherein our translators, whom I have copied in these instances, have deserted the common Gr. Here, however, they have adopted a reading vouched by the plurality of MSS. though unsupported either by the Vul. or the Sy. Beside MSS. the Com. and some other valuable editions, read *παντοτε*. This reading is favoured also by the Go. and second Sy. and by some of the Gr. Fathers. *Παντες* is supported by the Al. and several other MSS. some early editions, with the Vul. 1st Sy. Cop. Arm. Sax. and Eth. versions. Be. in his edition, whence the common editions are derived, has put *παντοθεν*, giving his reason in the Notes in these words: "In vetustis codicibus legimus *παντοτε*: ego vero existimo, vel legendum *παντες*, vel *παντοθεν*, quod facile potuit a librariis mutari in *παντοτε*.' Wet. after these words, which he quotes, subjoins very properly, "et ita quidem, quod mireris, contra omnes codices edidit." I shall add, as what appears to me still more surprising, that Beza's "ego vero existimo," enforced merely by his own example, should, with so many modern editors, and some translators, prove more than a counterpoise to all the authorities of MSS. and versions which can be pleaded against it.

28. "To eat the passover." Chap. xix. 14. N.

31. "We are not permitted," *ἡμιν ουκ εξεστιν*. Whether the power of judging in capital cases was taken from them by the Romans, or was in effect, as Lightfoot has rendered very probable, (Hor. Heb. Mt. xxvi. 3; J. xviii. 31,) abandoned by themselves, is not material. The resumption of a power which has long gone into disuse is commonly dangerous, sometimes impracticable. What is never done, is every-where considered as what cannot legally be done.

37. "Thou art king, then?" *Ουκουν βασιλευς ει συ*; E. T. "Art thou a king, then?" As to the form of the interrogation, see

the parallel passage in Mt.; as to the expression βασιλευς ει, though it be not so definite, and consequently so emphatical, as if it had the article, it is not, on the other hand, so indefinite as it is in the E. T. by being rendered "a king." This would never have been said of one who claimed to be king of the country, which was, doubtless, Pilate's view of our Lord's pretensions. The expression *a king*, on the contrary, suggests the notion of foreign dominions. The import of the original is sufficiently expressed in our language by the omission of the definite article, a thing not uncommon in conversation; and the more natural here, as the words are a repetition of what had been expressed more fully ver. 33. For I have had occasion to observe before, that such ellipses are often adopted in repeating phrases which have but very lately occurred. Chap. xix. 12. N.

40. "Then they all cried," εκραυγασαν ουν παλιν παντες. E. T. "Then cried they all again." The word παλιν is wanting in a considerable number of MSS. in the Com. edition, the Sy. Cop. Sax. Ara. Arm. and Eth. versions. In many La. MSS. it is not found. Besides, it does not suit the preceding part of our Lord's trial, as related by this evangelist, who makes no mention of their crying in this manner before.

CHAPTER XIX.

2. "A purple mantle," ἱματιον πορφυρουν. It is called, Mt. xxvii. 28, "a scarlet cloak," χλαμυδα κοκκινην. The names denoting the colour of the garment, ought to be understood with all the latitude common in familiar conversation. This cloak, in strictness, may have been neither purple nor scarlet, and yet have had so much of each as would naturally lead one to give it one of these names, and another the other.

12. Whoever calleth himself king," πας ὁ βασιλεα αὑτον ποιων. E. T. "Whosoever maketh himself a king." That the verb ποιειν here means no more than 'to call,' is evident from ver. 7. We have, in this verse, an example of what was observed on ch. xviii. 37. The sentence, whereof these words are a part, is true when βασιλεα is rendered 'king,' but not when rendered 'a king.' Judea, at that time, together with Syria, to which it was annexed, made a province of the empire. Nothing more certain, than that whoever in Judea called himself *king*, in the sense wherein the word was commonly understood, opposed Cæsar; for, if the kingdom to which he laid claim was without the bounds of the Roman empire, the title nowise interfered with the rights of the emperor. So much does the significance of a sentence sometimes depend on what would be thought a very minute circumstance.

14. "Now it was the preparation of the paschal sabbath," ην δε παρασκευη του πασχα. E. T. "And it was the preparation of the

passover." The word παρασκευη in the N. T. denotes always, in my opinion, the day before the sabbath. My reasons for this opinion are as follows: 1st, The explanation now given coincides exactly with the definition which Mr. gives of that word, ch. xv. 42, ην παρασκευη ὁ εστι προσαββατον: "It was the preparation, that is, the eve of the Sabbath." 2dly, The word occurs six times in the N. T.; and, in all these places, confessedly means the sixth day of the week, answering to our Friday, and consequently the day before the Jewish Sabbath, or Saturday. 3dly, The preparation of all things necessary the day before the Sabbath, that they might be under no temptation to violate the sabbatical rest, was expressly commanded in the law; Ex. xvi. 5, 23. There was nothing analogous to this enjoined in preparation for the other feasts. But it may be objected, that in the passage under consideration, the expression is παρασκευη του πασχα. To this it has been answered, and I think justly, that the word πασχα was not always confined to the sacrifice of the lamb or kid, appointed to be on the fourteenth of the month Nisan at even; but was often extended to the whole of the festival, which began with the paschal sacrifice, properly so called, and continued the seven days of unleavened bread which immediately followed. The whole time is called indifferently, sometimes "the feast of the passover," sometimes "the feast of unleavened bread." In further confirmation of this it has been observed, that other sacrifices offered during that period were sometimes termed *the passover*. Deut. xvi. 2, it is said, "thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd." Now, the last term, *the herd*, could only relate to the other sacrifices presented during the seven days which succeeded, and not to the signal commemorative sacrifice called by way of eminence *the passover*, with which the festival was introduced; for, as to it, it could be taken only from the flock. Nor does the argument rest on this single passage. In 2 Chron. xxxv. 7, 8, 9, *bullocks* (which are there improperly rendered *oxen*) are mentioned as passover offerings, in the same way with *lambs* and *kids*. Now, if the whole period, and the sacrifices offered therein, were sometimes familiarly called the passover, it is extremely probable that the Sabbath of the passover week should, in the same way, be distinguished from other Sabbaths, especially as it appears to have been considered by them as a day peculiarly memorable. Thus, ver. 31, the evangelist tells us that "that Sabbath (he is speaking of the day after our Lord's crucifixion) was a great day." I have, therefore, for the sake of perspicuity, rendered the word πασχα here "paschal sabbath." This serves also to account for what we are told, ch. xviii. 28, that the Jews "entered not the pretorium, lest they should be defiled, and so not in a condition to eat the passover." If we suppose (and in this supposition there is surely nothing incongruous) that the evangelist used the

word in the same latitude that Moses and the writer of the Chronicles did, in the passages above quoted, the whole difficulty vanishes. No more is meant by "eating the passover," than partaking in the sacrifices offered during the days of unleavened bread, which the rabbis have since distinguished by the name *chagiga*. Others have attempted to remove these difficulties by supposing that our Lord anticipated the legal time, that he might have an opportunity of eating the passover before his death; a thing extremely improbable in every view. It does not suit the circumstances of the story, as related by Mt. Mr. and L. (for as to this J. is silent,) who all speak of it just as men would speak of a festival celebrated at the known and stated time, and in the usual manner, and not as in a way singular and irregular. Further, there is no omission of duty in not celebrating an anniversary which one does not live to see; but in anticipating the time there would have been a real transgression of the commandment, which expressly confined the observance to the fourteenth day of the month, permitting no change of the day, except in a particular case of uncleanness, which is not pretended to have taken place here; and in which case the choice of another day is not left open, but the time is fixed to the fourteenth of the ensuing month. Add to this, that, in such an anticipation of the sacrifice, the concurrence of some of the priesthood would have been necessary, (see 2 Chron. xxx. 15, 16, xxxv. 11,) which we have reason to believe, could not have been obtained. To obviate these objections, distinctions have been devised, of which we find not a vestige in Scripture, or in the writings of the rabbis. Such is that of Gro. between the paschal sacrifice and the paschal commemoration. The latter he supposes our Lord to have solemnized, but not the former. A manner of solving difficulties so hypothetical and so fanciful, as it offers no evidence, needs no confutation. Those who choose to see a fuller discussion of this matter, may consult Lightfoot, Horæ Heb. on Mr. xiv. 12, and J. xviii. 28, or Whitby's Appendix to the fourteenth chapter of Mr.

[2] "About the sixth hour," ὡρα δε ὡσει ἑκτη. As this does not perfectly accord with Mr. xv. 25, who says "it was the third hour when they nailed him to the cross," such an appearance of contradiction could not fail to be soon observed; and the observation has not failed of producing the usual effect—the correction of one Gospel by another. Accordingly, the Cam. MS. reads τριτη; but little regard is due to this, if Wetstein's remark be just, that the leaf is not written by the hand which wrote the rest of the MS., but appears from the character, to be of a much later date. Certain it is, that, in the La. translation wherewith that copy is accompanied, the word is *sexta*. There are only three other MSS. of little account, which read τριτη. Nonnus also has read thus; but not one of the ancient translators. Eusebius, and, after him, other Gr. commentators, favour this reading.

Dod. in his Paraphrase adopts it, though he translates the words in the common way. He supports his opinion, in a note, from a passage found in a fragment of Peter of Alexandria; concerning which Wet. observes, that Petavius has shown that Peter was not the author. The common hypothesis is, that some early transcribers have mistaken the ϛ, the numeral mark for 3, for the ϛ, the mark for 6, and thus has substituted ἕκτη instead of τριτη. Others suppose that J. speaks of the condemnation of Jesus, Mr. of the crucifixion; that J. reckons the hours as we do, and means 6 in the morning; Mr. speaks in the Jewish manner, and means 9; and that, consequently, three hours intervened between the sentence and the execution. Abstracting from other improbabilities in this account, it is manifest, from several places of this Gospel, ch. i. 39, iv. 6, 52, that J. like all the other evangelists, reckoned the hours in the Jewish manner. Harmer's solution (Vol. iii. Obs. 40.) that "it was the sixth hour, not of the day, but of the preparation of the passover peace-offerings," does not satisfy. When the historian said, Ην δε παρασκευη, 'It was the preparation,' he plainly named, and has been always understood to name, the day of the week. Now it is well known that the whole Friday was so called, without regard to the time actually spent in preparation. Nor is there ground to think that there was any allusion to the passover peace-offerings. It was the preparation requisite for the due observance of the Sabbath, which alone occasioned this name being given to the day. Had the preparation necessary for the sacrifices given ground for this appellation, every day had been a *paraskeue*, as every day, more especially every festival, there were sacrifices. Now it is evident that the name *paraskeue* among the Jews was as much appropriated to the sixth day of the week, as the name *sabbath* was to the seventh. Mr. gives us, προσαββατον as a synonymous term. For my part, I prefer the solution (though it may be accounted but an imperfect one) given by those who consider the day as divided into four parts, answering to the four watches of the night. These coincided with the hours of 3, 6, 9, and 12, or, in our way of reckoning, 9, 12, 3, and 6, which suited also the solemn time of sacrifice and prayer in the temple; that, in cases wherein they did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Mr. says, ην ὡρα τριτη; from which we have reason to conclude, that *the third hour* was past. J. says, ὡρα ὡσει ἕκτη; from which I think it probable, that *the sixth hour* was not yet come. On this supposition, though the evangelists may, by a fastidious reader, be accused of want of precision in regard to dates, they will not, by any judicious and candid critic, be charged with falsehood or misrepresentation. Who would accuse two modern historians with contradicting each other, because, in relating an event which happened between 10

and 11 forenoon, one had said it was past 9 o'clock; the other, it was drawing towards noon?

23. "His mantle," *τα ἱματια αυτου*. Ch. xiii. 4. N.

25. "Mary, the wife of Cleophas," *Μαρια ἡ του Κλωπα*. The Ara. version renders it, "Mary, the daughter of Cleophas." The original expression is susceptible of either interpretation. Mt. i. 6. N. I have followed the generality of interpreters, who think that Cleophas here is another name for him called Alpheus, Mt. x. 3.

29. "Having fastened it to a twig of hyssop," *ὑσσωπῳ περιθεντες*. There must have been some plant in Judea, of the lowest class of trees or shrubs, which was either a species of hyssop, or had a strong resemblance to what the Greeks called *ὑσσωπος*; inasmuch as the Hellenistic Jews always distinguished it by that name. Indeed, the Gr. word, if we may judge from its affinity in sound, is probably derived from the Heb. name אזוב *ezob*. It is said of Solomon, 1 Ki. iv. 33, that "he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." Now, they did not reckon among trees any plants but such as had durable and woody stalks. (See N. on Mt. vi. 30.) That their *hyssop* was of this kind is evident also from the uses of sprinkling, to which it is, in many cases appointed by the law to be applied.

30. "Yielded up his spirit," *παρεδωκε το πνευμα*. Mt. xxvii. 30. N.

40. "Which is the Jewish manner of embalming," *καθως εθος εστι τοις Ιουδαιοις ενταφιαζειν*. E. T. "As the manner of the Jews is to bury. But the proper meaning of the verb *ενταφιαζειν* is not *to bury*, but *to embalm*, or to prepare the body for burial—*pollincire, corpus ad sepulturam componere*. The Vul. indeed renders the clause "sicut mos est Judæis sepelire," which is the real source of the error in modern translations. Suffice it to observe here, that the verb *ενταφιαζειν*, and the verbal noun *ενταφιασμος*, are used in the N. T. only in relation to the embalming of the body of our Lord. The word used for *to bury*, is invariably *θαπτειν*. The use followed by the Sep. is entirely similar: *ενταφιαζειν* is 'to prepare the corpse;' *θαπτειν* is 'to bury.' The import of both words and, consequently, the distinction between them is exemplified, Gen. l. 2, 5. In ver. 2, *προσεταξεν Ιωσηφ τοις παισιν αὐτου τοις ενταφιασταις ενταφιασαι τον πατερα αὐτου, και ενεταφιασαν οἱ ενταφιασται τον Ισραηλ*. E. T. "Joseph commanded his servants the physicians to embalm his Father; and the physicians embalmed Israel." Whereas in ver. 5, Joseph's words to Pharaoh are, 'Ο *πατηρ μου ὡρκισε με, λεγων, Εν τῳ μνημειῳ ᾧ ωρυξα εμαυτῳ εν γῃ Χανααν, εκει με θαψεις. νυν ουν αναβας, θαψω τον πατερα μου*. E. T. "My father made me swear, saying, 'In my grave which I have digged for me in the land of Canaan, there shalt thou bury me.' Now, therefore, let me go up, I pray thee, and bury my Father." Here the difference between the two verbs is distinctly marked. The former, *το ενταφιαζειν*, was the work of *the physicians* accord-

ing to the import of the Heb. term, or of *the embalmers* according to the Gr.; the latter, *το θαπτειν*, was the work of Joseph, and the company who attended him; the former was executed in Egypt, the latter in Canaan. Let it be observed further, that the two Gr. words are the translation of two Heb. words, which are never used promiscuously, or mistaken for each other. In this passage, which is the only place wherein the Seventy have used the verb *ενταφιαζειν*, the Vul. has carefully preserved the distinction. It renders *ενταφιαζειν*, "aromatibus condire," and *θαπτειν*, "sepelire." To a judicious Eng. reader, who considers the vast quantity of the most costly aromatics, which the evangelists tells us were bestowed by Nicodemus on the body of our Lord, the clause subjoined, "as the manner of the Jews is to bury," must have a very strange appearance. The first reflection that would naturally arise in his mind would be, 'if so, surely not one of a hundred of the people could afford to be buried.' Yet certain it is, that no nation was more careful than the Jewish to bury their dead, though, very probably, not one of a hundred was embalmed. But it had been predicted by our Lord, not only that he should be numbered with *transgressors* (malefactors;) not only that his grave should be appointed with the wicked, (which was the case of those who suffered as criminals by public justice; Nicolai de Sepulchris Hebræorum, lib. iii. cap. v,) but that he should be joined with the rich in his death;—circumstances which, before they happened, it was very improbable should ever concur in the same person.—L. Cl. and Si. are the only French translators who seem to have been sensible of the proper meaning of *ενταφιαζειν*. The former says, "selon la coutume que les Juifs ont de preparer les corps pour les ensevelir;" the latter, "comme le pratiquent les Juifs avant que d'ensevelir leurs morts." The late Eng. translations follow implicitly the common version.

CHAPTER XX.

1. "Saw that the stone had been removed," *Βλεπει του λιθον ῃρμενον*. E. T. "Seeth the stone taken away." The import of this Eng. expression is, that she was present at the removing of the stone. The Gr. plainly implies that it had been removed before she came; *ῃρμενον* is not the present, but the preterperfect participle. The Vul. "vidit lapidem sublatum," where the word is equivocal, has misled our interpreters. The La. has not the Gr. distinct participles for the present and for the past. None of the Eng. translations I have seen, except the An. Dod. and Hey. have escaped this blunder. None of the Fr., Catholic or Protestant, have fallen into it. Lu. in Ger. has avoided it, so has Dio. in Ita.

8. „Believed [the report]" *επιστευσε*. E. T. "Believed." It naturally occurs here to ask what? The active verb *believe*, in our language, requires in every case, where it is not manifest

from the preceding words, the addition of the thing believed. Was this, in the present instance, our Lord's resurrection? No; that had not yet been reported to him, or so much as insinuated. Mary Magdalene had affirmed only that the body had been carried off, and that she knew not where they had laid it. Besides, we learn from what immediately follows, that our Lord's first appearance to her (and to her, the evangelist Mr. informs us, xvi. 9, that he appeared first of all) was after the two disciples had left the place. The ellipsis, here, therefore, is most naturally supplied by the words *the report*, to wit, that made by Mary, above recited, which had occasioned the visit made at that time to the sepulchre by the two disciples. The Cam. MS. reads ουκ επιστευσεν. But in this that MS. is singular, not having the support of any MS. or version. Even the La. translation, with which it is accompanied, has no negative particle.

10. "To their companions," προς ἑαυτους. E. T. "Unto their own home." The words are capable of either interpretation; but I have, with Dod. adopted the former, as it suits better what is related both by this and by the other evangelists; from all of whom we learn, that our Lord's disciples spent much of this day together.

17. "Lay not hands on me," Μη μου ἁπτου. E. T. "Touch me not." The verb ἁπτεσθαι, in the use of the Seventy, denotes not only 'to touch,' but 'to lay hold on,' 'to cleave to,' as in Job xxxi. 7, Ezek. xli. 6, and other places. The sense here plainly is, 'Do not detain me at present. The time is precious. Lose not a moment, therefore, in carrying the joyful tidings of my resurrection to my disciples.'

19. "Jesus came where the disciples were convened, the doors having been shut for fear of the Jews," και των θυρων κεκλεισμενων, ὁπου ησαν οἱ μαθηται συνηγμενοι, δια τον φοβον των Ιουδαιων, ηλθεν ὁ Ιησους. E. T. "When the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus." This arrangement does not well in English; if it do not suggest a false meaning, it at least renders the true meaning obscure. The disciples assembled, but surely not for fear of the Jews; for, as they did not intend by violence to oppose violence, if any should be offered them, they could not but know that to assemble themselves would more expose them to danger than any other measure they could take. The plain matter is, they assembled for mutual advice and comfort, and being assembled, the doors were shut for fear of the Jews, as they were well aware of the consequence of being discovered, at such a time, in consultation together. On the other hand, the words do not necessarily imply, that whilst the doors continued shut, our Lord entered miraculously. Κεκλεισμενων is even more literally rendered *having been shut*, than *being shut*, or *when they were shut;* as it is the preterperfect, not the present or imperfect participle. They may have been, therefore,

for aught related by the evangelist, made by miracle to fly open and give him access.

25. "Put my finger into the print of the nails," βαλω τον δακτυλον μου εις τον τυπον των ηλων. Vul. "Mittam digitum meum in locum clavorum." The Al. and four other MSS. have τοπον for τυπον. The Sy. as well as the Vul. and Sax. follows this reading. The sense is the same.

27. "Be not incredulous, but believe," μη γινου απιστος, αλλα πιστος. E. T. "Be not faithless, but believing." The word *faithless* is here used in a sense in which it is now obsolete. Both the Gr. words πιστος and απιστος, in this passage, are to be understood as merely Hellenistical for *credens* and *non credens*, a sense in which they frequently occur in the N. T. See Acts x. 45, xvi. 1; 1 Cor. vii. 12, 13, 14; 1 Tim. iv. 3, 10, 12, v. 16, vi. 2. In these, commonly, the meaning has been justly exhibited by interpreters. In rendering Gal. iii. 9, ωστε οι εκ πιστεως ευλογουνται συν τω πιστω Αβρααμ, our translators have been rather unlucky in an expression which, if not improper at the time, was at least equivocal, and darkened the sense: "So then they which be of faith are blessed with faithful Abraham." The connexion here appears more in the sound than in the sense. Properly, 'They therefore who believe, are blessed with Abraham who believed.'

30, 31. "Many other miracles," &c. Grotius is of opinion that this Gospel concludes with these two verses, and that the following chapter has been afterwards annexed by the church of Ephesus, in like manner as the last chapter of the Pentateuch and the last of Josephus, have, after the death of the authors, been added by the sanhedrim. His reasons are, 1. The resemblance which this bears to the conclusion of the next chapter, ver. 24, 25. 2. The designation of the author there by the third person sing. *his testimony*. 3. The application that is made of the first person plur. *we know*. In regard to the first, it has been justly observed that, with equal reason, the three last verses of the epistle to the Romans may be accounted spurious. As to the other two, suffice it to observe, that it is not uncommon in the apostle John to speak of himself either in the third person sing. (as in ch. xiii. 23, &c. xviii. 15, 16, xix. 26, 27, 35, xx. 2, &c.) or in the first person plur. (as in ch. i. 14, 16; 1 Jo. i. 1, 2, &c.) This notion of Gro. deserves, therefore, to be rated as merely a modern conjecture opposed to the testimony of all ecclesiastical antiquity, MSS., editions, versions, commentaries, which uniformly attest the last chapter as much as any other in the book.

CHAPTER XXI.

7. "Girt on his upper garment," τον επενδυτην διεζωσατο. E. T. "He girt his fisher's coat unto him." Επενδυτης, agreeably to its etymology from επενδυω, *super induo*, signifies an upper garment.

It occurs in no other place of the N. T.; but, from the use the Seventy have made of it in the Old, there is no reason to confine the meaning to the garb of any particular profession, or even to that of either sex. In one of the only two places wherein it occurs in the Sep. (1 Sam. xviii. 4,) it is used for the robe or loose upper garment worn by Jonathan the son of Saul; in the other, (2 Sam. xiii. 18,) for that worn by the virgin daughters of the king. I cannot approve, therefore, the Vul. Er. and Leo de Juda, for rendering it 'tunica;' nor Cas. who translates it 'indusium.' I think Be. has done better in making it 'amiculum.'

[1] "Which he had laid aside," ην γαρ γυμνος. E. T. "For he was naked." But γυμνος does not always, like the Eng. word *naked*, signify having no clothes on, or being totally uncovered, but not having all the clothes usually worn, particularly not having his mantle. In this sense the word seems to be used Acts xix. 16, and in several passages of the O. T.

12. "Come and dine," δευτε, αριστησατε. Vul. Er. Zu. Be. "Venite, prandete." Cas. "Adeste, prandete." Dod. "Come and refresh yourselves." Wy. "Come, eat." Bishop Pearce approves rather, "Come and breakfast," because it was early, as we learn from ver. 4. The same is the reason with the other two Eng. interpreters for departing from the common method. I do not think it a good reason. The ancients used regularly but two meals; we use three. As of our three, dinner and supper have been regarded as the two principal, it has obtained not only with us, but, I believe, over all Europe, to call the first meal of the ancients, which the Greeks named το αριστον and the Latins *prandium*, by the first of the two, which is *dinner*, and the second, το δειπνον of the Greeks, and *cœna* of the Latins, by the last, which is *supper*. It is the order that has fixed the names, and not the precise time of the day at which they were eaten. This is commonly variable, and the names cannot be gradually altered with the fashions, much less can they be accommodated to every occasional convenience. Our ancestors dined at eleven forenoon, and supped at five afternoon. But it will not be thought necessary that we should call the breakfast of our fashionable people dinner, and their dinner supper, because they coincide in time with those meals of their progenitors. To introduce the name *breakfast* would but mislead, by giving a greater appearance of similarity in their manners to our own than fact will justify. *Refresh yourselves* is a very vague expression.

[3] "None of the disciples," ουδεις των μαθητων. Vul. "Nemo discumbentium," doubtless from some copy which has read ανακειμενων. In this the Vul. has only the concurrence of the Sax. version.

[2] "Ventured to ask him," ετολμα εξεταται αυτον. E. T. "Durst ask him." An. and Hey. say "Offered." Dod. Wes. Wor. and Wy. "Presumed." Priestley, "Thought it necessary." Bishop Pearce has justly remarked concerning the verb τολμαω followed by an infinitive, that it does not always, in the use of

Gr. authors, sacred or profane, express the boldness or courage implied in the Eng. verb *to dare*, by which it is commonly rendered. But it is equally true, on the other hand, that it is not a mere expletive. When joined with a negative, as in this place, it often expresses a disinclination arising from modesty, delicacy, respect, or an averseness to be troublesome in putting unnecessary questions. The words immediately following, "knowing that it was the Master," confirm the interpretation now given. The common version, "durst not," tends to convey the notion that our Lord's manner of conversing with his disciples was harsh and forbidding, than which nothing can be more contrary to truth. *Did not presume* is better, as it does not suggest any austerity in our Lord; but it plainly implies what is not implied in the words, that, in the historian's judgment, there would have been presumption in putting the question. The word *offered* is a mere expletive. *Thought it necessary*, though yielding an apposite meaning in this place, is evidently not the meaning of ετολμα. The terms *ventured not*, in my opinion, come up entirely to the sense of the author; which is, to express backwardness, proceeding from no other fear than that which may be the consequence of the most perfect esteem and veneration. When those spoken of are either enemies or indifferent persons, the verb ετολμα may not improperly be rendered *presumed* or *durst*. But that is not the case here. See Mr. xii. 34. N.

15. "Lovest thou me more than these?" αγαπας με πλειον τουτων; There is an ambiguity here in the original, which, after the Eng. translators, I have retained in the version. It may either mean, 'Lovest thou me more than thou lovest these things?' that is, thy boats, nets, and other implements of fishing by which thou earnest a livelihood? or, 'Lovest thou me more than these men [thy fellow-disciples] love me?' In the first way interpreted, the question is neither so cold nor so foreign as some have represented it. This was probably the last time that Peter exercised his profession as a fisherman. Jesus was about to employ him as an apostle; but, as he disdained all forced obedience, and would accept no service that did not spring from choice and originate in love, he put this question to give Peter an opportunity of professing openly his love, which his late transgression had rendered questionable, and consequently his preference of the work in which Jesus was to employ him, with whatever difficulties and perils it might be accompanied, to any worldly occupation however gainful. In the other way interpreted, the question must be considered as having a reference to the declaration formerly made by Peter, when he seemed to arrogate a superiority above the rest in zeal for his Master and steadiness in his service. "Though thou shouldst prove a stumbling-stone to them all (says he, Mt. xxvi. 33,) I never will be made to stumble." This gives a peculiar propriety to Peter's reply here. Convinced at length that his Master knew his heart better than he himself, conscious

at the same time of the affection which he bore him, he dares make the declaration, appealing to the infallible Judge before whom he stood as the voucher of his truth. But as to his fellow-disciples he is now taught not to assume in any thing: he dares not utter a single word which would lead to a comparison with those to whom, he knew, his woful defection had made him appear so much inferior. To the second interpretation I know it is objected, that our Lord cannot be supposed to ask Peter a question which the latter was not in a capacity to answer; for, though he was conscious of his own love, he could have no certain knowledge of the love of others. But to this it may be justly answered, that such questions are not understood to require an answer from knowledge, but from opinion. Peter had once shown himself forward enough to obtrude his opinion, unasked, to the disadvantage of the rest compared with himself. His silence now on that part of the question which concerned his fellow-disciples, speaks strongly the shame he had on recollecting his former presumption in boasting superior zeal and firmness; and shows that the lesson of humility and self-knowledge he had so lately received had not been lost. I incline rather to this second interpretation; but, as the construction will admit either, and as neither of them is unsuitable to the context and the occasion, I thought it the safer method in a translator to give the expression in the same extent in which the evangelist has given it, and leave the choice free to his readers. It may be proper just to mention a third meaning which has been put upon the words, and of which it must be owned, they are naturally susceptible: "Lovest thou me more than thou lovest these thy fellow-disciples?" This, in my judgment, is the least probable of them all. Our Lord was so far from ever showing a jealousy of this kind, lest any of his disciples should rival him in the affection of the rest, that it was often his aim to excite them, in the warmest manner, to mutual love; urging, amongst other motives, that he will consider their love to one another as the surest evidence of their regard and affection to him, and requiring such manifestations of their love to their brethren, as he had given of his love to them, and as show it to be hardly possible that they could exceed this way.

16. "Tend my sheep," ποιμαινε τα προβατα μου. E. T. "Feed my sheep." This is the translation given also to the words Βοσκε τα προβατα μου in the next verse. But the precepts are not synonymous. The latter is properly, provide them in pasture; the former implies also, guide, watch, and defend them. As there is in the original some difference in every one of the three injunctions at this time laid on Peter, there ought to be a corresponding difference in the version. Yet none of our Eng. interpreters seem to have adverted to this. The Vul. must have read differently, as it has "Pasce agnos meos." But in this reading it has not the support of a single MS. and only the Sax. version.

22, 23. "If I will that he wait my return," εαν αυτον θελω μενειν ἑως ερχομαι. Vul. "Sic eum volo manere donec veniam." This version, which totally alters the sense, has no support from Gr. MSS. or fathers, or from any ancient translation but the Sax. The Cam. ver. 22, reads Εαν αυτον θελω ούτως μενειν; but, as it retains εαν, the addition of ούτως makes no material change in the sense; whereas the Vul. has, in both verses, turned a mere supposition into an affirmation. Some La. MSS. read, agreeably to the Cam. "Si sic eum volo manere;" and some, agreeably to the common Gr. "Si eum volo manere." The Jesuit Maldonat gives up the reading of the Vul. in this place entirely, and even expresses himself with an asperity which will be thought surprising, when it is considered that his argument here hurts not the Protestants, but his own friends and brethren alone. Speaking of the three La. readings given above, he says, "Prima est illa maximè vulgaris, quæ in omnes fere Latinos pervasit codices, eosque incredibili scriptorum negligentia contaminavit, *Sic eum volo manere donec veniam, quid ad te?* nulla prorsus specie probabilitatis," &c. Where is now the merit which this son of Loyola boasted (when commenting on a passage liable to the like objections) of resigning entirely his own judgment in deference to the authority of the church? Ch. viii. 1—11. N. There, indeed, after candidly admitting the weight of the arguments on the opposite side, he replies in this manner: "Sed hæc omnia minus habent ponderis quam una auctoritas ecclesiæ, quæ per concilium Tridentinum, non solum libros omnes, quos nunc habet in usu, sed singulas etiam ejus partes, tanquam canonicas approbavit." Had this good father forgotten that the reading "Sic eum volo manere," which he so disdainfully reprobates, has the sanction of the Council of Trent, for it had been the common reading of the Vul. long before, and was in all their approved editions at the time? Had he forgotten that it was first ratified by Pope Sixtus V. after the revisal appointed by him, and then by Pope Clement VIII. after a second revisal appointed by him? Not one passage in the Vul. can claim the authority of Popes and Councils, if this cannot.

25. "I imagine the world itself would not contain." I agree perfectly with those interpreters who think, that the hyperbole contained in this verse is much more tolerable than the torture to which some critics have put the words, in order to make them speak a different sense. For some apposite examples of such hyperboles, both in sacred authors and in profane, I refer the reader to Bishop Pearce. For a refutation of the opinion of Ham. who seems to think that the two last verses were not written by the evangelist but by the Asiatic bishops, and of the opinion of Gro. and L. Cl. who think that the whole last chapter is of another hand, I refer him to Wetstein.

INDEX OF TEXTS

IN THE

OTHER BOOKS OF SCRIPTURE, AND THE APOCRYPHAL WRITINGS, OCCASIONALLY ILLUSTRATED.

In the References to the Preliminary Dissertations, D. means Dissertation, p. part, n. note. In the References to the Notes on the Gospels, the chapter and verse of the Gospel, and the number of the note, when there are more notes than one on the same verse, are marked in the same manner as in the notes themselves. The Prefaces to the Gospels thus,—Pr. Mt. Pr. Mr. Pr. L. Pr. J.

GENESIS.

i. 1—5 - D. iii. sect. 4—9
11 - Mt. vi 30
16 - L. ix. 48
ii. 1 - D. iii. sect. 8
4 - Mt. i. 1
23 - D. viii. p. ii. sect. 4
24 - Mt. xix. 5
vi. 9 - L. xvi. 8. [3]
xiii. 4 - J. viii. 25
xiv. 13 - Pr. Mt. sect. 15
xvii. 10, &c. - J. vii. 22
12 - Mt. ii. 16. [3]
xxii. 1 - Mt. iv. 7. [2]
xxiii. 3, &c. - D. vii. p. i. sect. 6
xxiv. 3 - Mt. xxvi. 63
18 - D. vii. p. i. sect. 7
54, 56, 59 Mt. vi. 13
xxvi. 19 - J. iv. 10. [2]
xxvii. 30, &c. D. vi. p. iii. sect. 4
xxviii. 10, &c. J. v. 2. [2]
xxxi. 35 - D. vii. p. i. sect. 8
xxxii. 4, 5 - Ibid.
xxxiii. 5, 8 - D. vii. p. i. sect. 6
xxxv. 18 - Mt. xxvii. 50
xxxvii. 35 - D. vi. p. ii. sect. 3
xxxix. 17 - Mt. ii. 16
xli. 2, 3 - J. ii. 14. [2]
xlii. 10 - D. vii. p. i. sect. 6
38 - D. vi. p. ii. sect 3
xliii. 18, 20 - J. viii. 25
xliv. 18 - D. vii. p. i. sect. 6
xlv. 8 - D. xii. p. i. sect. 32
26 - Mr. iii. 21, 4
xlviii. 20 - J. i. 15. [2]
xlix. 3, 4 - L. ii. 23
l. 2, 5 - J. xix. 40

EXODUS.

xii. 6 - Mr. xv. 42
14 - Mt. xiv. 23

EXODUS.

xii. 27 - D. viii. p. ii. sect. 4
46 - Mt. i. 22
xv. 2 - J. xi. 25
3 - Mr. xii. 29
xvi. 5, 23 - J. xix. 14
xvii. 7 - Mt. iv. 7. [2]
xviii. 7 - Mt. ii. 2. [2]
xix. 10, 14, 22 D. vi. p. iv. sect. 11
xxiv. 17 - J. v. 37, 38

LEVITICUS.

x. 1, &c. - D. vi. p. iv. sect. 14
xi. 42, &c. - ——— sect. 11, 16
43, &c. - L. xiv. 26. [2]
xii. 3 - Mt. ii. 16. [3] J. vii. 22
xiv. 5 - J. iv. 10. [2]
xx. 25, 26 - D. vi. p. iv. sect. 11
xxi. 1—6 Ibid.
xxii. 32 - D. vi. p. iv. sect. 14
xxiv. 11, 14 - D. ix. p. ii. sect. 12
15, 16 - ——— 10

NUMBERS.

iii. 32 - J. xv. 18
v. 17 - D. vi. p. iv. sect. 11
22 - Mt. v. 18
ix. 12 - Mt. i. 22
15, 16 - J. v. 37, 38
xii. 8 - Ibid.
xv. 37 - Mt. ix. 20
38, 39 - D. viii. p. iii. sect. 2
xix. 7, 8, 10 - L. ii. 22
xx. 10 - Pr. Mt. sect. 25
12 - D. vi. p. iv. sect. 14
xxii. 29 - Mt. ii. 16
xxiv. 7 - J. vii. 38
xxxii. 19 - Mt. iv. 15
24 - ——— 4
xxxiii. 55 - Mt. vii. 3

DEUTERONOMY.

iv. 12, 15 - J. v. 37, 38
vi. 4 - Mr. xii. 29
8 - Mt. xxiii. 5
viii. 3 - Mt. iv. 4.
x. 16 - D. iv. sect. 22
xvi. 2 - J. xix. 14
xviii. 10, 11 - D. vi. p. ii. sect. 15
20 - J. vii. 52. [2]
xxii. 12 - D. viii. p. iii. sect. 2
Mt. ix. 20
19 - L. vi. 22. [2]
23, 24 - Mt. i. 19. [3]
xxiii. 12, &c. - D. vi. p. iv. sect. 10
xxiv. 1, 2 - Mt. i. 19. [3]
xxv. 1 - Mt. xxvii. 24
5 - Mt. xxii. 24.
xxvii. 4 - J. iv. 20
xxx. 11—14 - L. xvii. 21
xxxii. 4 - D. vi. p. iv. sect. 19.
17 - —— p. i. sect. 15
22 - —— p. ii. sect. 6
xxxiii. 8 - —— p. iv. sect. 6

JOSHUA.

ii. 9, 24 - Mt. xv. 32
iii. 5 - D. vi. p. iv. sect. 11
vii. 13 - Ibid.
18, 19 - J. ix. 24
xv. 8 - D. vi. p. ii. sect. 1
xx. 7 - —— p. iv. sect. 12
xxi. 32 - J. iv. 5
xxiii. 13 - Mt. vii. 3
xxiv. 19. - D. vi. p. iv. sect. 14

JUDGES.

i. 16 - Mr. i. 3
ix. 7 - Mt. vi. 30
xvi. 10 - Mt. ii. 16
xvii. 3 - D. vi. p. iv. sect. 12

RUTH.

i. 11 - J. xv. 6
ii. 4 - L. i. 28. [2]

I. SAMUEL.

i. 28 - Mt. iv. 4
iv. 7, 8 - L. vi. 24, 25, 26
17 - D. v. p. ii. sect. 1
vi. 20 - D. vi. p. iv. sect. 19
vii. 9 - D. vii. p. ii. sect. 7
xiv. 45 - Mt. xvi. 22. [2]
xviii. 4 - J. xxi. 7
xxi. 6 - Mt. xii. 4
xxiv. 6 - D. v. p. iv. sect. 1
xxv. 21 - L. xx. 13
xxviii. 7, &c. D. vi. p. ii. sect. 15
23 - D. viii. p. iii. sect. 8

II. SAMUEL.

i. 17 - Mt. xi. 17
20 - D. v. p. ii. sect. 1
xi. 11 - D. vii. p. i. sect. 7

II. SAMUEL.

xii. 14 - D. ix. p. ii. sect. 11
xiii. 18 - J. xxi. 7

I. KINGS.

i. 14 - Mt. i. 22
iv. 33 - J. xix. 29.
xiv. 6 - Mt. x. 2
xviii. 7, 9, 13 D. vii. p. i. sect. 6, 7
31, &c. - —— p. ii. sect. 7
xix. 13 - Mt. vii. 15. [2]
16 - D. v. p. iv. sect. 1
xx. 4 - D. vii. p. i. sect. 7
xxi. 10 - D. ix. p. ii. sect. 8

II. KINGS.

i. 7, 8 - Mt. vii. 15. [2]
ii. 13 - Ibid.
19 - D. vii. p. 1. sect. 7
iv. 16 - —————— sect. 6
28 - —————— sect. 7
vi. 21 - Ibid.
vii. 2, 17, 19 Ibid.
xviii. 30, 33, &c. D. ix. p. ii. sect. 10
xix. 4, 16, 22, 23 —————— sect. 12
xxii. 6 - Mt. xiii. 55
xxiii. 10 - D. vi. p. ii. sect. 1

I. CHRONICLES.

v. 1, 2 - L. ii. 23
xi. 11 - J. xv, 18
19 - Mt. xvi. 22. [2]
xvi. 22 - D. v. p. iv. sect. 2
xxiv. 3, &c. - L. i. 5

II. CHRONICLES.

ii. 14, 15 - D. vii. p. i. sect. 7
iv. 5 - J. ii. 6
xxiv. 12 - Mt. xiii. 55
xxvi. 3 - Mt. i, 8
xxix. 5, &c. D. vi, p. iv. sect. 10
xxx. 16, 17, 18. —————— sect. 11
J. xix. 14
xxxiii. 6 - —— p. ii. sect. 1
xxxiv. 11 - Mt. xiii. 55
xxxv. 7, 8, 9, 11 J. xix. 14
xxxvi. 22 - D. vi. p. v. sect. 2

EZRA.

iii. 7 - Mt. xiii. 55
viii. 25 - D. vii. p, i. sect. 7.

NEHEMIAH.

iii. 1, 32 - J. v. 2. [2]
viii. 8 - D. x. p. v. sect. 4
xii. 39 - J. v. 2. [2]
46 - J. xv. 18
xiii. 25 - Mt. xv. 4.

ESTHER.

iv. 13 - L. xiv. 26. [2]
v. 10 - L. ii. 49
vi. 12 - Ibid.
vii. 9 - Ibid.

JOB.

iii. 8 - Mt. iii. 7
ix. 21, 23 - L. xii. 25
xi. 7, 8, 9 - D. vi. p. ii. sect. 7
xxxi. 7 - J. xx. 17
xxxviii. 17 - D. vi. p. ii. sect. 9.
xxxix. 9 - L. ii. 7

PSALMS.

i. 6 - D. iv. sect. 21
ii. 2 - D. v. p. iv. sect. 3, 4
iv. 1 - D. xi. p. i. sect. 19
xvi. 8 - D. iv. sect. 20
10. - D. vi. p. ii. sect. 3, 11
xx. 1, 7 - J. xvii. 11
xxxiv. 18 - Mt. v. 3.[2]
xxxvii. 11, 29 - ——. 5.[2]
xxxix. 3 - L. xvii. 21
5 - L. xii. 25
xli. 1 - Mt. xiii. 19
xlix. 2 - D. v. p. iv. sect. 13
lxiii. title - Mr. i. 3
1 - Mt. v. 6
lxvii. 2 - D. x. p. ii. sect. 4
lxxiii. 9 - D. v. p. i. sect. 4
lxxvi. 1 - J. xvii. 11
lxxxii. 6 - J. x. 35
lxxxvi. 2 - D. vi. p. iv. sect. 15
xcv. 8 - D. iv. sect. 22
xcvi. 5 - D. vi. p. i. sect. 15
xcviii. 3 - L. i. 54, 55.[2]
xcix. 3 - D. vi. p. iv. sect. 14
cii. 25 - Mt. xxv. 34
ciii. 1 - L. xvii. 21
civ. 4 - D. viii. p. iii. sect. 10
cv. 15 - D. v. p. iv. sect. 2
cvi. 7 - Mt. xiii. 19
16 - D. vi. p. iv. sect. 5
cix. 16 - L. i. 54, 55.[2]
22 - L. xvii. 21
cxi. 9 - D. vi. p. 4. sect. 14
cxviii. 26 - D. v. p. ii. sect. 12. Mt. [xi. 3
cxxxi. 2 - L. xiv. 26.[2]
cxxxii. 17 - J. v. 35
cxxxix. 8 - D. vi. p. ii. sect. 7
cxlv. 17 - ——p. iv. sect 19

PROVERBS.

v. 4 - Mt. xxvii. 34
vi. 32 - Mt. v. 28
viii. passim - J. i. 1
xiv. 4 - L. ii. 7
xvii. 15 - D. vi. p. iv. sect. 17
Mt. xxvii. 24.
20 - D. iv. sect. 22
xxi. 12 - Mt. xiii. 19
xxiii. 1 - D. viii. p. iii. sect. 3
xxiv. 10 - Mt. xv. 32
xxix. 24 - L. xiv. 26.[2]
xxx. 30 - L. i. 28.[3]

ECCLESIASTES.

v. 2 - L. ii. xiv.
viii. 11 - L. i. 1

CANTICLES.

i. 8 - L. i. 28. 3
iii. 10 - L. xvii. 21
viii. 6 - D. vi. p. ii. sect. 10.

ISAIAH.

i. 3 - L. ii. 7
29 - L. xvi. 21
ii. 20 - D. xi. p. i. sect. 19
v. 1 - D. x. p. iv. sect. 6
4 - Mt. xxvii. 34
14 - D. vi. p. ii. sect. 8
20 - L. xxiii. 54. J. i. 1.[2]
vi. 1, &c. - D. vi. p. iv. sect. 14
vii. 23 - D. viii. p. i. sect. 10
viii. 12, 13 - D. vi. p. iv. sect. 14
19 - —— p. ii. sect. 15
D. i. p. ii. sect. 3
xi. 1 - Mt. ii. 23.[2]
xii. 1 - Mt. xi. 25.[2]
xiv. 9 - D. vi. p. ii. sect. 8
21 - L. xxii. 36
xvi. 11 - L. xvii. 21
xxix. 4 - D. i. p. ii. sect. 3. D. vi. p. ii. sect. 15.
11, 12 - J. vii. 15
19 - L. vi. 35
xxx. 24 - Mt. iii. 12
xxxiv. 13 - Mt. xxvii. 29
xxxviii. 10 - D. vi. p. ii. sect. 17
xl. 3 - —— p. v. sect. 4
30, 31 - Mt. xv. 32
xli. 7 - Mt. xiii. 55
xlii. 1 - L. xxiii. 35
3 - Mt. xii. 20
18 - Mr. viii. 24
xlv. 1 - D. v. p. iv. sect. 2
xlviii. 13 - Mt. xxv. 34
lii. 7 - D. v. p. ii. sect. 3
liii. 8 - L. xvi. 8.[3]
9 - D. xii. p. ii. sect. 14
lv. 1, 2 - Mt. v. 6
3 - D. vi. p. iv. sect. 4
lviii. 2 - L. xvi. 21
lix. 17 - D. viii. p. iii. sect. 2
lxi. 1, 2 - D. v. p. ii. sect. 2. p. iv. sect. 3. D. vi. p. v. sect. 5
lxiii. 18 - D. xi. p. i. sect. 19
lxv. 5 - D. vi. p. iv. sect. 11
lxvi. 24 - D. xii. p. i. sect. 30

JEREMIAH.

i. 5 - D. vi. p. iv. sect. 13
iv. 13 - L. vi. 24, 25, 26
vi. 4 - Ibid. D. vi. p. iv. sect. [12
ix. 17, 18, 20 - Mt. xi. 17. L. xxii. 36
xii. 3 - D. vi. p. iv. sect. 12
xxxix. 11, 13 - D. vii. p. ii. sect. 4
xliv. 17 - Mt. iv. 4.
xlix. 36 - D. viii. p. iii. sect. 11

LAMENTATIONS.

iii. 15 - Mt. xxvii. 34
v. 16 - L. vi. 24, 25, 26

EZEKIEL.

iii. 7 - D. iv. sect. 22
xxxix. 17—20 L. xxii. 36
xli. 6 - J, xx. 17

DANIEL.

i. 3, 7, 8, 9, 18 D. vii. p. ii. sect. 4
ii. 18, 19, 27, 28, 29, 30, 47 D. ix. p. i. sect. 4
44 - D. v. p. i. sect. 1
iv. 9 - ——— sect. 4
26 - ——— sect. 4
vii. 13, 14 - ——— sect. 1. and p. iv. sect. 13
viii. 1 - J. viii. 25
ix. 25, 26 - D. v. p. iv. sect. 3
x. 16 - L. xvii. 21

HOSEA.

i. 1, 2 - Mr. i. 1
xi. 1 - Mt. i. 22

AMOS.

ii. 6 - Mt. x. 10.[2]
vi. 4 - D. viii. p. iii. sect. 3
viii. 6 - Mt. x. 10, 3
ix. 2, 3 - D. vi. p. ii. sect. 7

JONAH.

i. 6 - D. vii. sect. 4
iii. 2 - D. vi. p. v. sect. 28

MICAH.

iii. 5 - D. vi. p. iv. sect. 12.
iv. 6, 7 - D. v. p. i. sect. 1
v. 2 - Mt. ii. 6.[2]
vi. 5, 8 - Mt. vi. 33

HABAKKUK.

iii. 2 - L. i. 54, 55.[2]

ZECHARIAH.

i. 20 - Mt. xiii. 55
xi. 12, 13 - Mt. xxvii. 9, 10
xiii. 4 - Mt. vii. 15.[2]

MALACHI.

iii. 1 - D. viii. p. iii. sect. 15

ACTS.

i. 4, 8 - D. v. p. ii. sect. 14
6 - Mt. xvii. 11
13 - Mt. i 6
16 - D. xii. p. i. sect. 18
ii. 23 - D. iv. sect. 21. Mt. xxvi. 45.[2]
25 - ———sect. 20 [12
27, 31 - D. vi. p. ii. sect. 3, 11,
38 - ——— p. iii. sect. 7
iii. 16 - Mr. xi. 22
19 - D. vi. p. iii. sect. 7.
21 - Mt. xvii. 11

ACTS.

iv. 1 - L. xxii. 52
4 - L. i. 2
6 - L. iii. 2
26, 27 - D. v. p. iv. sect. 4
32 - J. v. 18
33 - L. ii. 40
v. 24, 26 - L. xxii. 52
33 - J. xii. 10
34 - D. vii. p. ii. sect. 6
39 - Mt. xxv. 9
vi. 1, &c. - D. i. p. i. sect. 6
4 - L. i. 2
11 - D. ix. p. ii. sect. 8
13 - ——— sect. 14
vii. 10, 20 - L. ii. 40
53 - D. viii. p. iii. sect. 12
59 - D. vi. p. ii. sect. 23
viii. 4 - L. i. 2
22 - D. iv. sect. 23. D. vi. p. iii. sect. 7
35 - D. vi. p. v. sect. 14
39 - Mt. iii. 11
ix. 29 - D. i. p. i. sect 6
31 - J. xiv. 16
37 - J. ix. 7
x. 22 - Mt. ii. 12
38 - D. vi. p. i. sect. 9
44 - L. i. 2
45 - J. xx. 27
xi. 18 - D. vi. p. iii. sect. 7
19 - L. i. 2
20 - D. i. p. i. sect. 6
26 - D. ix. p. i. sect. 10. Mt. ii. 12
xii. 5 - L. vi. 12
xiii. 2 - D. xi. p. i. sect. 12
10 - D. vi. p. i. sect. 3
22 - L. iv. 22
25 - L. xii. 25
34 - D. vi. p. iv. sect. 4
42 - ——— p. v. sect. 12
43 - J. i. 17
45 - D. ix. p. ii. sect. 12
50 - L. xiv. 1
xiv. 15 - D. iv. sect. 25
23 - D. x. p. v. sect. 7
25 - L. i. 2
xv. 37 - J. xii. 10
xvi. 1 - J. xx. 27
6 - L. i. 2
13, 16 - L. vi. 12
30 - D. vii. p. i. sect. 7
33 - J. ix. 7
xvii. 3 - D. v. p. iv. sect. 6
4 - L. xiv. 1
11 - L. i. 2
13 - Mt. xv. 1 [17
18 - D. vi. p. i. sect. 12, 13,
19 - D. viii. p. iii. sect. 18
22 - ——— sect. 22
30 - D. vi. p. iii. sect. 7
xviii. 5, 28 - D. v. p. iv. sect. 6

ACTS.

xviii. 6	D. ix. p. ii. sect. 12
12	L. ii 2. [2]
23	L. i. 3. [2]
26	Mt. xvi. 22
xix. 16	J. xxi. 7. [2]
xx. 7, 9	D. vi. p. v. sect. 12
18	Mt. xxviii. 9
21	D. vi. p. iii. sect. 7
24	D. v. p. ii. sect. 16. L xii. 25
32	J. i. 17
xxi. 8	D. vi. p. v. sect. 16
29	D. iv. sect. 20
xxii. 5	L. xxii. 66
xxiii. 1	D. ix. p. ii. sect. 13
8	D. vi. p. ii. sect. 23. Mt. xxii. 23
xxiv. 5, 14, 15	D. ix. p. iv. sect. 2, 3, 4
xxv. 2	L. xiv. 1
11, 25	L. xxiii. 15
19	D. vi. p. i. sect. 22
xxvi. 5	D. iv. sect. 21. D. ix. p. iv. sect. 1
11	D. ix. p. ii. sect. 13
18	D. x. p. iv. sect. 15
20	D. vi. p. iii. sect. 7
24	J. vii. 15
31	L. xxiii. 15
xxvii. 20	Mt. xxvi. 45
40	L. iv. 42. [2]
xxviii. 7	J. xv. 18
17	L. xiv. 1. J. i. 15. [2]
31	D. vi. p. v. sect. 7

ROMANS.

i. 4	D. xi. p. i. sect. 7
9	D. v. p. ii. sect. 19. D. xi. p. i. sect. 12
ii. 5	D. vi. p. iii. sect. 9
21	—— p. v. sect. 10
iii. 11	Mt. xiii. 19
21, 22	Mt. vi. 33
22, 26	Mr. xi. 22
iv. 21	L. i. 1.
vi. 17	Mt. xi. 25. [2]
vii. 3	Mt. ii. 12
12	D. vi. p. iv. sect. 7
x. 1	L. vi. 12
2	L. iv. 22
3	Mt. vi. 23
6, 7	D. vi. p. ii. sect. 14. L. xvii. 21
10	D. iv. sect. 23
15	D. v. p. ii. sect. 3, 4, 5
16, 17	D. xii. p. i. sect. 15
xi. 2	D. iv. sect. 21
14	D. i. p. i. sect. 11. N
22	Mt. xxiv. 51
29	D. vi. p. iii. sect. 9
xii. 3, 6	D. iv. sect. 13, 14
xiv. 5	L. i. 1. D. ix. p. iii. sect. 5

ROMANS.

xiv. 17	L. xvii. 21
22, 23	D. iv. sect. 14. D. ix. p. iii. sect. 5
xv. 30	L. vi. 12
xvi. 17	D. ix. p. iv. sect. 11
25, 26	D. v. p. ii. sect. 20. D. ix. p. i. sect. 3

I. CORINTHIANS.

i. 10	D. ix. p. iii. sect. 4
17	D. i. p. i. sect. 10
21	D. vi. p. v. sect. 10
30	J. xi. 25
ii. 4, 5	D. vi. p. v. sect. 10. D. i. p. i. sect. 10
7—10	D. ix. p. i. sect. 3.
14	J. iii. 3. [2]
iii. 2	L. i. 64
3	D. ix. p. iv. sect. 8.
11	D. vii. p. ii. sect. 11
iv. 1	D. ix. p. i. sect. 6
6	D. ix. p. iv. sect. 8
v. 2	Mt. v. 6
vi. 3	Mt. xii. 23
12	L. xxii. 25
vii. 2	J. v. 18
12, 13, 14	J. xx. 27
14	D. vi. p. iv. sect. 11
39	J. iii. 21
viii. 3	D. iv. sect. 21
4	D. vi. p. i. sect. 15
13	J. viii. 51
ix. 18	D. v. p. ii. sect. 19
x. 9	D. vi. p. iv. sect. 6
16	Mt. xiv. 19
17	Mt. xxvi. 26
20, 21	D. vi. p. i. sect. 14—18
xi. 10	D. viii. p. iii. sect. 12
19	D. ix. p. iv. sect. 8
xii. 12	D. v. p. iv. sect. 12
xiv. 2, 12	D. xii. p. iv. sect. 9
11	D. i. p. i. sect. 14
32	—— p. ii. sect. 3.
xv. 54	L. ii. 2, 3
55	D. vi. p. ii. sect. 18, 23
xvi. 11	L. xi. 7

II. CORINTHIANS.

i. 17	J. xii. 10
20	Mt. v. 37
iii. 14	D. v. p. iii. sect. 3
iv. 2	J. i. 17
16	Mt. xv. 32
17	D. x. p. ii. sect. 4
v. 6, &c.	D. vi. p. ii. sect. 23
13	Mr. iii. 21. [4]
vi. 1	J. i. 17
2	L. xxii. 51
vii. 1	D. i. p. i. sect. 11. [3]
3	D. iv. sect. 21
4	Mt. x. 30
8, 10	D. vi. p. iii. sect. 9

II. CORINTHIANS.

viii. 18 - D. v. p. ii. sect. 19
xii. 1, &c. D. vi. p. ii. sect. 21, 23
7 - Mt. vii. 3
18 - Mt. xii. 23
xiii. 8 - J. i. 17

GALATIANS.

i. 1 - Mt. x. 2
23 - D. vi. p. v. sect. 14
ii. 2, 7 - D. v. i. p. ii. sect. 20
3 - Mt. i. 19
15 - Mt. xxvi. 45. [2]
16, 20 - Mr. xi. 22
21 - J. i. 17
iii. 1 - Ibid.
3 - D. i. p. i. sect. 11. N
9 - J. xx. 27
19 - D. viii. p. iii. sect. 12
22 - Mr. xi. 22
iv. 4 - L. i. 35
9 - J. iii. 3
19 - D. v. p. iv. sect. 12
22, &c. - D. ix. p. i. sect. 7
v. 4, 7 - J. i. 17
12 - Mt. xxiv. 51
19, 20, 21 - D. i. p. i. sect. 11. N D. ix. p. iv. sect. 11
vi. 9 - Mt. xv. 32

EPHESIANS.

i. 9 - D. ix. p. i. sect. 3, 11
13 - D. v. p. ii. sect. 16
ii. 12 - D. vi. p. i. sect. 16
20 - D. vii. p. ii. sect. 11
iii. 5, 6, 9 - D. ix. p. i. sect. 3
7 - J. iv. 10
13 - Mt. xv. 32
18 - L. xi. 7
iv. 7 - J. iv. 10
11 - D. vi. p. v. sect. 16
18 - D. iv. sect. 23. N
20 - D. v. p. iv. sect. 12
21 - J. i. 17
29 - L. ii. 40
v. 32 - D. ix. p. 1. sect. 7. D. x. p. iii. sect. 9
vi. 19 - ——— sect. 3

PHILIPPIANS.

i. 21, &c. - D. vi. p. ii. sect. 23
ii. 10 - ———sect. 6
iii. 9 - Mr. xi. 22
iv. 6 - Mt. vi. 25
15 - D. v. p. ii. sect. 19

COLOSSIANS.

i. 20 - Mt. v. 9
26, 27 - D. ix. p. i. sect. 3
ii. 22 - Mt. xv. 9
iii. 8 - D. ix. p. ii. sect. 13
iv. 6 - L. ii. 40

I. THESSALONIANS.

i. 3 - Mr. xi. 22

II. THESSALONIANS.

i. 12 - J. i. 17
ii. 7 - D. ix. p. i. sect. 4
11 - Mt. vi. 13
12 - Mr. xvi. 16. [3] J. i. 17
15 - Pr. Mt. sect. 8
iii. 8 - Mt. vi. 25

I. TIMOTHY.

i. 13 - D. ix. p. ii. sect. 13. D. x. p. v. sect. 11
15 - J. xv. 18
ii. 4 - D. x. p. v. sect. 8
8 - D. vi. p. iv. sect. 4
iii. 11 - ———p. i. sect. 2
15 - J. i. 17
16 - D. ix. p. i. sect. 11, 13
iv. 1 - D. vi. p. i. sect. 20
3 - J. i. 17
3, 10, 12 - J. xx. 27
5 - Mr. vii. 2
6 - L. i. 3
10 - D. x. p. v. sect. 8
12 - D. xi. p. ii. sect. 6
v. 8 - Mt. vi. 25
13 - Mt. xii. 36
16 - J. xx. 27
vi. 1 - J. i. 16
2 - J. xx. 27

II. TIMOTHY.

ii. 7 - Mt. xxiv. 15. [2]
15 - J. i. 17
iii. 3 - D. vi. p. i. sect. 2
4 - L. i. 3. [2]
6 - D. xii. p. i. sect. 19
8 - J. i. 17
10 - L. i. 3
15 - J. vii. 15
iv. 2 - D. vi. p. v. sect. 10. L. i. 2
4 - J. i. 17
5 - D. vi. p. v. sect. 16. L. i. 1
7 - L. xii. 25
8 - Mt. xxvi. 45
17 - L. i. 1

TITUS.

i. 8 - D. vi. p. iv. sect. 7, 17
12 - Mt. xii. 36
14 - J. i. 17
ii. 3 - D. vi. p. i. sect. 2
11 - D. x. p. v. sect. 8. N J. i. 17
iii. 10, 11 - D. ix. p. iv. sect. 11, 12

HEBREWS.

i. 2 - J. i. 3

HEBREWS.

i. 3 - D. x. p. v. sect. 9
4, &c. - D. viii. p. iii. sect. 10, 11
7 - L. xix. 9
iii. 1 - J. x. 36
iv. 2 - D. v. p. ii. sect. 6
9 - Mt. v. 5.[2]
v. 7 - L. vi. 12
vi. 4 - J. iv. 10
vii. 21 - D. vi. p. iii. sect. 9
26 - —— p. iv. sect. 7
ix. 9 - Mt. xiii. 3
10 - D. ii. p. ii. sect. 7. Mr. vii. 4
16, 17 - D. v. p. iii. sect. 1
x. 13 - Mt. xxvi. 45
23 - J. ix. 7
26 - J. i. 17
36 - L. viii. 15
37 - Mt. xi. 3
38 - D. x. p. v. sect. 10
xi. 11 - L. xii. 25
13 - D. xii. p. i. sect. 14
19 - Mt. xiii. 3
37 - Mt. vii. 15.[2]
xii. 3 - L. viii. 15
17 - D. vi. p. iii. sect. 4
25 - Mt. ii. 12
xiii. 19 - Mt. xvii. 11.
24 - Mt. xv. 1

JAMES.

i. 2 - Mr. x. 30
8 - D. iv. sect. 19
13 - Mt. iv. 7.[2]
20 - Mt. vi. 33
ii. 7 - D. ix. p. ii. sect. 13
19 - D. vii. p. i. sect. 21
25 - D. viii. p. iii. sect. 14
iii. 1 - D. vii. p. i. sect. 12
6 - L. xii. 25. D. vi. p. ii. sect. 1
15 - D. vi. p. i. sect. 21
v. 12 - Mt. v. 37
16 - L. vi. 12
17 - D. iv. sect. 25
19 - J. i. 17

I. PETER.

i. 2, 20 - D. iv. sect. 21
22 - J. i. 17
ii. 6, 7 - D. xii. p. i. sect. 15
24 - Mt. viii. 17
iii. 5, 6 - D. vii. p. i. sect. 6
16 - Mt. v. 44.[2] D. xi. p. ii. sect. 6
20, 21 - D. ix. p. i. sect. 8
iv. 16 - ———— sect. 10
24 - Mt. viii. 17
v. 4 - D. vii. p. ii. sect. 4
8 - D. vi. p. i. sect. 3
12 - J. i. 17.

II. PETER.

ii. 1 - D. ix. p. iv. sect. 10
2 - J. i. 17
4 - D. vi. p. ii. sect. 19
14 - Mr. vii. 22
22 - J. ix. 7

I JOHN.

i. 8 - D. x. p. v. sect. 12
ii. 1 - J. xiv. 16
21 - J. i. 17
iii. 7 - D. xii. p. i. sect. 31
9 - D. x. p. v. sect. 12

II. JOHN.

2 - J. i. 17

III. JOHN.

4 - J. xvi. 2
8 - J. i. 7
9 - D. vii. p. ii. sect. 11

JUDE.

9, 10 - D. ix. p. ii. sect. 1

REVELATIONS.

i. 5 - J. ix. 7
10 - J. v. 2.[2]
12 - J. i. 23
13 - D. v. p. iv. sect. 13
16 - J. vii. 24
20 - D. ix. p. i. sect. 7. D. viii. p. iii. sect. 16
ii. 1, 8, 12, 18 - D. viii. p. iii. sect. 16
5, 16, 21, 22 D. vi. p. iii. sect. 7
7 - ——— p. ii. sect. 21
7, 11, 17, 29 D. ii. p. iii. sect. 5
iii. 1, 7, 14 - D. viii. p. iii. sect. 16
4 - J. xvii. 11
19 - D. vi. p. iii. sect. 7
iv. 8, &c. - ——— p. iv. sect. 14
v. 1 - D. ii. p. i. sect. 3
2 - D. vi. p. v. sect. 8
8 - L. vi. 12
13 - D. v. p. ii. sect. 6
vi. 6 - D. viii. p. i. sect. 4, 5
8 - D. vi. p. ii. sect. 13
14 - D. ii. p. i. sect. 3
viii. 3 - L. vi. 12
7 - Mt. vi. 30
ix. 20 - D. vi. p. i. sect. 19
x. 7 - ——— p. v. sect. 14
xii. 12 - J. i. 14.[2]
xiii. 6 - Ibid.
xiv. 6, 7 - D. v. p. ii. sect. 17
xv. 4 - D. vi. p. iv. sect. 19
xvi. 11 - D. ix. p. ii. sect. 11
xvii. 7 - ——— p. i. sect. 7, 11. D. x. p. iii. sect. 9
xix. 17, 18 - L. xxii. 36
xx. 2 - D. vi. p. i. sect. 3
14 - ——— p. ii. sect. 13
xxi. 3 - L. xvi. 9.[2] J. i. 14.[2]

TOBIT.

ii. 1 - D. viii. p. iii. sect. 3

JUDITH.

ix. 11 - L. vi. 35
xii. 15 - D. viii. p. iii. sect. 3

WISDOM.

vii. 3 - D. iv. sect. 25
viii. 19, 20 - D. vi. p. ii. sect. 19
xi. 14 - Mt. v. 6
xvi. 13 - D. vi. p. ii. sect. 17
25 - J. iv. 10

ECCLESIASTICUS.

xix. 26 - L. xvii. 21

ECCLESIASTICUS.

xxiv. 31 - Mr. vi. 40
xxv. 26 - Mt. xxiv. 51
xxvi. 7 - Mt. v. 28
xxxii. 18 L. xviii. 7

I. MACCABEES.

ii. 21 - Mt. xvi. 22.[3]
29 - Mt. vi. 33
iv. 48 - L. xvii. 21
59 - J. x. 22

II. MACCABEES.

ii. 29 - Mt. xxv. 34
vii. 41 J. xv. 18

INDEX

OF

GREEK WORDS AND PHRASES

OCCASIONALLY ILLUSTRATED.

Αβυσσος, - D. vi. p. ii. sect. 14 L. viii. 31
Αγαθος, - Mt. xxv. 26
Αγαλλιαω, - J. viii. 56
Αγαπη μου, - J. xv. 10
Αγγελος. - D. viii. p. iii. sect. 8 —16
Αγιος, - D. vi. p. iv
—— του Θεου, D. v. p. iv. sect. 14. L. iv. 34
Αγιον πνευμα, - Mt. iii. 11. [2]
Αγιος ηλθεσται, L. ii. 23. [2]
Αγαφος, - Mt. ix. 16
Αιδης, - D. vi. p. ii
Αδικια, - J. vii. 18
Αδικος, - Mt. xxv. 26
Αζυμα, - D. viii. p. ii. sect. 3
Αθετεω, - Mr. vii. 9
Αιρεσις, - D. ix. p. iv
Αιρω, - J. x. 18. xv. 2
Αιτεω, - J. xvi. 30
Αιχμαλωσια, - Mt. i. 11, 12
Αιων, - Mt. xii. 32
εις τον Αιωνα, - J. viii. 51
εκ του Αιωνος, - J. ix. 32
Αιωνιος, - L. xvi. 9. [3]
Ακακος, - D. vi. p. iv. sect. 17
Ακαιρα, Ακαθος, Mt. xxvii. 29
Ακου, - D. xii. p. i. sect. 15
Ακουω, - J. viii. 43. Mr. iv. 24
Ακριζοω, - Mt. ii. 7
Ακρις, - Mt. iii. 4. [2]
Αλετης εστος, - Mt. xviii. 6
ἡ Αληθεια, - J. i. 17
Αληθης, - J. v. 31
Αληθινος, - J. vii. 28. [2]
Αλλα, - Mt. xx. 23
Αλλογενης, L. xvii. 18
Αμαρτια, - J. viii. 46. [2]
Αμαρτωλος, - Mt. xxvi. 45. [2] D. xii. p. v. sect. 12
Αμεταμελητος, D. vi. p. iii. sect. 9
Αμεταπτωτος, . Ibid.
Αμπν, - Mt. v. 18
Αμιαντος, D. vi. p. iv. sect. 17.
Αμφιβληστρον, Mt. iv. 18
Αναβαινω, - D. vi. p. ii. sect. 20
Αναβλεπω, - Mr. viii. 24
Αναγκαζω, - L. xxiv. 29
Αναθεμα, - Mt. xv. 4
Ανακειμαι, - D. viii. p. iii. sect. 5
Ανακλινω, - Ibid.
Αναλαμβανω, - D. vi. p. ii. sect. 20
Αναληψις, - L. ix. 51
Αναλογια της πιστεως - D. iv. sect. 14
Ανακρινω, - D. viii. p. iii. sect. 3
Αναπληροω, - Mt. xiii. 14
Αναστασις, . D. vi. p. ii. sect. 19 Mt. xxii. 23
Αναστροφη, - D. xi. p. ii. sect. 6.
Ανατολη, - Mt. ii. 2. L. i. 78
Αναφερω, - D. vi. p. ii. sect. 20
Ανδρες αδελφοι, - D. xii. p. i. sect. 18
Ανεθεν, - Mt. xxiii. 23
Ανθιστημι. - Mt. vi. 25
Ανθυπατος - D. viii. p. iii. sect. 17
Ανθρωποκτονος, J. viii. 44
Ανθρωπος, - D. xii. p. i. sect. 18
Ανοητος, - L. xxiv. 25
Ανομος, - Mt. xxv. 26
Ανταλλαγμα, - Mr. viii. 37. [2]
Αντειπειν, - L. xxi. 15
Αντι, - J. i. 16
Αντιδικος, - D. vi. p. i. sect. 3, 4, 8
Αντιλεγειν, - L. xxi. 15
Αντιπαρερχομαι, L. x. 32
Αντλημα, - J. iv. 11
Ανωθεν, - J. iii. 3
Απαγχω, - Mt. xxvii. 5
Απαλλασσω, - L. xii. 58
Απειθων, - D. xii. p. i. sect. 15
Απελπιζω, - L. vi. 35
Απεχω, - Mt. vi. 2
Απεχει, - Mr. xiv. 41
Απιστια, - Mr. ix. 24
Απιστος, - L. xii. 46. J. xx. 27
Απλους, - Mt. vi. 22
Απο, - - D. xi. p. i. sect. 15 Mt. xv. 1. L. x. 30

Απογξαφεσθαι, - L. ii. 1.[2]
Αποδημεω, - Mt. xxi. 33
Αποκια, απεικεσια, Mt. i. 11, 12
Αποκαθιστημι, Mt. xvii. 11
Αποκαλυψις, - D. ix. p. i. sect. 3
Αποκοπτω, - Mt. xxiv. 51
Αποκρυπτω, - Mt. xi. 25.[2]
Απολυω, - Mt. i. 19.[3] L. vi. 37
Απομνημονευματα, Pr. Mt. sect. 26
Αποστερεω, - Mr. x. 19
Αποστελλω, - J. x. 36
Αποστολος, - D. viii. p. iii. sect. 8 Mt. x. 2. J. x. 36
Αποσυναγωγος, - J. ix. 22
Αποτεμνω, - Mt. xxiv. 51
Αποτιμασθαι, - L. ii. 1.[2]
Αποφερω, - D. vi. p. ii. sect. 20
Ἀπτεσθαι, - J. xx. 17
Αργος, - Mt. xii. 36
Αργυριον, - D. viii. p. i. sect. 4, 5, 10
Ἄρειος παγος, - D. viii. p. iii. sect. 18
Αριστεω, - J. xxi. 12
Αριον, - D. xii. p. i. sect. 19
Ἀρπαζω, - D. v. p. ii. sect. 21
Αρτι, - Mt. ix. 18
Αρτος, - Mt. iv. 3.[2]. xxvi. 26. L. xiv. 15
Αρτα της προθεσεως, Mt. xii. 4.[2]
Αρχη, - Mr. i. 1. D. iii. sect. 9
την Αρχην, - J. viii. 25
Αρχιερευς, - Mt. ii. 4
Αρχιτελωνης, - L. xix. 2
Αρχιτρικλινος, - D. viii. p. iii. sect. 6
Αρχομαι, - Mr. v. 17
Αρχομενος, - L. iii. 23
Αρχοντες, - L. xiv. 1
οἱ Αρχοντες αυτου, D. vii. p. i. sect. 7
Αρχων του κοσμου, τουτου, και ἰ. D. vi. p. i. sect. 8
Ασκος, - Mt. ix. 17
Ασσαριον, - D. viii. p. i. sect. 10
Αστραπη, - L. xi. 36
Αυλη, - Mt. xxvi. 3.[2]
Αυταρκεια, - D. iv. sect. 18
Αυτοματακριτος, D. ix. p. iv. sect. 12
Αφανιζω, - D. xi. p. i. sect. 10
Αφεδρων, - Mr. vii. 19
Αφιεναι το πνευμα, Mt. xxvii. 50
Αφοριζω, - L. vi. 22
Αρχειος, - D. xii. p. i. sect. 14

Βαπτιζω, } - { D. viii. p. ii. sect. 2
Βαπτω } - { Mt. iii. 11. xx. 22
Βαπτισμα, Βαπτισμος, } { Mt. xx. 22. xxi. 25 Mr. vii. 3, 4. D. viii. p. ii. sect. 2
Βαπτιστης, - Mt. iii. 1.[2]
Βαρος, - D. x. p. ii. sect. 4
Βασανιζω, - Mt. viii. 6
Βασανιστης, - Mt. xviii. 34
Βασιλεια, - D. v. p. i. L. xix. 12
Βασιλευς, - Mt. ii. 22
Βασιλικος, - J. iv. 46
Βαττολογεω, - Mt. vi. 7
Βδελυγμα της ερημωσεως, - Mt. xxiv. 15.[2]
Βεελζεβουλ, - Mt. ix. 25
Βιβλιον, κ. ἰ. - D. ii. p. i. sect. 3. D. xii. p. i. sect. 19
Βιβλος γενεσεως, Mt. i. 1. D. xi. p. i. sect. 18, 19, 20
Βλασφημια, - D. ix. p. ii
Βοηθεω, - Mr. ix. 24
Βολις, - Mt. vii. 3
Βουλευτης, - L. xxiii. 50
Βουλευω, - J. xii. 10
Βους, - J. ii. 14
Βρωσις, - Mt. vi. 19
Βυθιζομαι, - L. v. 7

Γαζοφυλακιον, - Mr. xii. 41
Γαμεω, - Mt. xxiv. 38
Γαρ, - - D. x. p. v. sect.
Γαστερες αργοι, - Mt. xii. 36
Γεεννα, - D. vi. p. ii
Γειτων, - D. xii. p. i. sect. 11
Γενεα, - L. xvi. 8.[3]
Γενεαλογια, - D. xi. p. i. sect. 18
Γενεσια, - Mt. xiv. 6
Γεννημα της αμπελου, - Mt. xxvi. 29
Γενομενος, - J. xiii. 2.
Γενος, - Mr. ix. 29
Γη, - - Mt. ii. 6. x. 5.[2] xxvii. 45
Γηγενης, - D. v. p. iv. sect. 13
Γινεσθαι, - L. ii. 2.[3]
Γινωσκω, - D. iv. sect. 21
Γλωσσα, - D. xii. p. iv. sect. 9
Γογγυσμος, - J. vii. 12
Γραμματα, - —— 15
Γραμματευς, - Mt. ii. 4.[2] D. xii. p. v. sect. 12
Γραφη, - J. vii. 15
Γραφω, - Mr. xii. 19
Γυμνος, - J. xxi. 7.[2]
Γυναικαριον, - D. xii. p. 1. sect. 19
Γυνη, - Mt. v. 28. J. ii. 4

Δαιμονιον, - D. vi. p. i. D. xii. p. i. sect. 19
Δαιμονιζομενος, D. vi. p. i. sect. 9, 10
Δαιμονιωδης, - ———— sect. 21
Δεησις, - L. vi. 12
Δειπνον, - J. xxi. 12
Δεισιδαιμων, - D. vi. p. i. sect. 22
Δενδρον, - D. vii. p. i. sect. 7
Δεσποτης, - Mt. vi. 33
Δευτεροπρωτος, - L. vi. 1
Δεω, - Mt. xviii. 18
Δηναριον, - D. viii. p. i. sect. 4, 6, 10
Δια μεσου, - L. xvii. 11
Διαβαινω, - D. vi. p. ii. sect. 20
Διαβολος, - —— p. i.

Διαθηκη, - D. v. p. iii.
Διακομιδη, - Mt. i. 11, 12
Διακονος, - Mt. xx. 26, 27
Διαλεγομαι, - D. vi. p. v. sect. 11, 12
Διαναιγον μητραν, L. ii. 23
Διαπεραω, - D. vi. p. ii. sect. 20
Διασπορα, - J. vii. 35
Διδασκαλιαι δαιμονιων, - D. vi. p. i. sect. 20
Διδασκαλος - D. vii. p. ii. Mt. xxiii. 8
Διδασκω, - D. vi. p. v. Mt. xxviii. 19, 20
Διδαχη, - Mt. vii. 28
Διδραχμα, - D. viii. p. i. sect. 8
Διδωμι σημειον, Mt. xxiv. 24
Διετης, - Mt. ii. 16.[3]
Δικαιος, - Mt. i. 19. xxvii. 24. D. vi. p. iv. sect. 17
Δικαιοσυνη, - Mt. iii. 15. vi. 1. xxi. 32
Δικαιοσυνη του Θεου, Mt. vi. 33
Δικαιοω, - L. vii. 29.[2]. 35
Δικτυον, - Mt. iv. 18
Διχοτομεω, διχαζω, Mt. xxiv. 51
Διψαω, - Mt. v. 6
Διψυχος, - D. iv. sect. 19
Διωκω, - Mt. v. 11, 23
Δοκεω, - Mr. x. 42
Δοκος, - Mt. vii. 3
Δοξα, - D. x. p. ii. sect. 4
Δος δοξαν τῳ Θεῳ, J. ix. 24
Δουλος, - D. vii. p. i. Mt. xx. 26, 27
ὁ Δρακων ὁ μεγας, D. vi. p. i. sect. 8
Δρομος, - L. xii. 25
Δυναμαι, - Mr. ii. 19.[2]
ου Δυναται ιδειν, J. iii. 3.[2]
ἡ Δυναμις - Mt. xxvi. 64
Δωρεα, - J. iv. 10
Δωρον, - Mr. vii. 11, 12

Ἑβραιστι, - Pr. Mt. sect. 14—20
Εγγαστριμυθος, D. i. p. i. sect. 3
Εγγιζειν, - L. xviii. 35
Εγκαινια, - J. x. 22
Εθναρχης, - Mt. ii. 22
Εθνος, - Mt. xxi. 43.[2]
Ει, - Mr. viii. 12. xv. 44. L. xii. 49
Ειδος, - J. v. 37, 38
Ειδω, - L. x. 32
Ειρηνη, - Mt. x. 12
Ειρηνοποιος, - Mt. v. 9
Εις, - L. vii. 30
Εἰς, - Mr. xii. 29
Εισφερω, - Mt. vi. 13
Εκ, - J. iii. 25
Εκατονταρχος, - D. viii. p. iii. sect. 17
Εκβαλλειν ονομα πονηρον, - L. vi. 22.[2]
Εκγαμιζω, - Mt. xxiv. 38
Εκδημεω, - D. vi. p. ii. sect. 23
Εκδικεω, - L. xviii. 3
Εκεινος, - D. xii. p. i. sect. 31. L. ix. 34
Εκκακειν, - L. xviii. 1.[2]
Εκκλησια, - Mt. xviii. 17
Εκκοπτω, - Mt. xxiv. 51
Εκλειπω, - L. xvi. 9.[2]
Εκλεκτος, - D. xii. p. i. sect. 15. Mt. xxii. 14
ὁ Εκλεκτος του Θεου, D. v. p. iv. sect. 14
Εκλυω, - Mt. ix. 36.[2]. xv. 32
Εκπειραζω, - Mt. iv. 7.[2]
Εκπορευομενον εκ του στοματος, - Mt. iv. 4
Ελεγχω - J. viii. 46
Ελεεω, - Mt. ix. 36
Ελουμων, - D. vi. p. iv. sect. 3
Ελεος, - Mt. ix. 13.[2]
Ἑλληνις, - Mr. vii. 26
Ἑλληνισται, - D. i. p. i. sect. 6
Εμβλεπω, - Mr. viii. 24
Εμβριμαομαι, - Mr. ix. 25
Εμπαιζω, - Mt. ii. 16
Εμπροσθεν, - J. i. 15.[2]
Εν, - D. xi. p. i. sect. 7, 8. L. i. 17. xvii. 21
Εν Θεῳ, - J. iii. 21
Εν τω ονοματι Θεου, J. xvii. 11
Εν ὑδατι, - Mt. iii. 11
Εναρετος, - Mt. i. 19. xxv. 26
Ενδημεω, - D. vi. p. ii. sect. 23
Ενδυμα, - Mt. vii. 15.[2]
Ενοντα, - L. xi. 41
Ενοχος, - Mt. v. 21, 22
Ενταλμα, - Mt. xv. 9
Ενταφιαζω, - J. xix. 40
Εντολη, - Mt. xv. 9
Εντος, - L. xvii. 21
Ενωπιον Θεου, - L. i. 75
Εξαιτεομαι, - L. xxii. 31
Εξελθειν, - Mr. ix. 29
Εξιστημι, - Mr. iii. 21.[4]
Εξοδος, - Pr. Mr. sect. 2. L. ix. 31
Εξομολογουμαι, Mt. xi. 25
Εξορκιζω, - Mt. xxvi. 63. Mr. v. 7
Εξουσιαζω - L. xxii. 25
Ἑορτη, - Mt. xxvi. 5
Επαγγελια, - D. xii. p. i. sect. 14
Επανω, - L. iv. 39
Επενδυτης, - J. xxi. 7
Επηρεαζω, - Mt. v. 44
Επι το αυτο, - Mt. xxii. 34
Επι τῳ ονοματι, Mt. xxiv. 5
Επιβαλλω, - Mr. xiv. 72
Επιβουλος, - D. vi. p. i. sect. 6
Ετιγειος, - —— p. ii. sect. 6, 7
Επιγνους τῳ πνευματι αυτου, - Mr. ii. 8
Επιζητεω, - L. iv. 42
Επιθυμεω, - L. xvi. 21
Επικαταρατος, - Mt. xv. 4

Επιουσιος, - Mt. vi. 11
Επισκεπτομαι, Mt. xxv. 36. L. vii. 16
Επιστρεφω, - L. xxii. 32
Επιτιμαω, - Mt. xvi. 22. [2]. Mr. ix. 25
Επιτροπος, - D. vii. p. ii. sect. 4
Επιφωσκω, - L. xxiii. 54
Επουρανιος, - D. vi. p. ii. sect. 6, 7
Επω, - J. xii. 49
Επω παν πονηρον ρημα, - Mt. v. 11
Εργαζομαι, - D. x. p. v. sect. 12
Ερημος, - Mr. i. 3. D. xii. p. v. sect. 12
Ερριφω, - D. xii. p. i. sect. 19
Ερριμμενοι, - Mt. ix. 36. [2]
ὁ Ερχομενος εν ονοματι κυριου, D. v. p. ii. sect. 12 p. iv. sect. 13. Mt. xi. 3
Ερωταω, - J. xvi. 30
Εσκυλμενοι, - Mt. ix. 36. [2]
Εστως, - L. v. 2
Εταιρος, - D. xii. p. i. sect. 11
Ευαγγελιον, - D. v. p. ii.
Ευαγγελιζειν, - D. vi. p. v. sect. 14
Ευαγγελιστης, - ——— sect. 16
Ευδοκια, - L. ii. 14. [2]
Ευλαβης, - D. vi. p. iv. sect. 3
ὁ Ευλογητος, - Mr. xiv. 61
Ευλογεω, - Mt. xiv. 19
Ευλογητος, - Mt. v. 3
Ευχαριστεω, - Mt. xiv. 19
Εφημερια, - L. i. 5
Εως θανατου, - Mt. xxvi. 38
—— οὗ, - Mt. i. 25. [2]
—— τουτων, - L. xxii. 51

Ζηλωτης, - L. vi. 15
Ζημιοω, - Mt. xvi. 26
Ζιζανια, - Mt. xiii. 25
Ζωγρεω, - L. v. 10
Ζων ὑδωρ, - J. iv. 10

Ἡγεμονευω, - L. ii. 2. [2]
Ἡγεμων, - D. viii. p. iii. sect. 17 Mt. ii. 6. [2]
Ἡλικια, - L. xii. 25
Ἡρωδιανοι, - Mt. xxii. 16

Θαλασσα, - Mt. iv. 15. [2]
Θαμβος, - L. v. 9
Θαπτω, - J. xix. 40
Θελω, - Mt. xvi. 24. L. xiii. 31. J. vii. 17. xvii. 24
Θεμελιος, - Mt. xxv. 34
Θεου οικος, - Mt. xii. 4
ὁ Θεος του αιωνος, και ἰ. - D. vi. p. i. sect. 8
Θεοφιλος, - L. i. 3. [2]
Θησαυρος, - Mt. vi. 19
Θρηνος, - Mt. xi. 17
Θυγατριον, - D. xii. p. i. sect. 19

Ιδιος, - D. vi. p. i. sect. 22 J. i. 11. v. 18
Ἱερον, - L. i. 9
Ἱκανον εστι, - L. xxii. 38
Ἱλεως σοι, - Mt. xvi. 22. [3]
Ἱματιον, - D. viii. p. iii. sect. 2. J. xiii. 4
Ἱνα, - Mt. i. 22. [2]. xx. 31. Mr. v. 23. J. xvi. 2
Ισος, - Mr. xiv. 56
ὁ Ισχυρος, - L. xi. 21
Ισως, - L. xx. 13
Ιουδαιστι, - Pr. Mt. sect 15
Ιχθυδιον, - D. xii. p. i. sect. 19

Καθαιρεω, - J. xv. 2
Καθαρισμος, - L. ii. 22
Καθαρος, - D. vi. p. iv. sect. 3
Καθαρος τη καρδια, - Mt. v. 6
Καθεξης, - L. i. 3. [2]
Καθευδειν, - D. vi. p. ii. sect. 23
Καθηγητης, - Mt. xxiii. 8
Καθημερινος, - Mt. vi. 11
Καθιζεσθαι, - D. viii. p. iii. sect. 3
Και, - Mt. v. 19. [2]
ἡ Καινη διαθηκη, D. v. p. iii.
Καιομενον, - J. v. 35, [2]
Καιρος συκων, - Mr. xi. 13
Κακολογεω, - Mt. xv. 4
Κακοποιεω, - Mr. iii. 4
Κακος, - Mt. xxi. 41. xxv. 26
Καλουμαι μεγας, Mt. v. 19. [4]
Καμηλος, - Mt. xix. 24
Καρδια, - D. iv sect. 23, 24
Κατα, - Mt. Title. J. ii. 6. [2]
Καταβαινω, - D. vi. p. ii. sect. 20
Καταβολη κοσμου, D. i. p. i. sect. 14. N Mt. xxv. 34
Καταγγελλω, - D. vi. p. v. sect. 15
Κατακλινομαι, - D. viii. p. iii. sect. 3
Κατακρινω, - Mr. xvi. 16, [3]. J. viii. 11
Καταλυμα, - L. ii. 7. [2]
Καταλυω, - Mt. v. 17
Καταπαθεματιζω, Mt. xv. 4
Καταρασομαι, - Ibid.
Καταρτιζω, - Mr. i. 19
Κατασκηνωσις, - Mt. viii. 20. [2]
Καταχθονιοι, - D. vi. p. ii. sect. 6
Κατεχω, - L. iv. 42. [2]
Κεντυριων, - D. viii. p. iii. sect. 17
Κερας, - L. i. 69, 70, 71
Κερατιον, - L. xv. 16. [2]
Κεφαλαιον, - Mr. xii. 4
Κηρυκευω, - D. vi. p. v. sect. 2
Κηρυσσω, κ. ἰ. - D. vi. p. v. sect. 2—10

Κητος, - Mt. xii. 40
Κλεπτης, - D. xi. p. ii. sect. 6.

Κληρονομεω, - Mt. v. 5
Κλητος, - Mt. xxii. 14
Κλιβανος, - Mt. vi. 30. [2]
Κλινιδιον, - D. xii. p. i. sect. 19
Κλισια, - Mr. vi. 40
Κοδραντης, - D. viii. p. i. sect. 10
Κοιλια, - Mr. vii. 19
Κοιμαν, - D vi. p. ii. sect. 13
Κοινος, - Mr. vii. 2
Κολαζεσθαι, - Mt. i. 19. [2]
Κολοβοω, - Mt. xxiv. 22
Κολπος του Αβρααμ, - D. vi. p. ii. sect. 19, 20
Κολυμβηθρα, - J. v. 2. [2]
Κορβαν, - Mr. vii. 11, 12
Κορβανον, - Mt. xxvii. 6
Κοσμεω, - Mt. xii. 44
Κοσμος, - D. iii. sect. 8
Κουστωδια, - Mt. xxvii. 65
Κοφινος, - Mt. xvi. 9, 10
Κραβαττον, - Mt. ix. 20
Κρατιστος, - L. i. 3, 4
Κρεμα, - Mr. xii. 40
Κρινω, - Mr. xvi. 16. [3]
Κρισις, - Mt. xxiii. 2, 3. [2] J. v. 22
ὁ εν τω Κρυπτω, Mt. vi. 18
Κτασμαι, - L. xxi. 19
Κτιζω, - D. iii. sect. 7
Κυλλος, - Mt. xv. 30, 31
Κυναριον, - D. xii. p. i. sect. 19
Κυριακη, - J. v. 2. [2] [2, 9
Κυριος, - D. vii. p. i. Mr. xii.
Κωμικος, - D. iv. sect. 17

Λαλεω, - D. vi. p. v. sect. 11, 12. L. i. 69, 70, 71. iv. 41. [2]. J. xii. 49
Λαμβανω, - Mt. viii. 17
Λαμπρος, - L. xxiii. 11
Λατρεια, - J. xvi. 2. [2]
Λατρευω, - D. xi. p. i. sect. 12
συ Λεγεις, - Mt. xxvii. 11
Λειτουργεω, - D. xi. p. i. sect. 12
Λεπτον, - D. viii. p. i. sect. 10
Λεπις, - L. xxiii. 11
Λησταις, - D. xi. p. ii. sect. 6
Λιθοβολεω, - Mt. xxi. 35
Λινον τυφομενον, Mt. xii. 20
Λογος, - Mt. iv. 4. L. i. 2 J. i. 1
Λογοι της χαριτος, L. iv. 22. [2]
Λοιπον, - Mt. xxvi. 45
Λουω, - J. ix. 7
Λυχνος, - Mt. v. 15
Λυω, - ——— 19. xviii. 18

Μαγδαληνη, - Mt. xxvii. 56
Μαγοι, - Mt. ii. 1
Μαθητευω, - Mt. xxviii. 19, 20
Μακαριος, - Mt. v. 3. xiii. 16
Μακραν, - Mt. viii. 30

Μακροθυμεω, - L. xviii. 7
Μακροθυμια, - L. viii. 15
Μαμωνα της αδικιας, L. xvi. 9
Μανθανω, - Mt. xi. 29
Μαρτυς, - D. ix. p. iv. sect. 14
Μαρτυρειν τινι, - L. iv. 22
Μεγιστανες, - D. vii. p. i. sect. 7
Μεθυω, - J. ii. 10
Μελλω, - Mt. iii. 7. xvii. 22
Μαριζω, - Mt. xxiv. 51
Μαριμναω, - Mt. vi. 25
Μετα, - L. xi. 7
Μεταμελομαι, - D. vi. p. iii.
Μεταιρω, - Ibid.
Μετοικεσια, μετοικια, Mt. i. 11, 12
Μετρητης, - J. ii. 6
Μιτρον πιστικης, D. iv. sect. 14
Μιλωτη, - Mt. vii. 15. [2]
Μηποτε, - Mt. iv. 6
Μητι, Μητιγε, - Mt. xii. 23. J. iv. 29
Μνα, - D. viii. p. i. sect. 10
Μισω, - L. xiv. 26
Μνημα, - D. vi. p. ii. sect. 8
Μνησθηναι ελεους, L. i. 54, 55, [1], [2]
Μοδιος, - D. viii. p. i. sect. 6 Mt. v. 15. [2]
Μοιχαλις, - Mt. xii. 39
Μοιχευω, - Mt. v. 28
Μυλη, - Mt. xviii. 6
Μυλος ονικος, - Ibid.
Μυρον, - Mt. xxvi. 7
Μυστηριον, - D. ix. p. i. Mt. xiii. 11
Μωρε, - Pr. Mt. sect. 25
Μωρολογια, - Mt. xii. 36
Μωρος, - Mt. xi. 25. [3]

Ναζαρεν, } - Mt. ii. 23
Ναζωραιος, } -
Ναι, ναι, - Mt. v. 37
Ναος, - L. i. 9
Ναρδος πιστικης, - Mr. xiv. 3
Νεανισκος, - ——— 51. [2]
Νεοτης, - Mt. xix. 20
Νηπιον, - Mt. xi. 25. [3]
Νιπτω, - Mr. vii. 3, 4. J. ix. 7
Νοσσια, - Mt. xxiv. 15. [3]
Νομιζομαι, - L. iii. 23. [2]
Νομικος, - D. xii. p. v. sect. 12
Νομοδιδασκαλος, Ibid.
Νομος, - J. x. 34

Ξυλον, - L. xxii. 52. [2]. Mt. vi. 30

Ὁ, ἡ, το, - D. x. p. v. sect. 2. Mt. i. 6. v. 15. [3]
Οικια, - D. xii. p. i. sect. 19
Οικοδομεω, - D. iv. sect. 18
Οικονομος της αδικιας, - L. xvi. 8. [2]
ὁ Οικος του Θεου, Mt. xii. 4
Οικουμενη, - L. ii. 1.

Οικτειρω, - Mt. ix. 36
Ολιγοπιστος, - Mt. vi. 30. [3]
Ολιγοψυχος, - Mt. v. 3. [3]
Ὁμοιοπαθης, - D. iv. sect. 25
Ὁμοιωμα, - J. v. 37, 38
Ὁμοφρονες, - D. ix. p. iii. sect. 4
Ονειρον, - D. xii. p. i. sect. 19
Ονειδιζω, - Mt v. 11
Ονικος, - Mt xviii. 6
Ονομα, - J. xvii. 11
Ονος αλετης, - Mt. xviii. 6
Οπισω μου, - Mt. xvi. 24. [2]
Ὅπως, - Mt. xii. 14
Ορεινη, - Mr. i. 3
Ὁριζω, - D. xi. p. i. sect. 7
Ὁρκιζω, - Mt. xxvi. 63. Mr. v. 7
Ορφανος, - J. xiv. 18
Ὁσιος, κ. ἡ. - D. vi. p. iv.
Ὅτι, - D. x. p. iii. sect. 4. p. v. sect. 11. L. i. 45. [2]. vii. 47
Ου, ουκ, - Mt. v. 37
Οὐ ἕνεκεν, - L. iv. 18
Ου πας, - D. i. p. i. sect. 14. N D. x. p. ii. sect. 8, 9
Ουαι, - L. vi. 24, 25, 26
Ουδεν εστιν, - Mt. xxiii. 16, 18
Ουκετι, - Mr. xv. 5
Ουρανοι, - D. v. p. i. sect. 4
Οὗτος, - D. iii. sect. 23. Mt. xii. 24
Οφειλημα, - Mt. vi. 12
ὁ Οφις ὁ παλαιος, D. vi. p. i. sect. 8
Οψαριον, - D. xii. p i. sect. 19
Οψε, - Mt. xxviii. 1
Οψια, - Mt. xiv. 23
Οψις, - J. vii. 24

Παγις, - Mt. v. 29
Παθος, - D. iv. sect. 25
Παιδιον, κ. ἡ. - D. xii. p. i. sect. 11, 19. J. xiii. 33
Παις, - Mt. ii. 16. [2]
ἡ Παλαια διαθηκη, D. v. p. iii.
Παλαι, - Mr. xv. 44
Παλαιστη, - L. xii. 25
Παλιγγενεσια, - D. xii. p. i. sect. 22. Mt. xix. 28
Πανδοχειον, L. ii. 7. [2]
Πανουργος, - D. iv. sect. 18
Παντοτροφος, - J. iv. 10
Παρα, - J. xvii. 5
οἱ Παρ' αυτου, - Mr. iii. 21. [2]
Παρακαλεομαι, - L. xxiv. 29
Παραβολη, - Mt. xiii. 3
Παραδειγματιζω, Mt. i. 19. [2]
Παραδεισος, - D. vi. p. ii. sect. 21
Παραδιδωμι, - Mt. xxvi. 16
Παραδοξα, - L. v. 26
Παραδοσις, - Pr. Mt. sect. 8
Παραδους, - D. iii. sect. 23. Mt. xxvi. 16
Παρακλητος, κ. ἡ, J. xiv. 16
Παρακολουθεω, - L. i. 3
Παρασκευη, - J. xix. 14
Παρατηρεω, - J. xv. 20
Παρειμια, - J. xvi. 25
Πασχα, - D. viii. p. ii. sect. 4. J. xix. 14
Πας, - D. x. p. v. sect. 8
Πασχειν, - D. iv. sect. 25
Πατερες, - J. iv. 44
Πεζη, - Mt. xiv. 13
Πειναω, - Mt. v. 6
Πειραζω, - Mt. xvi. 1
ὁ Πειραζων, - D. vi. p. i. sect. 4
Πεμπω, - J. x. 36. Mt. vi. 13
Πεπραγμενον αυτω, L. xxiii. 15
Περαν, - Mt. iv. 15
Περατης, - Pr. Mt. sect. 15
Περιβαλλω, - Mr. xiv. 51
Περιοικος, - D. xii. p. i. sect. 11
Περισσευω, - Mt. v. 20
Περισσον, - Mt. v. 47. [2]
Περιτομη, - D. viii. p. ii. sect. 2
Περιχωρος, - Mr. i. 28
Πετρα, Πετρος, J. i. 43
τα Πετρωδη, - Mt. xiii. 5
Πηρα εις ὁδον, - Mt. x. 10
Πηχυς, - L. xii. 25
Πινακιδιον, - D. xii. p. i. sect. 19
Πιστευω, - D. xii. p. i. sect. 15 J. ii. 22. [2]
της Πιστεως αναλογια, - D. iv. sect. 14
Πιστις, - Mt. xxiii 23. [2]. L. xviii. 8
Πιστος, - J. xx. 27
Πλειον, - Mt. xii. 41, 42
Πλειονες, - Mt. xxi. 36
Πλεονεξια, - Mr. vii. 22
Πληροφορεω, - L. i. 1
Πληρωω, - Mt. i. 22. v. 17. [2]
Πλυνειον, - D. xii. p. i. sect. 11
Πλοιαριον, - D. xii. p. i. sect. 19
Πλοιον, - L. v. 2
Πνευμα, Πνεω, - D. viii. p. iii. sect. 10, 11. D. vi. p. ii. sect. 23. Mr. ii. 8. J. iii. 8
——— ακαθαρτον, πονηρον, - D. vi. p. i. sect. 11
Πνευματα, - D. xii. p. iv. sect. 9
μη Πνευματος γεγενημενος, - J. iii. 8
Ποιεω, - D. iii. sect. 7. D. x. p. v. sect. 12
Ποιμαινω, - J. xxi. 16
Πολλοι, - D. x. p. v. sect. 8. J. xii. 42
Πολυελεος, - D. vi. p. iv. sect. 3
Πονηρος, - Mt. v. 37. [2]. vi. 23. xxv. 26
ὁ Πονηρος, - D. vi. i. sect. 4, 8
Πορνεια, - Mt. v. 32

Πρασια, - Mr. vi. 40
Πρασσω, - L. iii. 13
Πραυθυμος, - Mt. v. 3.[3]
Πρεσβυτερων, - L. xxii. 66
Προ, - D. iv. sect. 20
Προβατικη, - J. v. 2.[2]
Προγινωσκω, - D. iv. sect. 21
Προδους, - D. iii. sect. 23. Mt. xxvi. 16
Προαιρεω, - D. iv. sect. 21
Προαιρομαι, - ——— sect. 20
Προς, - L. xix. 9
Προς ἡμας, - Mr. vi. 3
Προς το, - Mt. v. 28.[2]
Προσαιτων, - L. xvi. 20
Προσευχη, - L. vi. 12
Προσκυνεω, - Mt. ii. 2.[2]
Προσλαβομενος, - Mt. xvi. 22
Προφασις, - Mt. xxiii. 14
Προφητης, - Mt. vii. 15. Mr. vi. 15
Προφητευω, - Mt. xxvi. 68
Πρωτοκλισια, - D. viii. p. iii. sect. 6
Πρωτος, - L. ii. 2. xiv. 1. J. xv. 18
Πρωτοτοκος, - Mt. i. 25
Πτερυγιον του ἱματιου, - Mt. ix. 20
Πτυον, - Mt. iii. 12
Πτωχος, - L. xvi. 20
Πτωχοι τω πνευματι, - Mt. v. 3.[3]
Πυγμη, - Mr. vii. 3, 4
Πυλαι ἅδου, - D. vi. p. ii. sect. 17
Πωρωσις, - D. iv. sect. 23. N.[4]

Ραββι, - D. vii. p. ii.
Ῥαβδος, - L. xxii. 52.[2]
Ῥαινω, - } Mt. iii. 11
Ῥαντιζω, - }
Ρακα, - Pr. Mt. sect. 25
Ῥακος αγναφου, - Mt. ix. 16
Ῥημα, - D. i. p. i. sect. 14. N. D. x. p. ii. sect. 9 Mt. iv. 4
—— αργον, - Mt. xii. 36
Ῥιπτω, - Mt. ix. 36.[2]
Ῥυομαι, - Mt. vi. 13.[2]

Σαββας, - Mt. xii. 5
Σαββατον, - Ibid.
Σαγηνη, - Mt. iv. 18
Σακκος, - Mt. vii. 17
Σαρξ, - D. i. p. i. sect. 11, 14. Notes. J. viii. 15
Σατανας, - D. vi. p. i. sect. 3, 5, 8, 9
Σεισμος, - Mt. xxviii. 1.
Σελληνιαζομαι, - Mt. xvii. 15
Σημειον, - Mt. xxiv. 30
Σικερα, - L. i. 15
Σκανδαλιζω, - Mt. v. 29. xiii. 21, 57. D. xi. p. i. sect. 22
Σκανδαλον, - Mt. xiii. 41
Σκηνη, - Mt. xvii. 4. L. xvi. 9.[2]
Σκηνοπηγια, - D. viii. p. ii. sect. 3
Σκηνοω, - J. i. 14.[2]
Σκια θανατου, - Mt. iv. 16
Σκληροκαρδια, - D. iv. sect. 22
Σκληρυνω, - Ibid.
Σκολοψ, - Mt. vii. 3
Σκωλον, - Mt. v. 29
Σοφια λογου, - D. i. p. i. sect. 10
Σοφος, - Mt. xi. 25.[3]
Σπεκουλατωρ, - Mr. vi. 27
Σπλαγχνιζομαι, Mt. ix. 36
Σπλην, - D. iv. sect. 24
Σπορος, - Mt. xiii. 19
Σπυρις, - Mt. xvi. 9, 10
Στατηρ, - D. viii. p. i. sect. 8
Σταυρος, - Mt. x. 38. N
Σταυροω, - Mr. xv. 25
Στομαχος, - Mr. vii. 19
Στρατηγοι του ἱερου, L. xxii. 52.
Στρεφω, - Mt. xviii. 3
Στρωννυμι, - Mr. xiv. 15
Συ λεγεις, - Mt. xxvii. 11
Συγχραομαι, - J. iv. 9
Συκοφαντεω, - D. xii. p. i. sect. 16
Συκοφαντης, - D. xi. p. i. sect. 18
Συμβαλλω, - L. ii. 19
Συμπληροισθαι, L. ix. 51
Συμποσιον, - Mr. vi. 40
Συνεδριον, - D. viii. p. iii. sect. 18
Συνετος, - Mt. xi. 25.[3]
Συνθηκη, - D. v. p. iii. sect. 1
Συνιημι, - Mt. xiii. 19
Συνοδια, - L. ii. 44
Συντελεια, - Mt. xiii. 39
Συντηρεω, - Mr. vi. 20
Συντριβω, - Mr. xiv. 3.[2]
Σφραγιζω, - J. iii. 33
Σχισμα, - D. ix. p. iii.
Σωτης, - D. x. p. v. sect. 8
Σωτηριον, - L. ii. 30, 31

Ταλαντον, - D. viii. p. i. sect. 8, 10
Ταπεινος, - Mt. v. 3.[3] D. ii. p. ii. sect. 2
——— τη καρδια, Mt. xi. 29.[2]
Ταπεινοφρων, - Mt. v. 3.[3] D. ii. p. ii. sect. 2
Ταρταρος, - D. vi. p. ii. sect. 19
Ταφος, - ——— sect. 8
Τεκνιον, - J. xiii. 33. D. xii. p. i. sect. 19
Τεκνον, - D. xii. p. i. sect. 11
Τεκτων, - Mt. xiii. 55
Τελειν πολεις, - Mt. x. 23.[3]
Τελωνης, - Mt. v. 46
Τελωνιον, - Mt. ix. 9
Τεταρταιος, - J. xi. 39
Τετραρχης, - Mt. xiv. 1
Τηρεω, - J. xv. 20
Τι, - Mr. viii. 37

Τιμαω, - D. xii. p. i. sect. 15. J. xii. 26
Τοκος, - Mt. xxv. 27
Τολμαω, - Mr. xii. 34. J. xxi. 12. [2]
Τοπος ἁγιος, - Mt. xxiv. 15
Τραγικος, - D. iv. sect. 17
Τριστατης - D. vii. p. i. sect. 7
Τροφη, - Mt. x. 10. [4]
Τροχος, - L. xii. 25
Τυφομενον λινον, - Mt. xii. 20

Ὑγιεια, - D. x. p. ii. sect. 4
Ὑδωρ ζων, - J. iv. 10. [2]
ὁ Ὑιος του ανθρωπου, D. v. p. iv. sect. 13
—— της απωλειας, κ. ἑ, - D. vi. p. ii. sect. 1
—— Δαβιδ, - D. v. p. iv. sect. 14
—— Θεου, κ. ἑ, Mt. xiv. 33
—— Διαβολου, D. vi. p. i. sect. 3. p. ii. sect. i.
Ὑιοι του νυμφωνος, Mr. ii. 19
Ὑμνεω, - Mt. xxvi. 30
Ὑπαγω, - J. xii. 11
Ὑπαρχοντα, - L. xi. 41
Ὑπηρετης, - Mt. xxvi. 58. [2]. L. i. 2. ii. 14. iv. 20
Ὑποδηματα, - Mt. x. 10. [3]
Ὑποκατω της γης, D. vi. p. ii. sect. 6
Ὑποκριτης, - Mt. xxiv. 51. [2]. D. iii. sect. 24
Ὑπομονη, - L. viii. 15
Ὑποστασις, - D. x. p. v. sect. 9
Ὑσσωπος, - J. xix. 29
Ὑψιστος, - L. ii. 14
Ὑψοω, - J. iii. 14

Φαγειν αρτον, - L. xiv. 15
Φατνη, - L. ii. 7
Φιλοθεος, - L. i. 3. [3]
Φιλοπρωτευων, - D. vii. p. ii. sect. 11
Φιλος, - D. xii. p. i. sect. 11
Φιλοσοφος, - D. xi. p. i. sect. 18
Φοινικη, - Pr. Mt. sect. 15
Φρονειν, - D. ix. p. iii. sect. 4
Φυλακτηριον, - Mt. xxiii. 5
Φωλεος, - Mt. viii. 20

Χαιρω, - Mt. xxviii. 9. [3]
Χαρα ἡ εμη, - J. xvii. 13
Χαραξ, - L. xix. 43
Χαρις, - L. ii. 40. J. i. 17.
Χαριτοω, - L. i. 28
Χειροτονεω, - D. x. p. v. sect. 7
Χιλιαρχος, - D. viii. p. iii. sect. 17
Χιτων, - ———— sect. 2
Χοινιξ, - D. viii. p. i. sect. 4
Χολη, - Mt. xxvii. 34
Χορτος, - Mt. vi. 30
Χρεια, - L. viii. 15
Χρηματιζω, - Mt. ii. 12
Χριστος, - D. v. p. iv.
Χωρεω, - Mt. xix. 12
Χωριον, - J. iv. 5.

Ψευδοπροφητης, - Mt. vii. 15
Ψευστης, - D. iii. sect. 24
Ψυχη, - D. x. p. v. sect. 6 Mt. x. 39. xvi. 26 L. xiv. 26

Ὡρα, - Mt. viii. 13. xxiv. 36
Ὡστε, - L. iii. 23.

THE END.

J. Haddon, Printer, Castle Street, Finsbury.

Acme
Bookbinding Co., Inc.
300 Summer Street
Boston, Mass. 02210